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THE HYMNS
OF
ATHARVAN ZARATHUSHTRA

BY
JATINDRA MOHAN CHATTERJI, M. A.

THE PARSI ZOROASTRIAN ASSOCIATION
CALCUTTA
1967

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PUBLISHER'S NOTE

The Parsi Zoroastrian Association has great pleasure in presenting to the public this monumental work by Sri Jatindra Mohan Chatterji.

Sri Chatterji was born in 1889 in the village of Sungar, District Dacca now in East Pakistan and obtained his M.A. degree from the Calcutta University in 1912. He joined Government service in 1917 and served in the district of Murshidabad from 1924 to 1929. At about this time he became interested in the study of the Zoroastrian Religion and the message and teachings of its Founder. It speaks volumes for Sri Chatterji's perseverance and scholarship that he taught himself Gujrati and Persian in his search for a deeper understanding of the subject.

About 35 years ago, Sri Chatterji published "The Ethical Conception of the Gathas" and a translation of the Gathas which is now out of print. This latter work included a Gujrati section compiled by the late Sri Ardeshir Nusserwanji Bilimoria, who used to publish a monthly magazine "Cherag" from Navsari in Gujrat. Sri Chatterji has published other books in Bengali on the life and teachings of Zarathushtra and short commentaries on the Gathas as well as on the gospels of Guru Nanak and Govinda Singh.

The present volume is truly Sri Chatterji's *magnum opus* and is the product of a lifetime of devoted study of the Gathas and the religion of Zarathushtra. The Association makes no claim that this commentary is infallible and scholars may

disagree very strongly with a particular view taken by Sri Chatterji. This does not, in any way, detract from the value of this publication; on the contrary, the Association feels certain that this work is indeed a notable contribution to the literature on the subject. The opinion of Mahamahopadhyaya Dr. Gopinath Kaviraj, a great authority on Sanskrit studies is given below, as being relevant on the point :

"In view of the fact that serious studies on a comparative basis of ancient religious traditions, embodied in the Vedic and Avestan literature, are very rare, the value of the present work can hardly be over-estimated. I cannot speak with authority on the subject, but it seems to me that the work is the result of wide studies carried on during an entire lifetime and reveals depth of thought and extraordinary insight.

To many some of his conclusions may appear to be new, but that is probably the best reason why the subject matter should be critically investigated by specialists and carefully discussed with an unprejudiced and open mind.

The author believes that the Vedic culture had two lines of development—one associated with Bhṛigu representing the Asuras and the other with Angiras standing for the Devas. What is generally known under the name Zend Avesta is, in his view, Bhārgava Veda. The Avesta comprises four Samhitas or collections of Hymns, the chief of which is called by the name of Yasna. Seventeen Hymns of this Samhita are usually designated as Gatha. The author thinks that this important

section of the Avesta is in a sense the original work on which Sufism, as a cult of Divine Love, was ultimately based. The Divine in this cult is looked upon as the Beloved, and the human soul as the Lover. It is analogous to the *Raga Marga* of the mediaeval Vaishnavas.

Sri Chatterji believes that neither Greek culture nor Vedānta or Islam in any of its forms, had anything to do with the origin of Sufism, which is a logical filiation of the early Gatha culture of Divine Love. The secret of this *Sadhan* lies in self-dedication to the Divine in a spirit of loving surrender.

The learned Introduction of the author contains much that is worth knowing and deserving of our serious attention. Even criticisms are helpful in the investigation of Truth. I hope the work will receive a wide publicity among scholars, especially among serious students of Comparative Religion."

Sri Chatterji is a modest and humble man and lives quietly at Barasat in the 24 Parganas District of West Bengal. This Association is proud to have been given the opportunity to publish this labour of love from one who is indeed a worthy disciple of the noble Prophet of Iran.

The Association also wishes to express its grateful thanks to Dr. Sarvapalli Radhakrishnan, President of India, for his gracious message which appears in this book.

The Parsi Zoroastrian Association
1, Saklat Place,
Calcutta-13.
April, 1967



Rashtrapati Bhavan,
NEW DELHI-4
January 24, 1967

I am happy to learn that the Parsi Zoroastrian Association, Calcutta, is shortly publishing a treatise "Hymns of Atharvan Zarathushtra" comprising of 35 years research work on the Avesta by Shri Jatindra Mohan Chatterji. I am sure this publication will prove a valuable contribution towards the study of the Avesta in the light of Vedic literature, and I send my best wishes for its success.

S. Radhakrishnan



ADDITIONAL NOTES :

P. xviii, line 31 : The term *Parsu* was applied to the land as well as to its people, vide Panini 5-3-117 (पश्चादि यौषेयादित्यञ् अन् अकौ)

The Bihistan inscription calls the land *Parsa* (Hodivala—Parsis of Ancient India, p. 3)

P. cxii, line 7 : Muhammad had not foreseen the great influence which his doctrine would have on the Persians. He did not know that he had borrowed many Zoroastrian ideas ; he believed that their source was Jewish and was unaware that the Koran was, so to speak, a second edition of the Zend Avesta. It was precisely this lack of originality which favoured the spread of Islam in Persia—Dozy (Claud Field—Persian Literature, p. 33)

P. cxvii, line 14 : It may also be remembered that a correct interpretation of the Koran is not an easy task. H. A. R. Gibb, in his 'Arabic Literature' observes (p 13) : "An Arabic text contains only seventy five percent of the meaning and the remaining twenty five percent has to be supplied by the reader".

P. cxxiv, p. 22 : Jalaluddin Rumi came from the purest Iranian stock, the royal line of Khwarezm (Khiva)—Claud Field—Persian Literature, p. 117.



ERRATA

| Page | Line | Incorrect | Correct |
|--------|------|-----------|---------------------|
| iii | 1 | नवः | नेवः |
| xxv | 11 | चक्ष | चक्ष |
| xxvi | 17 | between | between iconism and |
| xxvi | 22 | Varuna | Varuna is |
| xxxvi | 21 | वृवन्ति | वृवन्ति |
| xl | 4 | पशुम् | पशुम् |
| xlili | 13 | son Siva | son of Siva |
| xliv | last | देवान्धसा | देवाञ्जसा |
| xlvi | 10 | भूत्या | भूत्वा |
| lii | 25 | अचक्षः | अचक्षुः |
| lxxvii | 15 | वृते | वृते |
| lxxxvi | 23 | Nevita | Nivita |
| cix | 5 | ledcal | called |
| cxix | 10 | not | note |
| cxv | 25 | Manlavi | Maulavi |
| cxvii | 21 | iove | love |
| cxvix | 29 | if | is |
| cxlii | 20 | Shatra | Shastra |
| cli | 7 | aborbing | absorbing |
| cli | 9 | Vaishna | Vaishnava |
| cliii | 13 | sared | sacred |
| cliii | 20 | it | is |
| cliii | 21 | renuion | reunion |
| cliv | 2 | Safism | Sufism |
| cliv | 27 | Japarnama | Jafarnama |
| clvi | 10 | not be | not |
| clvi | 14 | spead | spread |
| clviii | 26 | like | life |

| Page | Line | Incorrect | Correct |
|------|------|---|------------------|
| 10 | 13 | क्रियार्थोपदस्य | क्रियार्थोपपदस्य |
| 23 | 6 | त्यद् | त्वद् |
| 28 | 19 | <i>This line should come after line No 20</i> | |
| 32 | 26 | वपु ... युवति | वपु ... वृवति |
| 35 | 11 | manram | mantram |
| 42 | 13 | राजनन्तानिषु | राजदन्तानिषु |
| 46 | 11 | developped | developed |
| 64 | 6 | वावरते | वावरते |
| 64 | 11 | Horizontal | perpendicular |
| 71 | 14 | मुजोषाम् | मुजोषाम् |
| 92 | 6 | beautsfully | beautifully |
| 118 | 9 | translator | translators |
| 127 | 15 | कर्म — प्रवचनीय | कर्मप्रवचनीय |
| 127 | 20 | in | is |
| 157 | 6 | चक्षुणा | चक्षुषा |
| 173 | 9 | haoitat | habitat |
| 187 | 3 | service | service of |
| 201 | 10 | overt he | over the |
| 223 | 12 | त्यक् | त्यक् |
| 238 | 7 | क्षधा | क्षधा |
| 239 | 6 | edterminate | exterminate |
| 252 | 4 | मध्वतः | मध्वतः |
| 262 | 15 | सज्ज्वलं | सज्ज्वलं |
| 268 | 2 | वराय | वराय |
| 276 | 16 | दा | दाश |
| 286 | 6 | वप्राति | रप्राति |
| 299 | 17 | triump, | triumph |

| Page | Line | Incorrect | Correct |
|------|------|--------------|------------------|
| 300 | 2 | इहा | इच्छा |
| 304 | 15 | खूपूत्राः | खूपूत्राः |
| 314 | 17 | खवस् | भवस् |
| 328 | 11 | यस्मै | यस्मै |
| 335 | last | my | to my |
| 336 | 2 | अदना | अमन्ये |
| " | 14 | अवयि | अवति |
| 337 | 3 | अत्रि | अत्रि |
| 339 | last | न्यौअ | न्यौअ |
| 343 | 18 | entering | entering |
| 347 | 23 | निवृत्ति | निवृत्ति |
| 349 | 22 | तन्वाः | तन्वाः |
| 360 | 9 | हायते | दायते |
| 362 | 9 | wealking | weakling |
| 368 | 5 | भा | डा |
| 374 | 10 | तादय | तादय्ये |
| 387 | 13 | rom | from |
| 405 | 22 | mnsic | music |
| 429 | 7 | दस्कृतं | दुष्कृतं |
| 430 | 10 | ovoid | avoid |
| 436 | 1 | वह् | वम् |
| 436 | 8 | य is stopped | अ is not stopped |
| 440 | 13 | anp | and |
| 442 | 19 | क-कलभ्यो | हु-कलभ्यो |
| 443 | 11 | यम एवय | यम् एवय |
| 470 | 18 | दीव्यय्ये | दीव्यय्ये |
| 488 | 5 | previlage | privilege |
| 481 | 10 | खु | यु |

| Page | Line | Incorrect | Correct |
|------|------|------------------------------------|------------------|
| 494 | 19 | conciouness | consciousness |
| 500 | 4 | repells | repels |
| 508 | 22 | excellance | excellence |
| 510 | Last | scif | self |
| 511 | 26 | शास+ए | शास्+त्र |
| 533 | 24 | क्षमा | क्षमा |
| 537 | 2 | nonchalancen | nonchalance |
| 543 | 15 | Athurvan | Atharvan |
| 548 | 4 | to | to everybody |
| " | 5 | everybody) | delete |
| 549 | 1 | us ne | alone |
| 550 | 3 | n | in |
| 555 | last | paseive | passive |
| 556 | 2 | इकय | इदुय |
| 561 | 1 | अनपस्मं | अनपस्मं |
| " | 2 | अप-अपस | अपस्-अपस् |
| 562 | 24 | <i>This line should be deleted</i> | |
| 563 | 21 | not | is |
| 592 | 8 | क्षयनम् | क्षयनम् |
| " | 23 | devine...denging | divine...denying |
| 594 | 20 | द्वितीया | द्वितीया by |
| 603 | 9 | least | lest |
| 604 | 5 | भावाद्गतं | भावाद्गतं |
| " | 21 | reconciliation | reconciliation |
| 605 | 20 | Sankarities | Sankarites |
| 608 | 11 | virtous | virtuous |
| 613 | 9 | choicer | choice |
| 617 | 19 | दुर् (दुष्ट) | दुर् (दुष्ट) |

| Page | Line | Incorrect | Correct |
|------|------|-----------------|-------------------|
| 619 | 13 | confind | confined |
| 625 | 10 | दृह + यत् | दृह + यद् |
| 635 | 1 | bass is | basis |
| 662 | 15 | excellance | excellence |
| 660 | 8 | द्रक्ष - द्रक्ष | द्रुक्ष - द्रुक्ष |
| 662 | last | घक्त | घक्त |
| 668 | 10 | analagy | analogy |
| 669 | 2 | recepient | recipient |
| 670 | 12 | अदुर | अहुर |
| 678 | 1 | yield | yield |
| 685 | 6 | वित्तमोहन | वित्तमोहेन |
| 689 | 9 | may | my |
| 693 | 11 | उज्ज्वलेषु | उज्ज्वलेषु |
| 699 | 2 | holines | holiness |
| 710 | 6 | comaradeship | comradeship |
| 731 | 13 | मत्स्यौ | मत्स्यौ |
| 744 | 22 | मर्तस्य | मर्तस्य |
| 758 | 11 | राष्ट्रावपारात् | राष्ट्रावपारात् |
| 768 | 18 | प्रवा | प्रुवा |
| 779 | 17 | म | म |
| 798 | 16 | प्वरक | प्वरक |
| 803 | 15 | शिरस | शिरस् |
| 806 | 20 | इच्छानि | इच्छानि |
| 808 | 22 | ह | हर्ष |
| 810 | 14 | tolarate | tolerate |
| 813 | 2 | vet | yet |
| 821 | 2 | यवत् | यवत् |
| 822 | 22 | नपुंसके | नपुंसके |

INTRODUCTION

विदुषु टे विद्या भुवनानि तस्य

ता प्रब्रवीषि ब्रह्मण्य वेदसु—Rigveda 4-42-7

All the worlds know Him ; only some call Varuna by the name "Vedhas".

The Veda is the oldest book in the world's library. Antiquity is claimed also for the papyrus rolls of Egypt but they do not go so far back as five thousand B. C. This is the time when the composition of the Veda started, as Tilak, the great Vedic scholar has proved on astronomical data¹. Moreover, the papyrus rolls are mere scrolls and fragments and not a complete book like the Veda².

The Veda originally consisted of three books viz (1) the Rik or the book of poetry (2) the Yajus or the book of prose and (3) the Saman or the book of songs³. The Rigveda is the original book ; Yajus and Saman are merely liturgical compilations⁴.

To these three Vedas was subsequently added the supplementary Veda or the Atharva Veda⁵.

The Atharva Veda consists of two books, the Bhargava Samhita and the Angirasa Samhita. This is why to the Atharva Veda, the double-barelled name of Bhrigu-Angirasi Samhita (भुर्वगिरसी संहिता) has been given by the Gopatha Brahmana⁶.

1. Tilak—Orion P. 203

2. Dhrendranath Pal—Religion of the Hindus P. 1.

3. Jaimini—Purva Mimamsa (Sutras 2-1-32 to 2-1-34)

4. Griffith—Hymns of the Atharva Veda, Preface, P. 2.

5. i) Macdonell—History of Sanskrit Literature P. 106

ii) Bloomfield—Atharva Veda and Gopatha Brahmana P. 56

6. Bloomfield—Hymns of the Atharva Veda—Introduction P. 33

Unlike the three original Vedas which derive their names from the nature of the composition, these two books derive the names from their authors¹.

It is to be noted that the two supplements are not the two parts of the same book as is sometimes wrongly supposed by some persons, who take the current Indian Atharva Angirasa Veda to be the whole of the Atharva Veda. These are two separate books. This is why the Gopatha Brahmana counts the number of the Vedas to be five—by adding Bhargava and Angirasa Vedas to the original three—Rik, Yajus and Saman. The Bhargava Veda is required to be added in order to make the number five². The Mahabharata also states the number of the Vedas to be five: Vyasa taught the four Vedas to his four disciples and the fifth Veda to his son.

चत्वारसु ते वेदाः शिष्याः गुरुपुत्रस्तु पंचमः

इह वेदाः प्रतिष्ठेरन् एषः वः काञ्चित् वरः

—Santi Parva 335-40

Some people may be inclined to think that the Bhargava Veda is an imaginary book—imagined out of the appellation Bhṛigu-Angirasi Samhita. Such supposition is unjustified. The Iranian name of the book is Avesta. To Pāṇini the book was quite familiar even in its Iranian name. To him, the word *अवस्था* was so important, that he felt himself called upon to compose a separate Sutra (1-9-25) for its derivation. There is no doubt that the Avesta is the scripture of Ahura-worship. And the preceptor of Ahura-worship is, in India, called Bhṛigu. There should not therefore be any doubt that the Avesta is the scripture of Bhṛigu and that its Indian name would more aptly be Bhargava Samhita. To fail to see in the Avesta the Scripture of Bhṛigu, is to be blind to actual

1. Grimali—Hymns of the Atharva Veda, Preface, p. 1.

2. i) Bloomfield—Atharva Veda and Gopatha Brahmana, p. 8

ii) Bloomfield—Hymns of the Atharva Veda, Introduction p. xxii.

facts. नवः स्थाणोर् अक्वराधः यद् एतं अन्धो न पश्यति (Sayana)—it is not the fault of the stick that the blind man does not find it. It is like the wiseacre of the fable of Ramkrishna Paramhansa, who saw the house of his neighbour burnt down, but refused to believe in its truth, for want of an authenticated report about it in any newspaper.

अयं सुवस्केलं रेश्तेह वर पाय वन्द

ता न्न खुद ह्यं गुम वगरदी अयं लवन्द

Masnavi 8-309

Ye fool, tie a rope round your leg. Otherwise you will miss yourself (fail to recognize yourself to be you) in the crowd.

We do not want to miss the Bhargava Veda—for want of a report in the newspapers.

The Bhargava Veda and the Angirasa Veda came into existence after the Indo-Iranians became divided on the question of monotheism and idolatry. Bhṛigu or Shukra is the priest of the Asuras (i. e. worshippers of Asura). The Asuras emphasised the importance of monotheism and aniconic (निराकार) worship. Angirasa or Brihaspati was the priest of the Devas (i. e. worshippers of Deva). These people were not so punctilious on these points.

The popular name of the Bhargava Veda is Zend Avesta. There is a difference of opinion about the meaning of the word Zend. Some say that it is the name of the language in which the Avesta is written. Others say that the word means "commentary", and Zend Avesta means Avesta along with its commentary (Avesta ba Zend). It would thus appear that 'Avesta' is the principal word and 'Zend' only qualifies it.

Zend corresponds to the Sanskrit term छान्द. छान्दस् is another name for the Veda, as the Medini Kosha says छान्दः पद्ये च वेदे च स्वरचारादिनामयोः । And छान्द is a variant of छान्दस् by the Vartika नीर, अन्तर्वा, छान्दः (vide Katantra Chanda Sutra by

Chandra Kanta Tarkalankara). The Vartika says that vedic nouns often drop the final न् and न् optionally. Thus छान्द means Vedic and उपस्था means a hymn, as stated by Panini (अपान् सन्धकरणे 1-8-25). And so छान्द उपस्था (Zend Avesta) means a Book of Vedic-hymns. The word was so important to Panini that he had to compose a separate rule for its derivation, in spite of the fact that Sanskrit grammarians would not add even half a syllable if that could be helped (अर्धमात्रालाघवेन पुत्रोदसर्वं सन्त्यन्ते वैयाकरणः).

The Avesta is divided into four books (1) Yasna—the book of hymns (2) Yasta—the book of prayers (3) Visparatu—the book of universal prayers and (4) Vidaivadata—the book of laws. The Yasna is the main scripture and the other three books are subsidiary to it. There are 72 chapters in the Yasna. 17 Chapters out of them go to form the Gatha. They are reputed to be the words of prophet Zarathushtra himself, just as the Gita is reputed to be the words of Govinda Krishna himself. The Gatha is embedded in the Yasna, as the Gita is included in the Mahabharata.

The Gatha is the cream of the Avesta. It teaches all those noble principles which Maha-Ratu Zarathushtra wanted the people to learn. Even if all three other books are by some accident lost, the Parsis would still be able to reclaim themselves with the help of the Gatha alone. If the Gatha is lost, all is lost; if the Gatha remains nothing is lost. The Gatha is to the Parsi what the Gita is to the Hindu, the Dhammapada to the Buddhist, the Uttar-Adhyayana Sutra to the Jain and the Japji to the Sikh. It is as important to the Parsi as the Lord's prayer is to the Christian, and the Surat-ul-Fatiha to the Muslim. It brings him hope in life and consolation in death.

The word Gatha comes from the root गे—to sing. This celestial song is the message of Maha-Ratu Zarathushtra, the first and the foremost Prophet of mankind. First, because we know of no other prophet, Aryan, Semitic, Chinese or of any other race, who is earlier to Zarathushtra. No doubt

there had been some vedic sages who are earlier to Zarathushtra, because Deva-Yasna was current when Atharvan Zarathushtra came into the world, but they had composed only stray hymns; none had composed a systematic scripture—an Upanishad. And Zarathushtra is foremost because the gospel that he brought (the Gatha) is the earliest scripture of the Chishti cult, which (under the name of Sufism) is still the fascination of India and Iran; and Religion is said to be the most conspicuous contribution of these two countries to the world¹.

Atharvan Zarathushtra may be said to be still reigning over Asia in spite of all appearances to the contrary, in spite of the smallness of the number of persons who to-day profess Zarathushtrianism. For the multitude that follow his ideal unconsciously (i. e. without the knowledge that it is Zarathushtra's ideal that they are following) is vast indeed. They would turn to Zarathushtra if only they come to learn that it is nothing but the ray of the sun that is reflected by the moon. Jalal, the apostle of Sufism, conveys the suggestion (of turning to the sun of sufism) in guarded language.

रमस चुन आलीतर आमद चुन ज माह
एस जिया अब सुर अफजुन दान ब जाह

Masnavi 4-20

Leave the crescent; turn to golden sun (जुम्ह = golden उग्र = sun).

It was about 3500 B. C. that Maha-Ratu Zarathushtra was born in Iran. Even in very early youth this exalted messenger of God took up the challenge of religion. He found around himself worshippers of Varuna, who stuck to monotheism and laid considerable importance on moral character. He found around him worshippers of Indra, who were less scrupulous about monotheism and less careful about the place of morality in religious discipline. Both the parties

1. Griewold—God Varuna in the Rigveda P. 4.

however asserted that God (Varuna or Indra) could be seen and that the highest object of life was to see God.

Zarathushtra wanted to know for himself. He would see God, if God was visible and hear Him, if He was audible. He would learn from Rudra (Lord) Himself, the best way of realising Him.

At the age of twenty Spitama Zarathushtra left his parents' home and went up to the Sabilan hills, standing by lake Urumia. He took up a life of hard sadhana (discipline) and deep meditation, determined to get at the truth, or lose his life in the attempt. It is said that when the yearning has reached such poignancy that the aspirant cannot relish any other desire except the desire of God, cannot cherish any other thought except the thought of God, the ground has been prepared for the vision of Mazda and Mazda now hastens to the devotee.

The ardent zeal of Asho Zarathushtra did not fail to evoke response from the Highest Lord. If it had failed, all talk about God and religion would have been mere myth. For there had not been a soul, more serious, more zealous and more holy. Ahura Mazda made his appearance to the Holy Prophet, and taught him all the secrets of religion and these are embodied in the Gatha.

Age of the Prophet

There has been a long controversy about the time when the great prophet of Iran flourished. Attempt has been made to drag down his age to one thousand B.C. Unfortunately the two premier Iranologists, Jackson and Browne, support this view. Their opinion carries considerable weight and there is a tendency to accept this date as final. But even great Homer sometimes nods and it is worthwhile to examine the soundness of the reasonings on which this opinion is based. The reasons put forth by Jackson are mainly two, viz

1. That all the Arabic historians agree that Vistaspa, who was the first patron of the Zarathushtrian church, is the

same person as Hystaspas, the father of Darius, who flourished about 800 B.C. This view, if accepted, brings the age still lower by 200 years.

2. That there is a tradition amongst the Parsis, that Asho Zarathushtra flourished 300 years before the expedition of Alexander. This would bring down the date by another 200 years.

Now Koran is the earliest book in Arabic language.¹ Koran began to be composed about 610 A.D. and all Arabic histories are subsequent productions. Thus even accepting 1000 B.C. to be the age of the holy prophet, these historians are separated from Zarathushtra by 1600 years and considerable reliance may not be placed on their accuracy.

As regards the alleged Parsi tradition, there is also another Parsi tradition (also noted by Jackson) that Spitama Zarathushtra had flourished six thousand years before the time of Alexander. No reason has been stated by Jackson why one tradition should be preferred to the other.

Jackson himself is not satisfied that Hystaspas, the father of Darius, is the same person as Vistaspa, the patron of the Zarathushtrian church. Except the similarity between the two sounds, there is no other data for establishing the identity. On the other hand the names of all the predecessors and successors of Hystaspas are quite different from the names of the forefathers and lineal descendants of Vistaspa. Then again a considerable time must have elapsed, before the loose "Ahura Mazda" (which form was current at the time of Vistaspa) changed into composite "Ahuramazda" (which is the form current in Achæmenian times).² All the same, Jackson bases his conclusion on these two flimsy data—viz the similarity in the sounds of Hystaspas and Vistaspa, and the alleged Parsi tradition—and holds the age of Zarathushtra to be one thousand B.C. We can only say that this is very unfortunate.

1. i) Browne—Literary History of Persia Vol I p. 271

ii) Gibb—Arabic Literature p. 25

2. Jackson The Prophet of Ancient Iran—p. 118

The argument of Browne is stranger still. He does not enter into the merit of the question. His only premise seems to be that the opinion of a scholar like Jackson should not be easily rejected.¹

Thus in spite of the authority of the two greatest Iranologists, 1000 B.C. as the age of the Prophet rests ultimately on the arbitrary identification of Hystaspas with Vistaspa. Not that there are not other scholars, like Haug, Geldner and Geiger, who claim great antiquity for Atharvan Zarathushtra,² but Browne has lumped them all together and rejected them all on the ground that they are misguided by race prejudice. They were out to establish the superiority of the Aryans at the cost of the Semites.³

But Browne forgets that race prejudice is a double-edged sword. Just as it may lead some few to claim a false antiquity for Zarathushtra, it may lead some others to deny the true antiquity.

Let us try to have a peep into the mind of Dr. Browne. About the relative worth of the Avesta and the Koran he remarks: "My appreciation of the Quran grows the more I study it and endeavour to grasp its spirit; the study of Avesta, save for philological, mythological or other comparative purposes leads only to a growing weariness and satiety."⁴

There will be many men who find it a bit difficult to fall in line with Dr. Browne. Schopenhauer for instance says about the Koran: "we find in it the saddest and the poorest form of theism" (The World as Will and Idea. Vol II. P. 261) and about the Gatha, Moulton remarks: "The Prophet was in deadly earnest and he preached on great themes and spiritual fervour can make literature malgre lui even under unfavourable circumstances" (Early Religious Poetry of Persia P. 84). The

1. Browne—Literary History of Persia, Vol I, p.130

2. Pour-i-Davoud—Translation of the Gatha, Preface p. 15

3. Browne—Literary History of Persia, Vol I p. 29

4. Browne—Literary History of Persia, Vol I, P. 102

poetry of the Gatha is certainly very sublime. A hymn like Sukta 44 of the Gatha does not suffer in comparison with the poetry of any religion or any language. Yet that does not suit the taste of Dr. Browne. One would be glad to be assured that Dr. Browne is free from all taint of race-prejudice.

Let us therefore throw away this double edged sword in deciding the issue and look at the matter with the eye of the plain man not over-burdened with an excessive dose of academic erudition.

The broad fact remains that the Veda and the Avesta are very intimately related to each other. The affinity of the oldest form of the Avesta language with the Vedas, is so great in syntax, vocabulary, diction, metre and poetic style, that by the mere application of the phonetic law, whole Avesta stanzas may be translated word for word in Vedic, so as to produce verses, correct not only in form but in poetic spirit as well¹

"The coincidence between the Avesta and Rigveda is so striking as to indicate that the two languages cannot have been long separated before they arrived at their present condition"². The affinity between them is so great, that each of them has been said to be "a commentary on the other"³.

Thus the age of the Avesta cannot be dragged down without at the same time dragging down the age of the Veda. If Avesta was composed in 1000 B.C. the Rigveda also must have been composed about that time. Such an idea is so grotesque that no one would like to make himself ridiculous by propounding such a theory at this hour of the day. Ages must have elapsed before the language of the Rigveda passed through the stages of Brahmana, Aranyaka, Upanishad, Sutra and Mahabharata and turned into the vernacular of Gautama Buddha in the sixth century B.C. To compress these ages into four hundred years (1000—600 B.C.) is beyond the capacity of even Aladdin's djinni, not to speak of an Iranologist.

1. Macdonell—Vedic Mythology p. 7

2. Cambridge History of India—Vol I p. 113

3. Griewold—Religion of the Rigveda p. 10

Let us therefore dismiss unceremoniously the myth that the Gatha was composed about 1000 B.C. Tilak, the greatest of the Vedic scholars, has proved by astronomical data, that composition the Rigveda started at about five thousand B.C.¹ The Gatha is contemporaneous with the later portions of the Rigveda and seems to have been composed about 3500 B.C. Bhagawan Zarathushtra, who had flourished in the Vedic period is the first prophet of the Aryan race. The next prophet Bhagawan Ramachandra came down one thousand years later (about 2500 B.C.). The third prophet Sri Krishna came down after another one thousand years i.e. about 1500 B.C. which is said to be the date of the Mahabharata war. Another one thousand years passed and Gautama Buddha made his appearance. With him the historic age starts. To seek to make Dharmaraja (Prophet) Zarathushtra more or less a contemporary of Gautama Buddha is the height of frivolity. At least three milleniums, viz the age of the Upanishads (3500-2500 B.C.), the age of Ramayana (2500 to 1500 B.C.) and the age of the Mahabharata (1500—500 B.C.) intervened between Zarathushtra and Gautama. The Gatha is one of the earliest Upanishads, embedded as it is in the Samhita portion of the Veda (viz Bhargava Samhita) while the majority of the Upanishads form part of the Brahmana (Aranyaka) portion, which is later than the Samhitas.

The Gatha seems to have inspired the Svetaswatara Upanishad,—the Yellow Camel (Zarat Ustra) leading the White Mule (Sweta Aswatara). Apart from the totemic nomenclature of both the prophets, monotheism and Bhakti which are the special message of the Gatha, form important lessons of the Svetaswatara Upanishad. In the whole Upanisadic literature, the word "Bhakti" is for the first time met with in the Svetaswatara, (6-23) and Svetaswatara announces monotheism in much more stronger terms than any other scripture has done—एको हि ह्रदो न द्वितीयो ह्यस्य (3-2) Rudra is

1. Tilak—Orion p. 206

one and does not tolerate a second. The Svetaswatara is a very early Upanishad. The Gita borrows from the Svetaswatara सर्वतः परिभाषं त्वं (Sweta 3-13 and Gita 13-13), and Vadarayana in the Sutras श्रुतत्वाच्च (1-1-12) and नमस्यद् अवशिष्टात् (1-4-8) presuppose the Svetaswatara. The Gatha is therefore much anterior to the Gita.

Unfortunately the name 'Zarathushtra' does not occur in the Veda. If it were there, that would have set at rest all controversy about the antiquity of the Holy Prophet. Yet the absence of a direct mention of his name need not be considered fatal. There is enough circumstantial evidence in the Veda, which unmistakably points to the towering personality of the foremost Aryan prophet.

But before we go up to the veda, let us peep into the Mahabharata. Jackson has taken the trouble to collect all the references that there are in the legends and myths of all the countries ranging from Armenia to Scandinavia, but he has very sadly neglected the tradition recorded in the great epic of India, the country that shared with Iran a joint civilisation and social life up to the period of the great Mahabharata war, about 1500 B.C.

In the Narayaniya section of the Santi parva (chapters 534-540 of the Bangabasi edition and Chapters 342-348 of the Kumbhakonam edition) there is a very interesting story. Briefly stated it is this: In the province of Chedi (Khomsan) there was a king named Vasu. He had an air ship and could fly in the sky at his will and therefore he was known as Uparichara Vasu. Narayana gave him a scripture that was prompted by seven Chitra Sikhandins (hallowed beings=angels=Amesa Spentas)²

The scripture was as good as the Veda (335-28,40) being the storehouse of eternal laws (335-53). It was a new divine dispensation (335-25) and adorned with the grace of Om-kara (Hun-Vara)—Chap 335-27.

1. S. C. Sen—Mystic Philosophy of the Upanisads p. 24

2. Chapter 335-27, 335-29, 336-3

Vasu performed a great sacrifice to the highest God Harimedhas. A prominent feature of this sacrifice was that animal flesh was not offered as oblation तं तत्र पशुवातो अभूत् (336-10).

We might remember in this connection that Maharatu Zarathushtra had condemned the oblation of flesh (as used to be the custom in the time of Yama,—Gatha 32-7). He did away with such sacrifices and purified the rituals¹.

Mahabharata tells us how Vasu was converted to this cult of nonviolent sacrifice. There was a conflict of opinion between the Saints and Deva-worshippers whether meat could be offered as oblation. The Deva-Yanists supported the oblation of flesh and the Saints (Mazda-Yasnists) opposed it. The matter was referred to king Vasu. Out of his partiality for Deva-worshippers, Vasu gave his decision in favour of the use of flesh. The Saints cursed him for his partisanship. Thereupon Vasu lost his power of flying in the sky. He soon repented and adopted the custom of five prayers a day (337-10) and regained his power. This apparently is the Indian version of the story of Vistasp's conversion as related in Chapter V of Jackson's Zoroaster, the Prophet of Ancient Iran.

In this great sacrifice of King Vasu, Brihaspati, the priest of the Deva-worshippers was also present. He flew into a rage, stood up with the ladle in his hands and declared that he was not going to tolerate that an 'unseen God' would take the libation.

अदृश्येन हुतो भागो देवेन हरिमेवसा
बृहस्पतिस्ततः क्रुद्धः सु चम् उद्यम्य वेमितः

Santi Parva 336-13

Some other sages such as Ekata, Dwita, and Trita pacified Brihaspati by saying that such form of (aniconic) worship was very much current in Sweta dwipa, which lies

north of mount Meru (Elburz) and near about the Kshiroda (Caspian) sea.

Narada became very inquisitive about this novel cult. He went up to Narayana himself. This Narayana was a great sage (विषदाम् वरिष्ठम् greatest of the bipeds—335-1) and not God Narayana. Narada learnt all the secrets of this new religion from Narayana,

नारदेन तु संग्रातः सरहस्यः संग्रहः
एवो धर्मः जगन्नाथान् साक्षान् नारायणान् दृष्टः

Santi Parva 346-10, 348-54.

This great apostle is designated as Narayana, because he was a divine person. This brings to our mind the ideal of the नरोद्देश् नरः (the Man-in-men) of the Gatha (48-12), which connotes the same idea as Narayana.

This is the same ancient religion that God Hari Medhas Himself had previously taught to Brahma,

ततः ब्रह्मा नमस् चक्रं देवाय हरिमेवसे
धर्मं चाग्र्यं स जग्राह सरहस्यं संग्रहम्

Santi Parva 348-50

We are reminded how Spithama Zarathushtra taught the same religion that Ahura Mazda had taught in the House of Song (Gatha 48-10).

Narada wanted to ascertain how this religion was being actually practised. He looked up further north-west (बालोक्यन् उत्तरदिशमेव 336-7) and came to live amongst these excellent devotees (336-29).

He found the religion to be a satvata (सत्त्वतः) religion (335-19, 24) i. e. a religion in which a personal God is worshipped as the supporter of Satwa Guna (Spenta Manyu). It was a strictly monotheistic religion (एकात्मित्वम्) 334-44, 336-30, 54). That it was aniconic goes without saying; for it was Brihaspati's protest against aniconism that drew Narada's attention to it. The devotees were very

1. Dhalla—History of Zoroastrianism p. 73

spiritual (335-13) and they used to offer prayers five times a day (335-25, 337-30). They were also accustomed to silent prayers of Japa (मन्त्रो नाम स जपः—336-36) which reminds one of Vaj prayer. They were all equal (336-39) which means that there was no caste-distinction. The people had very white complexion and wore caps (छत्राङ्कुरीणां—335-11) Narada was glad to find these monotheistic people, accustomed to five prayers a day and devoted to Hari Medhas in thought, word, and deed (Humata, Hukhta, Huvarshta) (336-46)

Narada became enamoured of these people, came back and recited their scripture before a large audience in the court of Brahma,

इदं मङ्गोपनिषदं चतुर्वेदसमन्वितम्
संख्यं योगकृतं तेन पञ्चरात्रमुपश्रितम्
नारायणसुखोद्गीतम् नारदो अध्याव्रज्य पुनः
ब्रह्मणो सद्गते तान् यथादृष्टं यथाश्रुतम् ॥

Santi Parva 339-111/112

It is a great Upanishad, containing the summary of all the four Vedas, and the gist of Samkhya and Yoga, and known by the name of Pancha-Ratra.

Is not the above description a very faithful account of the ways of Mazda Yasna, as faithful as could be expected from a poet writing at a distant age and a distant country?

I have put in detailed quotations, for if the points of resemblance are taken into consideration, the Narayaniya chapter alone would suffice to establish the antiquity of Maha Ratu Zarathushtra and one need not have any hesitation in dismissing the unreliable traditions recorded by Arab historians.

Earlier scholars had said that the way of Bhakti was not so prominent in the age of the Upanishads, and the Narayaniya chapters of the Mahabharata represent the attempt of Narada to import Bhakti from some western region outside of India. They thought that it was an attempt to import Christianity

from Palestine¹. They made a great mistake in thinking of Christianity, instead of Mazda-Yasna. No reason has been given as to why Narada ignored the claim of contiguous Iran and its homogeneous people and crossed over to distant Palestine. Then again there remains the important fact that the Mahabharata was written in an age (1000 B. C.) when Judaism even had hardly come into existence, not to speak of Christianity. Above all, the use of the word Hari Medhas as the name of the highest Deity of this religion is conclusive. Hari Medhas is nothing but the Sanskritisation of the name Ahura Mazda. By the time of the Mahabharata the epithet Ahura (Asura) had, in India, come to be looked down upon as dishonourable, and the sage Vyasa did not like to use that word as the adjective of the highest Lord. He replaced it by "Hari" which very much resembled "Ahura" in sound and at the same time was most honourable. That 'Mazda' and 'Medhas' are interchangeable (ए of मेवा changes to इ, and then to य and then to ज्) is apparent from the comparison of Sanskrit नेद्वि (near-most) and Zend नज्विस्त. When Hari Mazda is the name of the highest God, the religion cannot be anything else than Mazda-Yasna.

That Hari Medhas is a coined name, coined in imitation of Ahura Mazda, is apparent from the fact that in Sanskrit 'Hari' alone suffices to denote the highest Deity and apparently there is no reason for suffixing 'Medhas' to it. Such addition does not increase the denotation or connotation of Hari. Hari Medhas is not an alternative name for any of the other Gods famous in Veda or Purana. He is therefore a new God imported from outside. This is why the name is not so familiar in Sanskrit. It is found five times in the Narayaniya chapters (Mahabharata) and once only in Vishnu Purana and nowhere else. Thus this one word Hari Medhas alone suffices to prove the antiquity of Atharvan

1. Soul—Vaisnavism and Christianity p. 39
vide criticism by Dr. Radhakrishnan, in Indian Philosophy

Zarathushtra. The Mahabharata says that the worship of Hari Medhas was prevalent in the Satya Yuga (348-34) which is long anterior to the age of Sri Krishna or Ramachandra. It may not be said that the Narayaniya chapters are a subsequent interpolation and not a part of the original Mahabharata. These chapters are mentioned in the list of contents, as noted in Parva Samgrahadhyaya (Chapter 2, Adiparva) of the Mahabharata.

Thus the Mahabharata alone suffices to silence the Arabic traditionists. But let us go to earlier literature, to Rigveda itself, and see if there is any reference to the Holy Prophet, in that great book.

As already noted, the name of Maha-Ratu Zarathushtra does not occur in the Rigveda. But there is reason to think that he has been mentioned there by other designations. For instance take the lines

यज्ञैर् अथर्वा प्रथमः पथम् तते
ततः सूर्यः व्रतया वेन आजनि

Rigveda—1-83-5

Atharvan first chalked out the way of worship and then came the vow-keeper Prophet (Vena) of the solar race.

It is probable that the two prophets, Zarathushtra and Ramachandra have been mentioned here.

Zarathushtra has been described in the Avesta as "the Athravan" par excellence

दस्ता नो ज्ञातो आग्रव यो लितामो जस्तुवो

Farvardin Yast 94

'Fortunate are we that Spitama Zarathushtra, the Athravan has been born'.

While the Rigveda describes the Bhrigus as Atharvan

अथर्वानो भृगवः सोम्यासः

Rig. 10-14-6

Soma-drinking Bhrigus are Atharvans; and the Culika Upanisad (10) says that Atharvan denotes the elders of the Bhrigus अथर्वानो भृगुजनाः ।

Thus the term "Atharva" very probably refers to Zarathushtra.

Similarly Ramachandra was very famous as "the keeper of the vow" (his promise of abdicating the throne in favour of Bharata) and he came of the solar clan. Thus very probably "Vena" refers to Ramachandra.

It may not be said that the mention of Zarathushtra and Ramachandra in the Rigveda is anachronistic. For the compilation of the Rigveda continued through several centuries. The Rigveda itself speaks of the earlier, the middle and the later hymns यो ह्यमेभिर् ब्राह्मे पूर्वैर् यो मध्यमेभिर् उत वृत्तेभिः (3-82-13). The earliest portions of the Rigveda were composed in the Satya Yuga (before 3500 B.C.) and the latest portions by the end of Treta (2500 B.C.). This is supported by the tradition that the Veda had been divided in three books (Rik, Yajus and Saman) by the end of Treta Yuga¹.

Mention by the terms 'Atharvan' and 'Vena' may however be considered rather too wide. Let us therefore turn to another passage where the allusion is more definite.

अथप सकम् तनुष्टिम् ऊहति

तनुष्टिम् मघवा यः कवासखः Rigveda 5-34-8

Sakra (Indra) overthrew that fair-complexioned rebel तनुष्टि who was the head of the Magha and a friend of Kava.

Tatanushti has been explained by Sayana as the destroyer (नुष्टि) of the existing order (तत).

Zarathushtra has been called here a rebel, for he rose in rebellion against the Deva Yasna cult (of which Indra is the presiding Deity). Zarathushtra is qualified by the three adjectives तनुष्टि, मघवा and कवासख. All the three attributes

1. (i) Vishnu Purana 3-2

(ii) Pargiter—Ancient Indian Historical Traditions P. 315

are characteristic of the Holy Prophet. He was very fair-complexioned (सवसुत्र). This is why he is called Spitama (whitest) in the Avesta. The church that he founded was named by him as Magha (मगोइ मगाइ Sukta 29-11). Thus he is described as the head of the Magha (मगवा) and he was the friend of Kava Vistaspa (कवा वीस्तास्यो Sukta 51-16) and he is thus stated to be कवासख.

If these lines of the Rigveda have any historical significance, they certainly refer to Maha Ratu Zarathushtra and to nobody else. For we know of no other person to whom all the three adjectives apply. Take another passage

प्र तद् दुःशमिं पृथवाने वेने ।

प्र रामे वोचम् अयुरे मवत्सु ॥ Rigveda 10-93-14

I would now speak of the valiant Prithavana Vena and of Rama along with his Asura and the Maghavats.

Here the name "Rama" undoubtedly refers to Parsu Rama (the Rama of Persia = Zarathushtra) for the Indian Rama, or Ramachandra, had very little concern with Ahura or the Maghavats (members of the Magha Church).

The original designation of Parsu Rama had been simply Rama, and it is by this name, that he is very often described in the Mahabharata and the Puranas. But when another prophet came up bearing the same name, probably so named in remembrance of the glory of his illustrious predecessor, it became necessary to distinguish the one from the other, and the former was called Parsu Rama, and the latter Raghu Rama. That Rama was an honourable term even in Iran is evident from Rama being the name of a Yazata (vide Rama Yasht.)

Parsu is the vedic name for Persia. Zarathushtra was designated Parsu Rama because he belonged to the land of Persia. Subsequently Parsu (which also means a hatchet)

was utilised to express the austere severity of the prophet against polytheism and idolatry. There is also the tradition that Maha Ratu Zarathushtra used to carry in his hands the Asa staff of nine knots,¹ as symbolic of his strict adherence to the rules of Asa (rectitude). In India the Asa staff was converted into a hatchet. The Skanda Purana relates the story reversely and says that the hatchet was converted into a staff. As the hatchet brings up association of violent wrath it was changed into staff. This was done at Hatakeswar (Herat ?)

तेषां तद्वचनं श्रुत्वा रामः शस्त्रमूर्ता वरः ।

चक्रं लोहमयीम् यष्टिम् तं संक्त्वा स कुदारकम् ॥

Skanda Purana—Nagara Khanda (6)-94-18

In this passage of Rigveda, the reference to Zarathushtra is made not by his Iranian name but by his Indian designation. Yet the association of Ahura and Maghavats points to the identity.

To some people the identification may appear to be a mere conjecture. Let us therefore look up if there is any firmer ground to take our stand on. The history of the two words "Deva" and "Asura" seems to provide such a ground. Herein there is unmistakable reference to the Reformation of Maha Ratu Zarathushtra, even without a direct mention of his name.

When the Aryas (Indo-Iranians) were living together, both the words Deva and Asura were terms of respect. Thus we find that in the older portion of the Rigveda, all the prominent gods, such as Varuna, Rudra, Agni and even Indra, have been described as Asura,² which leaves no doubt that Asura had once been a term of respect even to Vedic people. That Deva had been an honourable term for the Avestic people is evident from दैविताना (divine—Sukta 48-1), देवाकृद्भा (having divine lustre—Sukta 47-6) and देवाञ्जयति (exalts—Sukta 44-6).

1. Vendidad—9-13

2. Haug—Essays on the Parsis P. 279

Subsequently both the words became degraded in meaning. To the Vedic people Asura now means a demon, and to the Avestic people Deva (Div) means a demon. In former days the term for denoting a demon was 'Danava' in both the communities ¹.

Both the meanings of Deva (honourable and dishonourable) persist to this day even in the European languages. Thus (i) divine and (ii) deity on the one hand, and (i) devil (ii) deuce and (iii) diabolical on the other, are reminiscent of the original noble connotation and its subsequent fall.

But what could be the reason for this subsequent degradation? If it were the result of a natural degradation, the degraded meanings also were likely to have been more or less similar in both the communities. But the fact that these two once honourable words acquired an exactly opposite sense in each community suggests a wilful degradation. In other words, the attribution of an opposite sense by each community, seems to be the result of a rivalry that grew up between them.

The difference seems to have started over the use of the icon in worship. For whatever may have been the original derivative meaning of 'Deva' and 'Asura' in popular usage, Deva came to mean a visible God (God represented by an idol) and Asura, an invisible (formless) God. Some people preferred the use of an icon; this was Deva-Yasna. Others interdicted its use. Their cult was known as Ahura-tesa in the beginning and Mazda-Yasna later on. Polytheism and caste-distinction were the other two concomitant features of Deva-Yasna, while monotheism and caste-equality were the other features of Mazda-Yasna. But the use or the disuse of the icon is the custom that is responsible for their different nomenclature.

1. Haug—*Essays on the Parsis* P. 279

Brihaspati was the leader of Deva-worshippers. We have seen how enraged he was when king Vasu offered oblation to aniconic Hari Medhas. Bhrigu or Sukra was the leader of the Asura-worshippers. He was so much intolerant of idolatry that he is said to have dealt a blow on the breast of Vishnu

तम् दृष्ट्वा मुनिशार्दूलः सृगुः क्रोधसमन्वितः
सर्वं पार्श्वं विचिक्षेप विष्णोर् वक्षसि गोमने

Padma Purana—Uttara Khanda 255-48

On seeing Vishnu the great Muni Bhrigu became highly enraged and kicked on the breast of Vishnu with his left foot.

It is evident that Vishnu must have had a body, in order to have a breast, and that the attribution of a body was the cause of the annoyance of Bhrigu.

The attitude of Brihaspati and Bhrigu points out the difference in the outlook of the two communities, and also throws light on the accepted significance of Deva and Asura, irrespective of the original meaning of the two words. It was not a question of the individual tastes of Brihaspati and Bhrigu. They acted as the representatives of two different ideologies—the Deva and the Asura cults.

The following verse of the Yajur Veda leaves no doubt that the term Asura subsequently came to mean aniconic or formless. The Rishi here denounces the aniconic form of worship and solicits Agni to drive out the aniconic Gods.

ये रुपाणि प्रतिमुच्यमानाः असुराः संतः स्वधया चरन्ति
परा पुरो निपुरो ये भरन्ति अग्निस् तान् लोकात् प्रणुदाति अस्मात्—

Yajus 2-30

Those who casting off their forms, have become Asuras, and now move about as spirits to the front, to the back and on all sides, may Agni drive them away from this place.

We know from Avestic traditions that it was Maha Ratu Zarathushtra who uttered the first word of protest against the Deva Yasna cult ¹, and that the Gods used to

1. Fravardin Yast—93

move about in human form before the advent of Zarathushtra. This is supported by the Indian tradition that the adventures of Parsa Rana is the basis of the Deva-Sura war.¹ It can therefore be safely inferred that the reformation of Spitama Zarathushtra is responsible for causing the degradation in the meaning of the word Asura in the Rigveda. Thus the Rigveda bears testimony to the great change effected by the movement of Zarathushtra. It is idle to deny that he is a contemporary of the Rigveda simply because he is not mentioned there by his Iranic name.

The Deva-Sura war, the clash between the ideals of iconic and aniconic worship, is of vital importance to the Indo-Iranian race. Its importance in the religious world is unique. For it not only affected Hinduism and Parsi-ism, the two oldest religions of the world, it fashioned to a large extent the three Semitic religions, Judaism, Christianity and Islam too, so far as their ideal of monotheism and iconoclasm is concerned. The Old Testament is the basic scripture of all these three religions, and its compilation was completed by prophets like Ezra and Nehemiah only in 450 B. C.² The Jews came in close contact with Mazda Yasna, during their exile in Babylon, and learnt the lessons of monotheism and iconoclasm therefrom and introduced them in the Bible.³ We should not therefore rest content with merely the degradation of the meanings of Deva and Asura but try to find out if any other relevant facts about this movement can be gathered from the Rigveda. Fortunately the whole history of the Indo-Iranian dispute can be traced from the Rigveda. In the matter of reconstructing this story, it is however very necessary to remember these two points :

(1) Firstly, that when Atharvan Zarathushtra made his appearance, Deva Yasna had already been in existence.

1. Fargiter—Ancient Indian Historical Tradition—P. 68

2. Gangaprasad—Fountainhead of Religions P. 43

3. Macdonell—Comparative Religion p. 128

He saw that the icon was being used by some people in the worship of God (Sukta 48—10). He saw that the caste system was current (Sukta 83-3). He calls these people by the name Devachina (Sukta 30-6). He was acquainted with the story of the slaughter of Vritra (Sukta 44—18). All these facts point to the prevalence of the Deva Yasna cult.

This would silence scholars like Khabardar who claim a pre-vedic age for Maha Ratu Zarathustra.

(2) Secondly, that Ahura-tesa (also called Paourya-tesa) had been the original creed of the Indo-Iranians,¹ and that Deva-Yasna was an innovation, against which Zarathushtra raised his voice of protest.

This would appear from the fact that in the Mahabharata the Asuras are said to be the Elder Brothers, and the Devas, the Younger Brothers असुराः ब्रातरो ज्येष्ठाः देवाश्चापि यक्षीयतः (Santi Parva 33-25). The Amara Kosha also says that the Asuras were the previous Gods. शुक्रशिष्या दितिसुताः पूर्वदेवाः सुरद्विषः। The Brihad-Aranyaka Upanishad also says कनीयसा एव देवा ज्यायसा असुराः (3—1). These only repeat the statement of a rishi of the Rigveda that the Asuras have now lost their power and it is now the regime of Devas निर्माया उ त्वे असुरा अभुवन् (10-124-5) and that Indra (the God of the Devas) has now ousted the older God Varuna (10-125-4).

This would silence scholars like Spiegel who would attribute all that is good in the Avesta to Semitic sources². For not only is Zarathushtra earlier than the Semitic prophets, but there was still an earlier pure religion. The movement of Zarathushtra was an attempt to Reformation³ and this Reformation divided the Aryans into two camps. These cults were called Mazda-Yasna and Deva-Yasna in the Upastha, and Pitri Yana and Deva Yana in the Veda. To Mazda-Yasna,

1. (i) Haug—Essays on the Religion of the Parsa p. 259

(ii) Taraporevala—Religion of Zarathustra p. 3

2. Brown—Literary History of Persia Vol I, p. 36

3. Cambridge History of India—Vol I p. 76

the name of Pitri Yana was given in the Veda, for largely speaking, Mazda Yasna reverted to the ancient faith, while Deva-Yana had been an innovation. The Asuras became the opponents of the Devas. The Rigveda says that the Asuras are they who are not Devas अनाद्युधातः असुराः अदेवाः (8-96-9) and the Vendidad (18-62) gives to Mazda-Yasna the name of अदेवयज्ञः¹ ।

There is a marked contrast between Varuna and Indra, the two main Gods of the Vedic period. Varuna is famous for upholding the moral order, and Indra is famous for his physical powers. Varuna is the least anthropomorphic of the Vedic Gods and Indra is the most anthropomorphic.² The Rigveda also noted the contrast.

इत्राणि अन्यः समिधेषु जिह्वते

मताणि अन्यः अभिरक्षते सदा—Rigveda 7-83-9

Indra protects from the external foe and Varuna upholds the moral order.

Maha Ratu Zarathushtra had realised the supreme need of moral character. Asa (Rectitude) forms the very basis of the religion that he established and he naturally affiliated himself to Varuna.

Varuna is the more ancient God. He is not only Indo-Iranian, he is an Indo-European God. The Greeks worshipped him under the name of Ouranos³ and considered him to be ancestor of Zeus.⁴

In the Veda too Asura Varuna has often been called "the Father"

अपोनिषिष्वञ् असुरः पिता नः

धृमन्तु गर्गदा अर्पा वरुण

अवनीचीर अप खज वदन्तु

पृश्नि-वाहवो मण्डुका इरिणानु

Angirasa Veda 4-15-12

1. Hodivala—Zarathushtra and his Contemporaries in the Rigveda—p. 2

2. Macdonell—Vedic Mythology—p. 24

3. Macdonell—Vedic Mythology—p. 34

4. Macdonell—Vedic Mythology—p. 36

May Asura Varuna, our Father, pour down water. Let shaven sages (मण्डुक्) of the land of Iran, with the Prisni in their hands, hail the downpour.

Thus Mazda-Yasna, which very much resembled the old Varuna cult, was called पितृयान (the way of the fore-fathers) in India.

This is about the designation of the two cults. Let us see what the Veda says about their characteristic features.

A Deva-Yanist cries out

परं मुखोः अनुपरेहि वक्षाम् यस् ते स्व इतरो देवयानात् ।

चक्षन्ते श्रुन्वते ते ब्रवीमि मा नः प्रजं दीरिषी मोत वीरान् ॥

Rigveda 10-18-1

Let the other cult (Pitri-Yana)-the cult other than Deva Yana-go to ruins. We would worship the God "who has eyes and ears"

While the Pitri Yana is described as follows :

यं त्वा यावापृषिवी यं त्वा आपः त्वष्टा यं त्वा सुजनिमा जजान ।

पन्थाम् अनु प्रविद्वान् पितृयानम् यम् मदं अपने समिधानो विभाहि ॥

Rigveda 10-2-7

May Agni (born of heaven, earth and water, and kindled by Twasta) shine brightly in the Pitri Yana cult.

It is thus clear that the Pitri Yanists offered worship before the altar of fire. They did not feel the need for a god with eyes and ears.

The use of the icon seems to be the main factor that accentuated the difference between the two communities. In any case this practice is responsible for their different designation.

Though a particular rishi decried the Pitri Yana cult and wanted it to go to ruins, that does not seem to have been the general attitude. Only the Indra worshippers felt some sort

of animosity towards the Pitri-Yana. The majority of the people appreciated the underlying truth of both the cults. They thought that each was complementary to the other and that in between them, the Iranian and the Indian religions comprehended all possible modes, and provided for all possible varieties of worship.

द्वे श्रुती अश्वत्थाम् पितृणाम् अर्द्धं देवानां उत मर्त्यानाम् ।
ताभ्याम् इर्द्धं विश्वं एजत् समेति यद् अन्तरा पितर मातरं च ॥

Rigveda 10-88-5

I have heard of both the ways—the way of the Pitri people and the way of the Deva people. All the world proceeds by the one or the other of these two—and men born of a father and a mother.

All the same, there was a clash of ideals. The other cult has its part to play, but both of them cannot be practised at one and the same time. There can be no compromise between aniconism, between caste-equality and caste-division. This is the truth that Maha Ratu Zarathushtra emphasised, and which his followers forget, when they try to reinstate polytheism under the veil of doing honour to the Yazatas.

Maha Ratu Zarathushtra turned back to Varuna. This was a monotheistic cult—for Asura Varuna the sovereign of the universe, and there is none to question his sovereignty.

अस्तमनाद् वाम् असुरो विश्ववेदाः अमिमीत वरिमाणं पृथिव्या ।
आसीदद् विश्वा भुवनानि सखाद् विश्वेत्तामि वरुणस्य प्रतानि ॥

Rigveda 8-43-1

All wise Asura Varuna created the heaven and the earth and is the sovereign of the Universe. This is His glory.

Deluded are the scholars who tell us that the Aryas worshipped the created (nature's objects) and not the creator.

It is generally assumed that all religions are polytheistic to start with, and become monotheistic with the progress of thought. But the reverse is the truth. All religions are monotheistic in the beginning.¹ New Gods are added mostly on political grounds, such as the combination of two races into one.² Jehovah was the God of the Israelites. When they conquered Canaan, the Canaanite God Baal also came to be worshipped along with Jehovah.³ Allah is the God of the Muslims. When the Jews of Medina were subjugated, Hazrat Muhammad permitted the use of Rahman (the name used by Jews) along with Allah (Koran 17-110).⁴ Fortunately this did not develop into polytheism, but the possibility was there.

Apart from the combination of the Gods of two people another potent cause of the growth of polytheism is the application of more than one name to the same God. Originally this is done to lay emphasis on the different aspects of the same God—as "Rahman" lays emphasis on the kindness of Allah. In the Vedic religion the same God was called Varuna when emphasis was laid on his moral character, and he was called Indra, when emphasis was meant on his physical prowess. As a matter of fact the polytheism of the Veda grew mainly out of this cause. When any particular aspect was desired to be emphasised the same Being was given a different name such as Agni, Yama, or Matariswan. This is the unambiguous assertion of the Rigveda.

एकं सत् विश्वाः बहुधा वदन्ति ।

अग्निम् यमं मातरिश्वानम् आहुः ॥ Rigveda 1-164-46

This is how Max Muller says that the so called polytheism of the Veda is not real polytheism; it is really henotheism,⁵ i.e. polytheism in appearance but monotheism in reality.⁶ But the

1. Windle—Religions of Past and Present p. 205
2. Windgery—Comparative Study of Religion p. 84
3. Macdonell—Comparative Religion p. 121
4. Sell—The Historical Development of Koran p. 69
5. Macdonell—Sanskrit Literature p. 71
6. Macdonell—Vedic Mythology p. 10

wall is a very thin one, and henotheism soon passes into polytheism. The process starts with joint-responsibility (as in the case of two Aswins, who are one-in-two, there being no separate function for each) and develops into equal responsibility (as in the case of Indra and Varuna, who are considered to be two-in-one, two friends complementary to each other). The next step is the implication of one friend by the other. When Varuna is worshipped, his Friend (मित्र) Indra also is supposed to be worshipped by implication, and when Indra is worshipped, his friend Varuna is supposed to have been worshipped by implication.

The tendency is so contagious, that at a subsequent period it spread over even to Iran, the land of strict monotheism, and Mithra began to be worshipped along with Mazda.¹ Mithraism was carried over to Rome, by the Roman soldiers, who came to fight against the Sassanian monarchs. The Romans had become worshippers of Mithra, before they took to Christianity and Christmas day (wrongly supposed to be the birthday of Jesus Christ) is reminiscent of Mithra worship.²

It would thus appear that the process generally starts with laying emphasis on the two aspects of the same God, but when the two are joined together, and worshipped as a pair of Gods, their unity has been entirely lost. Monotheism has come to an end, and polytheism has started its course.

Maha Ratu Zarathushtra appeared on the scene just at the time when Varuna and Indra began to be worshipped as a pair of Gods which is far from being the case of different emphasis laid on the different aspects of the same God. The god is no longer one, but they are two. Zarathushtra thought that the limit has been reached and the game must be stopped. For once the play of adding Gods to Gods makes its start, there is no knowing where it will end. It has reached in India the

1. Macdonell—Vedic Mythology p. 127

2. Dhalla—History of Zoroastrianism p. 307

number of 330 millions, i. e. one God for each inhabitant of India. Religion is said to be the bond of unity between the individuals and the nation. If religion provides one separate God for each individual, that would be ideal unity indeed.

So Maha Ratu Zarathushtra started the proposition that as God is one, He should be called by one and one name only, viz. Mazda वे आग्नेमी मज्झाओ लावी अहुरो Sakta 46-10 Who is known by the name "Ahura Mazda"

मज्झाओ सखारे महरिस्तो Sakta 20-4

Mazda alone is adorable-most

[सखारः=स्वस्वरः—one who goes by himself, singular, unique. It comes from the root स्व-स्वरति—to go; Nighantu 2-14-54.

The cognate word in Veda is स-स्वर्ता. Cf. यत् स-स्वर्ता विहोतिरे कद् आविः (Rigveda 7-54-5)—what the Unique One conceals, or what is manifest.

स्व+तृच्=स्वर्ता; स्व+अल्=स्वरः; सखार becomes सखारे by substituting ए in place of सु by the rule सुपो-सुलृक् 7-1-39]

Zarathushtra took up the task of "deepening the meaning of religion" for the people of Iran, and founding a reasonable ethical system. While Varuna was losing ground in India, Zarathushtra was developing the figure of Ahura Mazda, and depriving him of a rival, by degrading Indra, his most serious competitor as the God of war, to the rank of a demon.¹ It required a good deal of courage to abjure a pre-eminent god like Indra, who had thrown in the background all other ancient Gods, as the Rigveda states.

देवाश्चित्ते अमुयंयि पूरे अनुज्ञाय ममिरे सहासि ।

इन्द्रो भवानि ह्यते विषय इन्द्रं वापत्य जोहुवन्त सातो ॥

Rigveda 7-21-7

All the ancient Gods, O Indra, submitted their powers to your lordly dominion (अनुययि अज्ञाय). It is out of his kindness

1. Keith—Religion and Philosophy of Veda and Upanishads p. 468

(i.e. for their own benefit) that Indra subdues the Maghas. People call out to Indra for the acquisition of strength.

Indra was so important that out of the one thousand hymns of the Rigveda, 250 hymns are addressed to Indra, while for Varuna there are only 12 hymns, for Vishnu 5 and for Rudra 3. The opposition that the repudiation of Indra was likely to stir up was appalling, but Zarathushtrian courage was equal to the occasion. Other features associated with the Indra cult, such as iconism and caste-distinction, also seemed to Zarathushtra to be very baneful for the community, and Maha Ratu Zarathushtra decided that for the good of the nation, Indra must go. That was a momentous decision—a decision that has affected the history of mankind for ever. Mankind heard for the first time a definite, decided, resolute proclamation of monotheism from the foremost prophet of the Indo-Iranians. It has been and is still being echoed in different climes. Maha Ratu Zarathushtra asserted monotheism, not by words alone. He established the Magha Church for the confirmation and propagation of monotheism. It was a bold challenge thrown to the existing society.

Indra-worshippers also were not going to take the matter lying down. They organised themselves into a distinct group determined to obstruct the spread of Mazda-Yasna at all cost. The Indo-Iranians become divided into two groups on the method of worship—the aniconic protestants and the iconic catholics, so to say.

It is however to be noted that Zarathushtra did not wish to set up an altogether strange order of things. His protest was directed against the innovations of the Indra cultists and he wanted to go back to the pure ancestral religion.

Yet it is not exactly the same old religion that he established. Zarathushtra had become very suspicious about the advisability of retaining the name "Varuna". There was some weakness inherent in the Varuna cult that afforded the opportunity for the growth of the Indra cult, as its

offshoot. Zarathushtra would not tolerate such a loop-hole to remain any longer. Varuna had been described as the friend of Indra.

अनु युष्म वरुण इन्द्रसन्ना

Rigveda 7-34-24

Varuna is the friend of Indra in the heavens.

The association of the two names Indra and Varuna, as two equal co-partners, was much too vivid in the minds of men so that one name was likely to call up the memory of the other. Zarathushtra did not like to encourage this imperceptible re-entry of Indra. He decided to adopt another name for the highest God of the new cult. He selected the name 'Vedhas' (Mazda).

Vedhas was not a new coinage. Rudra had been called वेधस ।

अषाढाय महमानाय वेधसे ।

Rigveda 7-46-1

Mitra has been called Vedhas :

राजा सुश्रयो अजानिष्ट वेधाः ।

Rigveda 8-59-4

Agni has been called Vedhas :

कीलालये सोमपृष्टाय वेधसे ।

Rigveda 10-9-41

And Soma has been called Vedhas :

प्र पूतानाय वेधसे रोमाय वच उद्धतम्

Rigveda 9-103-1

As a matter of fact the name Vedhas, when used in association with Asura, referred to the Highest Lord

पतंगम् अकं असुरस्य मायया दुरा परयन्ति मनसा विप्रचितः ।

समुद्रे अन्तः कवयो विचक्षते मरीचीनाम् पद्मं दृच्छन्ति वेधतः ॥

Rigveda 10-117-1

Through the grace of the Asura the sages see clearly within themselves the up-going soul (पतंग). Their sight can pierce the depth of the sea. They desire from Vedhas, the status of the saints (मरीची).

Agni is said to be the special messenger of Vedhas.

त्वाम् इदं अच क्षते त्वायवो होतारं अग्ने विदधेय वेधतः ।

Rigveda 10-91-9

In this assembly, O Agni, the people elect you alone to be the priest of Vedhas.

The hymn was sung in इलम्पद the land of Iran, (as the first verse of the hymn announces—इमे दमुना इलम्पदे 10-91-1)

Thus the name Vedhas was quite familiar in Iran.

So 'Vedhas' became the new God. The form वेधा (ending in वा instead of वस्) was also in use

अज्ञानं वसमानहः वेधाम् अशासत अग्ने Rig. 9-102-4

When 'Vedha' came into existence, seven mothers (Amesha Spentas ?) blessed Him for glory.

'Vedhas' and 'Medhas' are in unison with each other. The Nirukta says (3-15) that the meaning of वेधस् is वेधावि. Thus वेधा and वेधा (वेधस् and मेधस्) are coupled together. The Gatha also is aware of this affinity when it says मन्त्रावीरद्वस् (45-1) 'Meditate'. So meditation and wisdom go together. मेधस् easily changes to मन्त्रद्वस्, ए changes to इ, इ to य and य to ज. Thus मेधा becomes मन्त्रा just as वेदिष्ठ becomes मन्त्रदिष्ठ.

Thus Vedhas came to be invoked as Mazda in the land of Iran.¹

Maha Ratu Zarathushtra substituted a new name for Varuna. This he did in order to break up the association with Indra. In their characteristic feature however, (such as the sustenance of the moral order and loving kindness to the devotee) Mazda and Varuna are one and the same. "The evidence that identifies Varuna with Mazda, is too strong to be rejected"². "It seems to me almost an unimaginable feat of scepticism to doubt the original identity of Varuna and Mazda".³ The Iranians gave to the new cult the name of Mazda Yasna. The Indians however saw that new religion differed little from their common ancestral religion, except

in the name of Vedhas for Varuna. They therefore chose to call it प्रितुवान rather than मन्त्रा-यस्न.

The impudence of the followers of Zarathushtra aroused the anger of Indra. He began to swear vengeance on them.

खले न पथानि प्रतिहन्मि भूरि

किं मां निन्दन्ति साधवो अनिन्द्राः Rig. 10-48-7

I shall crush them like leaves on the grinding stone—how do these unbelieving (अनिन्द्र) rogues dare to vilify me ?

But Maha Ratu Zarathushtra was made of a different stuff. He was not to be daunted by threats. He went on quietly with the task of propagating the faith. And Indra soon found to his grief that the whole of Persia and Media had adopted Mazda Yasna. They had abjured the Indra cult.

(i) सँ मां तपन्त्य अन्तिः सपत्नीर एव परावः । Rig. 1-105-8

The Persians oppress me (Indra worshipper), as a co-wife does a co-wife.

(ii) सुवी न मिधाः वि अदन्ति प्राध्वः । Rig. 10-33-2

The Medians bite me, as the rat bites the weaver's thread.

Parsu was the Vedic name for Persia, Madhya (subsequently changed to Madra) the name for Media, Prithu the name for Parthia¹, Kuru Sravan and Chedi the name for Khorasan in Puranic days. The other Iranian provinces came to be known as follows.

| | |
|-------------|-----------------------|
| (1) गान्धार | = Eastern Afghanistan |
| (2) कम्बोज | = Western Afghanistan |
| (3) बहलीक | = Bactria |
| (4) चेदि | = Khorasan |
| (5) मद्र | = Media |
| (6) केकय | = Armenia |

1. The close association of पृथु and पर्यु (in the line—प्राचा पयन्तुः पृथु-पयः पयः Rig 7-88-1. The Parthians and Persians went east-ward in search) fixes the meaning of both the names.

1. Maxmüller—Science of Mythology, p. 126

2. Macnicol—Indian Theism, p. 11

3. Bloomfield—The Religion of the Veda, p. 121

Mazda Yasna flourished in all these provinces.

Bhrigu was the preceptor of the Asura-worshippers and Angirasa the preceptor of the Deva worshippers. The Bhrigu people adopted Mazda Yasna and Angirasa people stuck to Deva Yasna. Bhrigu means bright and Angirasa means dark (cf. अंगार = coal). Both are Fire-cults, and Bhrigu may be said to represent the flame and Angirasa, the ember. The ember is darker as compared with the flame. The Bhrigus were more fervorous. That may have been the cause of the original designation. But it is also physically true. The Hindus are darker than the Parsis, as the Mahabharata also observes when it describes the worshippers of Hari Medhas as श्वेत (Santi Parva 335-10). The word Hindu gradually came to mean black, as Hafiz tells us in the oft-quoted lines

अगर जान तुम्हें शीराज़ी बदल आरह दिखे मार।

बे क़ादरे हिन्दु अश-बख़्शम समरकन्द ओ बुखारा रा

If that girl of Shiraz, would bring back my heart to me, I would give Samarkand and Bukhara in exchange for her black mole.

Thus there grew up a dissension between the Bhrigus and the Angirases. The Bhrigus occupied the western regions, the Angirases spread eastward. Indra is called अंगिरस्त्रय—the greatest patron of the Angirases (Rigveda 1-100-4). He predominated in Sapta-Sindhu (Rig 8-24-27)—the eastern provinces.

We may trace references to the Angirases and the Bhrigus even in the Gatha. The Gatha says that the Angirases devised the practice of icon-worship वा अन्वया करणे रहस्येइन्दी (48-10). Angiras becomes Angira, by dropping the final स in accordance with the Vartika स्त्रीर् अन्तर्वा लोपः (final स and न often drop in Vedic words). Angira is the form that we find in the Mundaka Upanishad, (1-1-3)

अथर्वं तां प्रोवाच अंगिरं वदन्निषाम्

Angira further contracts as Angra in the Zend, and it changes to Angra-ya by addition of या in प्रथमा plural, by the rule सुपो दु-ङ्ङ् (Panini 7-1-39). Usij (or Usik) who is a descendant Brihaspati (Rig 1-18-1 10-99-11) is mentioned in the Gatha (44-10). The Bhrigus are referred to in the Gatha, as Spitamas (46-15) i. e. white-moats. For Bhrigu is more widely known as Sukra or the White one.

The difference between the Bhrigus and the Angirases resulted in the compilation of a supplementary Veda (the Atharva Veda—the Veda of Fire Priest). Atharva also means that which comes afterwards. It is derived from the root ऋ; ऋच्छति = to go; अव+ञ्+वनिप् = अवधान् is the Sanskrit equivalent of Zend आध्वान i. e. अत्रिवान or Fire Keeper. This Veda is called the Veda of the Fire-Priest, for unlike the three original Vedas, it is more concerned with the preservation of the domestic fire (discharge of domestic duties) than the performance of big sacrifices like Jyotistoma etc.

Panini was familiar with the Avesta (1-3-25)—the Veda compiled at the instance of the Prophet of the Asura cult. There must have been others in India who, like Panini, saw the Avesta. Bhavisiya Purana describes Atharva Veda as the Veda of the Maghas.¹

The word "Pustaka" (book) itself is said to have been derived from "Avesta",² so the Avesta must have been very familiar in India. There seems to be little doubt that by Bhargava Samhita, the Gopatha Brahmana intends the Avesta.

It is gratifying for the Parsis to know that the Gopatha Brahmana, the Sankhyana Sutra and Sayana too, consider the Bhargava Samhita to be better than the Angirasa Samhita of the Atharva Veda. The Gopatha Brahmana

1. Hodivala—Paras of India—p. 86

2. Spiegel—Grammar of the Parsi Language—p. 394

(1-1-1-15) compares the Bhargava Samhita to sweet water, and the Angirasa Samhita to saline water. The Sankhayana Sutra (XVI-1) calls the Bhargava Veda भृश (genial) and the Angirasa Veda रौर (rough). While Sayana in the introduction to his commentary on the Atharva Veda considers Bhargava to be शान्त (calm) and Angirasa to be रौर (rough). The Hindus also may congratulate themselves that their forbears had the generosity to admit the excellence of the scripture of a rival sect. Nay, they even admitted the superiority of the Asura worship.

(1) यथा देवाः असुरेषु श्रेष्ठां दधेयुं चकिरे । Rig 10-151-3

Just as the Devas entertain respect for the stalwart Asuras

(2) अयं देवानाम् असुरो विराजति । Angirasa Veda 1-10-1

This Ahura lords it over the Devas.

All the same the spirit of rivalry is also quite patent.

Zarathushtra claims for Mazda the glory of defeating Vritra, (Sukta 44-15) which according to the Rigveda is the monopoly of Indra.

The Angirasas on the other hand claim that all the deeds that are attributed to Vedhas (Mazda) were really done by Indra.

नकारं तां ह्यवन् मृतम् अन्धा यानि ब्रुवन्ति वेदाः सुतेषु

Rigveda 7-26-3

And it is really Indra whom the other sect worships, when they offer prayers to Vedhas—for Indra rules over both the communities.

स प्रत्यतेऽमयोर् यूनयोः यद् हं वेदाः समिधे दधन्ते Rig 6-25-6

The rivalry persisted through the period of the Brahmanas and the Upanishads.

In the Aitareya Brahmana (1-23) there is the story of such a conflict. The Asuras fortified their cities very strongly and the Devas did not succeed with them. The Devas there-

upon invented the Upasad ceremony (in which plenty of milk has to be drunk by the sacrificer) and were thus able to overthrow the Asuras.¹

In the Satapatha Brahmana (1-2-5) there is another story. The Deva-worshippers wanted to fit up a piece of land for the performance of a Yajna to Vishnu. The Asura-worshippers would not allow them to do so. The Asuras seem to have been the stronger party and the Devas felt much dejected that they could not do their religious service. The Asuras however relented and said 'we can give you only so much land as Vishnu can occupy, and the Devas were glad of it. We find here that the Devas got the worse of it.

In the Chandogya Upanishad (1-2) we find a story where also the Devas did not fare better. This time the contention was over a more serious matter, viz. the form of the Udgitha or Pranava. Pranava is the root mantra, the essence of all the mantras (Gita 7-8). The Indian form of the Pranava is Om, consisting of three letters A, U, and M. It seems that the Ahura-worshippers wanted to change it. They wanted to change it to HON, consisting of three letters H, U, and N. They would substitute अ by ह and म by न, उ remaining unaffected. It is related in the passage that the Asuras succeeded in piercing बिबिधुः the Pranava, which means that they killed the old Pranava. They brought into use a new form of Pranava—'Hon' in place of 'Om' (उ becomes ओ, by sandhi with अ of ह).

ह (H) is the cognate of अ (A); substitution of अ by ह serves to turn a soft consonant into hard e. g.

| | |
|------------|------------|
| कृ + अ = क | कृ + ह = ख |
| ग + अ = ग | गृ + ह = ग |
| च + अ = च | चृ + ह = छ |
| पृ + अ = प | पृ + ह = फ |

Thus अ and ह form a pair; similarly म and न also form a pair.

1. Haug—Religion of the Parsis P. 271

Thus Hon is the nearest approach to Om. The addition of 'A' before 'Hon', is prothetic, made merely for facility of pronunciation.

Thus Om-kara (the sound Om) is virtually the same as Hon-vara (the sound Hon). They are the nearest agnates.

The Parsi Pranava Hon (or Hun, without the sandhi) has been adopted by the Saivas, on the ground that ह् is stronger than अ.

अकारः सर्ववर्णान्यः प्रकाशः परमः शिखः
हकारः व्योमरूपः स्याद् शक्त्यवतमा संक्रांतितः

Siva Purana-Kailas Samhita 11-39.

In Tantra literature Hum (हूं) is the mantra used for arousing the serpent power (coiled up spiritual energy)

हूंकारोन्मार्गमेव समुत्थाय परां शिवाम्

Gandharva Tantra 11-35

The Buddhists have retained both Om and Hon in their famous formula ॐ मणिपद्मे हूं । I meditate 'Om' in the Manipura lotus (the third plexus of the पद्म चक्र equipment).

With the division of the Pranava, the separation of the mantras of the Bhrigus and the Angirasas was completed. They would henceforth use altogether different mantras in their prayers.

सुगुमिर् अंगिरोमिह हुतं मंत्रैः पृथग्-द्विषे Vana Parva 228-14

All the same there was not complete rupture between the two communities. The Bhrigus and the Angirasas would still join in the same Yajna, only each party would utter its special mantras, presumably by turn, as seems to be the import of the above line.

This state of things continued for some time. The Upanishads however did not encourage the performance of Yajnas

प्लवा इति अट्टा यज्ञकथाः
अष्टादशोक्तम् अवरं येषु कर्म

Mundaka 1-2-7

The Yajnas are like broken rafts—they do not take one to the shore.

Yajna fell into disuse. A new form of worship cropped up in its place—the Puja form, as against the Yajna form. This consisted of offering fruits, flowers and leaves (पत्रं पुष्पं फलं तोयं...—as the Gita, 9-26, says) instead of libation of ghee and Soma juice. The Bhargavas of India established a new school of Bhakti, which is known as the Pancha-Ratra sect. It is the earliest Bhakti school in India. The fact that it is said to be unvedic (=unorthodox) and that it used to offer prayers five times a day (which practice is responsible for its name as Pancharatra; pancha=five. रत्र = अरात्र = worship) points to its Iranian origin. Subsequently, however, after the advent of Krishna, the Pancharatra lost its identity and became amalgamated with the Bhakti cult of the Vaisnavas. The Narayaniya chapters of the Mahabharata calls them "satwatas".

When we say that western Iran adopted Mazda Yasna, we do not mean a water-tight zonal division of the two peoples. There were some Deva-Yanist in the western block and some Mazda Yasuists in the eastern. There was no doubt a conflict of ideal between the Bhrigus and the Angirasas, but the Indo-Iranians were much too refined a people to think of deciding theological issues with the help of the sword. There was no attempt to extirpate the Angirasas from the western block or to extirpate the Bhargavas from the eastern.

Not that political wars did not sometimes crop up. A noteworthy instance we find in the famous Dasa-raja war—the war of the ten kings as it is called. King Chayamana of Bactria had attacked king Sudasa of Panjab. The allies

I. i) Sankara Bharya on Brahma Sutra 2-2-5

ii) Ganganath Jha—Tantra Vartik p. 165

gathered round both the kings. A graphic description of this war will be found in Sukta 18 of the 7th mandala of the Rigveda. King Chayamana was defeated and he lay on the battle-field like a dead beast पशुम् कनिष्ठं वयमानः (7-18-8). But it was merely a political fight between two kings. It had nothing to do with the religious faith of the people. For we find Vasista and Viswamitra giving their aid to Sudasa, and both these sages had predilection for the Iranian cult. Vasista is the chief of the sages who sang the hymns of Ahura Varuna¹ (the replica of Ahura Mazda) and Viswamitra announced that the divinity of all the gods rested in Ahura Mazda (Rig. 8-55-1). Some Angirasa families lived happily in western Iran. Not to speak of western Iran, both the Bhrigus and the Angirasas were to be found even in Greece where they were known as Phlegyai and Angigos respectively².

A very conspicuous instance of the Angirasa settlement in western Iran is provided by what is known as the Boghaskui inscription. Boghaskui is a hill-tract near Ankara the capital of Asia Minor. In 1907 Winckler, the great German archaeologist discovered there an inscription in which Subbiliaiana, king of the Hittites proclaims his faith in Mitra, Varuna, Indra and the two Nasatyas (मित्रस्य इलानि वरुणस्य इलानि इन्द्र इलानि नासत्या अन्ये)³. The Hittites were the forefathers of the Armenians⁴ and Armenia at that time included the whole of Asia Minor. The mention of Indra is indicative of the Angirasa cult, and the inscription testifies that the Angirasa cult flourished in the area at that period. The discovery of Winckler has dealt a hard blow to the speculations of Spiegel, Macnicol and others who are very eager to find traces of Semitic

1. Griewald—The Religion of the Rigveda p. 112

2. Macdonell—Vedic Mythology p. 142-144

3. Umesh Vidyaratna—Manabher Adi Jantabhumii p. 447

4. Wells—A Short History of the World, Chap. XVII

influence in the Veda and the Upastha.¹ They would have been very glad indeed if the influence of Jesus Christ could be traced, but as that is not possible, it is some consolation to find the Prophets of Israel exerting their influence. Boghaskui inscription is a severe disappointment to them. Subbiliaiana ruled over Armenia in the 14th century B.C., and Judaic religion was promulgated two centuries later. It synchronises with the exodus of the Israelites from Egypt into Palestine under the lead of Moses.² This event took place in the 12th century B.C. The Indo-Iranians had developed their own religion without the aid of the prophets of Israel.

We find that Deva Yasna also was prevalent in Armenia in the 14th century B.C. That speaks much for the mutual toleration of the Bhrigus and the Angirasas. Then again the Bhrigus were not the only people that lived in Iran. There were the Vasistas, the original stem out of which grew up the Bhrigus and the Angirasas. The Vasistas sang the praise of Varuna. Their cult has been called Ahura-tesa in the Avesta (and sometimes as Pairyo-tesa, i.e. the religion of the ancients) as distinct from Mazda Yasna. Mazda Yasna was intolerant of Indra, but the Pairyo-tesa was more tolerant.

There was much good feeling between the Vasistas and the Bhrigus, because they were conscious that they worshipped the same Deity. For Mazda differed from Varuna in name alone. There is considerable affinity in their character. "Ahura Mazda agrees with Varuna in character though not in name".³ "It is certain that Varuna and Ahura Mazda were either identical, as Obdenburg thinks or were parallel forms of the same conception".⁴ "One

1. Browne—Literary History of Persia p. 36, 65

2. Historians History of the World Vol. II p. 58

3. Macdonell—Vedic Mythology p. 25

4. Griewald—Religion of the Rigveda p. 111

of the most interesting parallels between Veda and Avesta is that both Gods (Varuna and Mazda) are described as the spring of Rita or righteousness. Varuna is 'Kha Ritasya' (Rig 2-28-5) and Ahura Mazda 'Ashahe Khao' (Yas 10-4). The words are sound for sound the same'.¹

The matter need not be left to conjecture alone. Varuna is the 44th name in the list of 101 names of Ahura Mazda² (that some Parsis felt inclined to resort to, tired by the monotony of one name. They thought that there was no harm in addressing the Infinite by infinite names expressive of His infinite attributes). The matter is set at rest by the definite statement of the Rigveda, that Varuna came to be called as Mazda.

विदुषं ये विद्या भुवसानि तस्य

ता अमरीषि ब्रह्मणो वेधसु —Rig. 4-42-7

The whole world knows him. Only some people call Varuna by the name of Vedhas (अमरीषि is used in place of अ वृत्ति by the dictum लुप्-तिङ्-उभङ् etc. which says that suffixes in Veda often change places).

"The priestly family of the Vasistas was very specially the guardian of the worship of Varuna during pre-Vedic and Vedic days"³ The Rigveda states how Varuna rescued Vasista from drowning

वशिष्ठं हि परमो नावि आवात् —Rig. 7-88-4

Along with the Vasistas, the Bhrigus also were first attached to Varuna. Thus the Taittiriya Upanishad calls Bhrigu as "Varuni" (attached to Varuna) and says that he used to worship Father Varuna

भृगुर् व वासुकिर् वरुणं पितरं उभयम्

Taittiriya Upanishad-Bhrigu Valli

1. Bloomfield—The Religion of the Vedas p. 125
2. Anklesaria—Yasna ha Mani p. 34
3. Griewald—The Religion of the Rigveda p. 112

The Mahabharata also says that the Bhargavas were worshippers of Varuna भार्गवाः वरुणा सर्वे (Anusasana 85-120).

It appears that after Mazd-Yasna started its course Bhrigu transferred his allegiance from Varuna (to Vedhas)

भृगुर् इ वै वासुकिः वरुणं पितरं विद्या (विद्यया) अतिमेने

—Satapatha Brahmana 11-4-5

"On further consideration (विद्या) Bhrigu, a follower of Varuna, by-passed (अतिमेने) Father Varuna".

Henceforth Bhrigu came to be known as the priest of the Asura cult i.e. the follower of Ahura Mazda.

Subsequently when the attempt was made to introduce Mazda into India, under the ideology of Siva, Bhrigu came to be known as the son Siva (Santi Parva 289-34). All the Puranas describe how Siva is the unfailing patron of the Asuras. But more of this strange story later on. Here we are concerned only with the fact that before Siva appeared on the scene, Bhrigu, the priest of Asura cult, was known to be the son of Varuna. That shows the intimacy that existed between Vasistas (who were pre-eminently the followers of Varuna) and the Bhrigus who also were followers of Varuna before they turned to Mazda. The relation between the Vasistas and the Bhrigus was very friendly. Though the relation between the Bhrigus and the Angirasas (the followers of Mazda and the followers of Indra) was a bit strained, that did not develop into relentless enmity.

We have seen how the Asuras though sworn to anticonism, allowed to the Devas a piece of land for the worship of Vishnu. And though the Asuras changed the pranava from Aum to Hum, the Devas did not repudiate it altogether. They adopted the "Hum" in the Saiva and the Tantra cults.

Not to speak of "HUN" alone, the Angirasas adopted even the term "Ahura" (the Iranian version) in their scripture

अहुर इह ते परिद्वान्महम्

Mantra Brahmana (of Sama Veda) 1-6-21

O Ahura, here, to thee, I present so-and-so

As a matter of fact, the Tantra cult seems to have been devised in order to absorb all that was best in the Mazda-Yasna and which had been left unassimilated by the Saiva cult. And so, in spite of the subsequent gross abuse which has made the name of Tantra so disreputable, it has to its credit the honour of an attempt to absorb the vitalizing features of Mazda-Yasna. Thus it revived the faith in (i) the house-holder's life (ii) caste-equality in matters of worship (iii) martial spirit and (iv) reclamation of the Vratyas (aborigines) as was the instruction of Maha Ratu Zarathushtra. The Tantra also revived the Yajna form of worship which the Parsis have retained uninterrupted up to the present day, but which the Hindus had neglected during the period of the Upanishads on account of their ascetic tendencies. The Puranas also neglected the Yajna and preferred the Puja form of worship. In Tantra the puja has to be supplemented by the Yajna.

Thus it may be said that the relation between the Bhriagus and the Angirasas was more one of rivalry than that of enmity. Though some Angirasas resented the dominance of the Maghas

मा नः स्तेनः ईशत मग्नासः

(Rigveda 6-28-7)

"May not the sneak Magha-Lover Lord it over you" and tried to raise the morale of the Devas by saying that the Asuras were ill-equipped अनायुधसः असुराः अदेवा (Rigveda 8-98-9) there were many others who openly admitted the superiority of the Asuras यथा देवाः असुरेषु श्रुताः उग्रैर्वृ चक्रिरे (Rigveda 10-151-3) The Devas entertain respect towards the stalwart Asuras. Then again the Fire cult was common to both the communities, as the Rigveda notes वेत्वा हि वैश्वो अज्यनः पशव देवान्मसा

(Rigveda 6-16-3) O Agni, you know both the ways—the way of Vedhas (Mazda) and the path of Deva-lustre

वृ ने व्रथानि अग्न उव शशाकि त्वं देव मयवद् सुपदः

रातो त्वाम उभयाम आ ते वृदं भान स्वस्तिनि सदानः

(Rig 7-1-20)

O Agni, teach us our prayer. Bless the Maghavats (Zoroastrians) too. May both the communities be in your protection. Help us always to welfare.

In these circumstances when two communities that came out of the same stock were living in close proximity and had no intention to resort to force of arms for the decision of theological difference, some attempt at rapprochement was very natural. Such desire found expression in three different ways, viz.

(1) Attempt at friendly intercourse often leading to mutual conversion.

(2) Attempt for the assimilation of the best elements of the other cult.

(3) Attempt for harmony, through a synthesis of both the cults.

We find traces of all such attempts in the Rigveda.

Thus we find sage Agastya (apparently an Ahura worshipper) addressing Indra as follows :

किं नु इन्द्र जिवांसि आतरः मयूतस एव

तेभिः कृपस्व माध्या मा नः समरणे कधी (Rigveda 1-170-2)

Why O Indra, are you so inimical to the invisible Gods (Maruts). They are your brothers. Behave with them gently. Do not fight and slay us.

Another sage (Dyutana) also made a proposal for peace मरुद्भिर् इन्द्र उष्यते ते अस्तु (Rigveda 8-96-7) O Indra, let there be friendship between you and the Maruts (invisible Gods).

But Indra was not to be taken in so easily. He replied.

किं नु आतर, अगस्त्य सखा सद्यः अतिमन्यसे

विद्या हि ते यथा मनो अस्मभ्यम् इत् न दित्ससि (Rig 1-170-3)

'How is it brother Agastya, though a friend, you still disdain us. I know your mind. It is not inclined to us (you profess equality of both the communities, but you have more love for Ahura worship)'.
'Thus the attempt of Agastya failed. But it did not always fail. We find Sayana quoting the case of an illustrious conversion.

यः अंगिरसः शौनहोत्रो मृत्या, भार्गवः शौनकः अभवत्

Sayana Bhasya—beginning of the 2nd Mandala

The story runs as follows. Shunahotra was an Angirasa sage. He was caught hold of by Ahura worshippers and converted to the Bhargava cult.¹ Then he came to be known as Shaunaka. In plain words this means that Shunahotra gave up the Indra cult and took to Mazda Yasna. This was a very remarkable success for the Ahura worshippers. For Shunahotra is identified with Gritsamadu who is reputed to be the compiler of the second book of the Rigveda. That the composer of a whole chapter of the Rigveda was converted to the Ahura cult was not a small victory. That an Angirasa can become a Bhargava, suggests that the names indicated two creeds and not two races.

The Deva Yanists also were not asleep. They won over some sages of Iran and one of them cried out.

वह्वी समाः अकस्मन् अन्तरस्मिन् इन्द्रं वृणानः पितरं जहामि

अग्निः सोमः वरुणस्ते च्यवन्ते पर्याविद् राष्ट्रं तद् अवामि आयन्

(Rigveda 10-12-4)

Many a year I have lived with them. I would now adopt

1. Maxmüller—History of Sanskrit Literature p. 223

Indra and adjure Father (ancestral God). Varuna (along with his fire and soma) has retreated. The old regime has changed. I would accept the new order.

The story of these old conversions is extremely interesting. But the scholars failed to give recognition to the Upastha as the Bhargava Veda, and thereby lost the key to the interpretation of the Indo-Iranian religious commerce.

Let us now turn to the topic of assimilation which is of much greater consequence. The portrait of Ahura Mazda, severe in enforcing justice (Gatha 43-5) and yet as loving as the father or the friend (Gatha 45-11) as presented by Maha Ratu Zarathustra was so alluring that the Indian sages felt tempted to import Him to India.

Brihaspati (the preceptor of the Devas) sent his son Kacha, to Bhrigu (the preceptor of the Asuras). Kacha became the disciple of Bhrigu and learnt from him the secret of the sciences that brought immortality to the Asuras.¹ This forms the subject matter of विद्याय अभिशप the charming lyrical drama of Rabindranath Tagore.

A conspicuous attempt for assimilation was made by the famous sage Viswamitra. It is said that he had been a Kshatriya and then became a Brahmin. This probably means that he originally belonged to the Iranian creed which upholds the militant Kshatriya type of character, and then changed over to the Indian creed which upholds the Brahmana type. He could not however forget his love for Mazda, and in his famous hymn (Rig 3-55) he sings the glory of Mazda under the name of Mahat (=Mazat). The name 'Mazda' had by this time been stereotyped, and so the Rishi does not turn

1. Mahabharata—Adiparva—Chap. 70

to the original form 'Vedhas'. He makes the nearest approach to Mazda and calls the God by the name of महत्, which would sound like मजत् (for ह and ज are interchangeable, as in हस्त and जस्त (hand) and अहम् and अजेम् = I').

There are 21 stanzas in this hymn and the burden (last line) of all the stanzas is the declaration, that the divinity of all the Gods are concentrated in Mazda.

महत् देवानाम् असुरत्वं एकम्

That Mazda cult is the source of the inspiration of the famous hymn is apparent (apart from the similarity in the sounds of Mazat and Mazda) from the fact that to express the idea of divinity the word used is असुरत्वं (Ahura-hood and not देवत्वं (Deva-hood). That leaves no doubt about the impact of the Ahura cult.

Some people have taken the word महत् here, as an adjective, qualifying the noun असुरत्वं meaning great divinity. This is a mistake. That the word महत् here is a noun, is evident from the second line of the first stanza, the first time that Mahat is used in the hymn.

It says

उपसः पूर्वा नर्थं यद् विउषुर

महत् विजज्ञे अक्षरं पदे गोः

Rigveda 3-55-1

He who existed even before the dawn (of creation) that imperishable Mahat manifested Himself (विजज्ञे) along the wake of the universe (पदे गोः). Here 'Mahat' is the noun and अक्षर (eternal) is its adjective. The same महत् is repeated in the fourth line.

In this hymn stress is laid on the similarity of the sounds between Mazat and Mazda. In the subsequent attempts, more stress is laid on the traits of Mazda Yasna.

The outstanding feature of Mazda-Yasna (as Maha Ratu Zarathushtra had taught it) is its simplicity and rejection of unnecessary ceremonials. Ceremonials had come to claim so much of the attention of the devotees in Deva Yasna, that it left him little time to think of God. "Whether an action is to be performed to the left or to the right, whether a pot is to be put in this or that spot on the place of sacrifice, whether a blade of grass is to be laid down with the point to the north or to the north-east, whether the priest steps in front of the fire or behind it, in which direction he must have his face turned, into how many parts the sacrificial cake is to be divided, whether the ghee is to be poured into the northern or the southern half or into the centre of the fire, at which instant the repetition of a certain spell or a certain song has to take place—these are the questions on which generations of priests meditated" ¹. This reminds one of the Bengali adage सोना थुंय केवल अचले गिरा सार—to tie a knot in the scarf leaving out the piece of gold (for which the knot is meant). Atharvan Zarathushtra asked the people to pay more attention to the end than to the means; to be thinking of Mazda and not of the ceremonials. This is the meaning of his condemnation of ceremonials (देवयम Yasna 30-6) and his acclamation of love (उवाङ्मिमा Yasna 32-1)

Another feature of Mazda-Yasna is Zarathushtra's regard for equality. No one was to be excluded from the worship of Mazda. It matters little whether a man is an Aryanna, a Verejena, or a Khaetu (Yasna 33-3); even non-Aryans were not to be excluded from taking part in the worship of Mazda (Yasna 46-12).

Some Indian sages realised the worth of these noble ideals and conceived the idea of incorporating them in their own system. They resorted to the old god Rudra who was eminently suited for their purpose.

1. Winternitz—A History of Indian Literature, p. 197

Rudra was very glorious रुद्रो गह्वरान् Rig. 1-114-11) He was easily propitiated मुह्य (Rig 2-33-5) or आशुतोष as told in the Puranas. He showers favour on all (Rig 2-33-7, 6-49-10), and He was the Lord of all the three regions—Ira, Saraswati and Mahi (i.e. Iran, Sapta Sindhu (Afghanistan & Punjab) and India). This is why He is called त्र्यम्बक (the son of three mothers)¹ Above all He was the God of the Vratyas or backward classes². Being the God of the uncivilised people, (Vratya means 'yet to be civilised'), Rudra is accessible to all. These uncivilised people had neither the patience nor the time to learn all the intricacies of the different ceremonials devised by priest-craft. Ceremonials had to be simplified for the sake of the Vratyas and the procedure for the worship of Rudra was very simple. In these respects there was considerable similarity between Mazda and Rudra. But kindness had not been so prominent a feature in Rudra, so Rudra was converted to Shiva (Rig 10-92-9) to make the resemblance complete. Evolution of Shiva out of Rudra is expressed by the Svetaswatara Upanishad in the celebrated sloka रुद्र यत् ते दक्षिणं मुखं तेन मां पाहि नित्यम् (4-21), a mantra which has been included in the prayer book of the Brahmo Samaj. Rudra was supposed to have two faces (aspects)—a right face and a left face, and in his right aspect, he was known as Shiva.

Shiva now appeared to be the very replica of Ahura Mazda, and was presented to the Indians for acceptance. But the leading Angirases could not be deceived by the change of name. They thought that it was the same Mazda-Yasna that had rebelled against the icon, rebelled against rituals, and rebelled against caste. They put up a stubborn opposition to the worship of Shiva. Their leader was the old sage Daksha, who would, on no account, allow the worship to

1. Keith—Religion and Philosophy of the Vedas and the Upanishad p. 148

2. Angirasa Veda—Chapter XV

be celebrated, though he may have to lose his head in the fight.

But the opposition did not avail. The lure of Mazda was much too strong. All the Puranas describe the fate of Daksha, and it is a sight for all the angels to see that the unfailing patron of the Asuras now occupies the place of honour in the pantheon of the Hindus, possessing co-ordinate status with Vishnu.

The opposition of Daksha to the Shiva cult is not an invention of the Puranas. We find it expressed in the proclamation of a sage named Agni

शिवं यत् सन्तं अशिवो जहामि ।

स्वात् सख्यात् अरणिं नाभिम् एमि ॥

Rigveda 10-124-2

I would disown Shiva, even if I have to forsake my own people and live amongst aliens.

No doubt the worship of Shiva has now, to a large extent, been Hinduised and icon has entered into it. But originally it was aniconic (Svetaswatara 3-19) and the ideal still persists in the Vira Saiva sect¹. The Shiva cult does not recognise the distinction of caste, stage (आश्रम) and sex.

ब्रह्म यत्र विशः शुद्राः स्त्रियश्चात्राधिकारिणः ।

ब्रह्मचारी गृहस्थो वा अनुपनोतो अथवा द्विजः ।

वनस्थो वा अवनस्थो वा यतिः पाशुपतः व्रती ॥

Shiva Gita—16-2

Nor does it encourage ceremonies

न तिथिर् न च नक्षत्रं नोपवासो विधीयते ।

अत्रोर-स्मरणाद् देवी सर्वपापक्षयो भवेत् ॥

Shiva Purana-Dharma Samhita 40-1

And this is the system that Parshu Rama had learnt from Lord Shiva.

1 Macnicol—Indian Theism p. 179

ततः रामः सुशिक्षायै जगाम हरम् अन्तिके ।
ज्ञात्वा सर्वाणि शास्त्राणि तस्माद् अस्त्रविदावरः ॥

Shiva Purana, Dharma Samhita 30-34

The attempt of Maharsi Swetaswatara to introduce the ideals of Maha Ratu Zarathushtra was, however, more methodical. His totem Ashwatara (mule)¹ has considerable resemblance to the Ushtra (camel) of Zarathushtra. This resemblance is only extrinsic. But in intrinsic matters, viz. their ideals, the resemblance is much stronger. Let us take up the question of Bhakti i. e. worship through love. This is the special contribution of Zarathushtra (Yasna 32-1). And in Upanishadic literature 'Bhakti' is heard for the first time in Swetaswatara (6-23). The atmosphere of the Upanishads is that of Jnana Yoga. It knows only the Impersonal God (Brahma). Maharsi Swetaswatara, like Zarathushtra, emphasises the importance of the Personal God.

Then again monotheism is the great message of Zarathushtra, and Swetaswatara proclaims monotheism in such strong terms as would not be found anywhere else.

एको हि रुद्रो न द्वितीयाय तस्थुः । Swetaswatara 3-2

Rudra is one. He does not stand (tolerate) a second.

Zarathushtra denounced iconolatry and Swetaswatara repeats

अपाणिपादो जवनो ग्रहीता

पश्यत्य् अचक्षुः शृणोत्य् अकर्णः । Swetaswatara 3-19

1. तर and तम added to an adjective means 'more'—as चारुतर more beautiful. Added to a noun, it signifies 'less'. Thus गोणि a sack, and गोणितर = a smaller sack, a purse. So अश्वतर means a smaller horse, a mule. जरथुद्वतम means smallest Zarathushtra, (least of his servants) and not the greatest of the Zarathushtras. Vide, Haug—Essay on the Religion of the Parsis, p. 261.

He catches without hands. He walks without feet. He sees without eyes and He hears without ears.

Zarathushtra had disparaged the caste system and Swetaswatara says that his message is meant for अत्याश्रमि (6-21) i. e. persons who have outgrown the need of वर्गश्रम (caste and stage).

Zarathushtra had laid stress on organisation (formation of the Magha) and Swetaswatara preached his gospel to the ऋषिसंघ (6-21)—congregation of saints.

Thus Swetaswatara had been following the footsteps of Zarathushtra, looking to the right face of Rudra. His Upanishad is more systematic than the Sata Rudriya Chapter (Chap XVI) of the Yajurveda, and thus forms the basic scripture of the Saiva sect. Thus India is indebted to Zarathushtra for the development, if not the inception, of the Shiva cult. This belief is confirmed by the tradition that Bhrigu became a Prophet through the grace of Shiva.

गतः शुक्रत्वं उशना देवदेव-प्रसादतः Santi Parva 292-14

Not Shiva alone, but Vishnu too, the highest God of Hinduism, appears to be the result of the impact of Zarathushtrianism on India.

Indra, the chief God of the Angirasas, was too much of a warrior. The conception of Zarathushtra, that Mazda was dear to man, and man was dear to Mazda (Yasna—46-2, 44 1, 50-5) pointed to the necessity of softening down Indra. Love should be realised to be the dominant feature in God's character. "We must love the Power to which we submit; otherwise there is nothing religious in our submission, nothing but resignation to a fatality"¹ A God of love and not a God of fear is the ideal that Zarathushtra had preached and the Angirasas did not like to lag behind. Thus Indra grew into Vishnu. This is why a famous name of Vishnu happens

to be उपेन्द्र i. e. Supra Indra. The following line of the Rigveda points out their identity :

सूत इन्द्राय विष्णवे (Rig 9-63-3)

Brewed for the sake of Vishnu, who is Indra.

That Vishnu evolved out of Indra, and that also as the result of the impact of Mazda Yasna, is not an idle conjecture. The Rigveda states this fact in so many words

आ यो विवाय सचयाय देव्यः ईन्द्राय विष्णुः सुकृते सुकृत-तरः

वेधा अजिन्वन् त्रिषधस्थम् आर्यम् ऋतस्य भागे यजमानम् आभजत्

Rig 1-165-5

When worthier Vishnu approached worthy Indra, for the purpose of coalescence, Vedhas conquered the Aryans of Trishadha and made them participators in Rita (Asha).

सध=सह=together. त्रिषध means the three united states—the confederation of the three Iranian States, Parsu (Persia), Prithu (Parthia) and Madhya (Media).

The plain meaning of this Rik is that Vishnu evolved out of Indra, and this evolution of Vishnu out of Indra, synchronised with the time when Mazda had conquered the three Iranian provinces.

In other words, Vishnu appeared on the scene about the time when Zarathushtra sang the hymns of Mazda.

To leave no manner of doubt that Vishnu's origin is due to the inspiration of Mazda-Yasna, the Vedic sage gives to Vishnu the name नवीयस् वेधस्—"Neo Mazda"

यः पूर्यायि वेधसे नवीयसे सुमज्जानये विष्णवे ददासति ।

यो जातम् अस्य महतो महि ब्रवत् सेदु श्रवोभिर युज्यम् बिद् अभ्यसत् ॥

(Rig 1-156-2)

He who brings gifts for the ancient Vedhas (=Mazda) as well as for the high-born newer Vedhas, Vishnu, and narrates the story of the lofty birth of the exalted one (Vishnu), he surpasses his equals in glory.

It would thus appear that Mazda-Yasna is esteemable for developing the ideals of Shiva and Vishnu. Ahura Mazda stands behind the figure of Shiva, and proclaims the need for simplicity. He, Mazda, stands behind the figure of Vishnu and proclaims the need for love. Shiva and Vishnu, jointly as two Ashwins, rule over the land of the Ganges—

युवोर् नराः द्रविणं जाहाव्याम् —Rig 3-58-6)

The two highest gods of Hinduism, Shiva and Vishnu (i. e. the ideals represented by them) are the gifts of Mazda Yasna to India and India cannot be much too indebted to Iran.

It is therefore in the fitness of things that Pour-i-Davood, the poet laureate of Persia, brings back to our mind the long-forgotten story by paying homage to Shiva and Vishnu :

नायद् ज्ञ विष्णु जीन बीरा निगाहदारीए हिन्द

ता के अज बहरे वतन जान पाये शिव नकुनी¹

Unless you surrender to Shiva your life, for the sake of your mother-land, Vishnu would not give to India protection greater than this.

The attempt at assimilation persisted beyond the Vedic age. The Narayaniya chapters of the Mahabharata (discussed in details previously) is a remarkable instance of the attempt to introduce Ahura Mazda into India under the name of Hari Medhas.

The attempt persisted through the Puranic age. In the Reva Khanda of the Skanda Purana (Chapter 2-4) we find the description of the worship of Satya Narayana. No image is used in the worship, not even the spherical stone (Shaligram Shila—representing the Universe) which is the symbol for Vishnu, nor the elliptical stone (vana linga) which is the symbol for Shiva. No temple is required for the worship. It is conducted under the open sky. All people assembled sit

1. The Iran League Quarterly—April 1933, p. 48 and The Amrita Bazar Patrika. March 26, 1933

together and join in the congregational worship without any distinction of caste. The food offered to the Deity is called *serni* (sweets) which is a Persian word—the Indian word is *Naivedya*. The votaries of this cult are called *Pir* (elders) which is another indication of Iranian origin. A sword is used in the service, indicative of the militancy of the Iranian cult.

It is very clear that *Satya Narayana* is the revised name for *Hari Medhas*. "*Hari Medhas*" sounded rather strange to the Indian ear, and so a more familiar name "*Narayana*" was substituted. This substitution is facilitated by the fact, that in the *Mahabharata* itself *Hari Medhas* is identified with *Narayana*. This is how the relevant chapters are called *Narayaniya* chapters. The spirit of *Mazda-Yasna* (aniconic worship) was kept on, even though the term *Medhas* (= *Mazda*) had to be given up in order to make the worship more popular. Thus the name *Narayana* comes in and replaces *Hari Medhas*. But in order to warn the people, that this *Narayana* is not on all fours with the Vedic *Narayana*, but only a re-adaptation of *Hari Medhas*, the adjective "*Satya*" is invariably prefixed to it. He is not mere *Narayana*, but He is *Satya Narayana*.

Some scholars thought that this form of worship was borrowed from the *Musalmans*.¹ But they overlook that the *Skanda Purana* was in existence in the seventh century of the Christian era². *Sultan Mamud* set his foot on India in 1019 A. D. It is thus clear that the Indians had borrowed the system before the advent of the *Musalmans*. They must have borrowed it from *Iranians* other than *Muhammedans*. They took it from the *Magas* described in the *Bhavishya Purana*. *Wilson* thinks that "the *Magas* were the fire-worshippers of Persia settled in India". Subsequently they came to be incorporated in the Hindu society, and designated as "*Brahmanas of Saka-dwipa*" (*Scythia*)³. The *Magas*

1 Akshay Kumar Datta -भारतवर्षीय उपासक संप्रदाय Vol, II p. 297

2 Vincent Smith—Early History of India p. 22

3 Hodivala—Parsis of India p. 28

described in the *Bhavishya Purana* had been largely Hinduised for they used to worship the idol of the Sun (*Mithra*). But the devotees of *Satya Narayana* kept up the ideal of *Zarathushtra*. *Bhavishya Purana* however testifies that there were Iranian settlers in India and there must have been interchange of ideals. The next attempt at assimilation was made by *Mahamuni Nanak*, after the influx of the *Muslims*. He saw through the thin veil and at once realised that what went by the name of *Sufism* was nothing else than the *Chishti* of the *Gatha*. He therefore welcomed it as a Vedic truth,—the message of the *Atharva Veda*. To remove the popular mistake that *Sufism* was a branch of *Islam*, *Mahamuni Nanak* founded a new sect, the *Sikh Sangat*, which would preach a new type of *Sufism*. This did not think in Arabic categories, and had little to do with Islamic terms. He restored *Chishti* to its original status as a branch of Vedic religion. This is the great glory of *Nanak*.

Sat Guru Nanak greeted the Sufis :

सत्तु मिलिया तिन सोफीआ राखनकड दरबारी (श्री राग 5-1)

The Sufis attain truth and enter into the Court of the Lord.

But at the same time he asserts that *Sufism* is the cult of the *Atharva Veda*—The Veda of *Atharvan Zarathushtra* :

कलिमहि वेदु अयवणु हुआ (आसादी बार—13)

The *Atharva Veda* (which is the root of the principles of *Sufism*) is the proper Veda for the *Kali* (modern) age.

And he asks the *Muslim Sufis* to realise that they are following the principles of the *Atharva Veda* ; only they have changed the name of *Khuda* to *Allah*¹.

1 The word '*Khuda*' is Iranian, and not Arabic. Thus the orthodox *Mollas* raised vehement opposition that if prayer is offered in the name of *Khuda*, *Allah* would not accept it, for He does not grant the prayer offered in any language other than the Arabic (*Sel—Faith of Islam—P. 181*)

It may be noted that *Khuda* corresponds to the Vedic term स्वधा. In स्वधा अत्रस्तात् (*Rig 10-129-5*), *Swadha* signifies *Brahma*.

कलिमहि वेदु अथर्वणु हुआ

नाउ रुदाई अलहु भइया (आसा बार—13)

The Brahma Samaj and the Arya Samaj follow in the wake of Sat Guru Nanak. Rammohan Roy and Dayananda Saraswati did not accept the scripture of Mahamuni Nanak (the Adi Grantha) but they accepted all his religious principles. This is how Mazda-Yasna exerts its influence on the Angirasa cult even up to the present age.

Let us now turn to the next point, viz. the problem of harmony between the Bhargavas and the Angirasas, as two distinct parts of a composite whole. It would appear from Rik 1-156-2 quoted above that the Rishi recommended the worship of both the Mazdas—the old Mazda (Ahura Mazda) as well as the new Mazda (Vishnu). The theme is taken up and another Rishi suggests that both Devas and Asuras deserve equal worship.

तद् अद्य वाचः प्रथमं मसीय ।

येनासुरान् अभि देवान् असाम ॥ Rig 10-53-4

I would now utter the best words, which would make the Devas and Asuras equals.

Another Rishi says that he would do the rites prescribed by both the cults, Deva Yana and Pitri Yana

ये देवयानाः पितृयानाश्च लोकाः ।

सर्वान् पथः अन्वृणाः आक्षिपेय ॥

Angirasa Veda 6-117-3

The culmination is reached when sage Atri holds up Rudra to be the common god of both the Deva worshippers and Mazda worshippers.

यक्ष्वा महे सौमनसाय रुद्रम् ।

नमोभिर देवम् असुरं दुवस्य ॥ Rig 5-42-11

The Parsis would worship Ahura Mazda and the Hindus would worship Deva Vishnu. But when they meet together

to commemorate the common ancestry, let them do honour to Rudra who is both Deva and Asura.

That is the way to establish harmony. There is supreme worth in both the cults. Deva Yasna is true from one point of view and Mazda Yasna from another. There is much that one community can learn from the other. Let them do so in common fealty to Rudra.

We thus see that there is in the Rigveda a good description of the rise and development of Mazda-Yasna. We see how a prophet of Persia, to whom Rigveda gives the name of Rama, started a Magha (church) for the worship of Ahura. It spread over the whole of western Iran, while its opponents flourished in the eastern region. There was an attempt at reconciliation and conversion and re-conversion were frequent. There was also an attempt for the assimilation of Zarathushtrian principles which brought into being the ideals of Shiva and Vishnu. A large number of people however appreciated the worth of both the cults and made an appeal to the Indo-Iranians to join together in doing honour to Rudra.

The graphic description of Mazda-Yasna, as distinct from cursory references, justifies the opinion that the Rigveda is an Indo-Iranian scripture. The beginning of Indian literature may be traced even to the time when Indo-Aryans still dwelt together with the Perso-Aryans¹ "While on the one hand the Rigveda fulfils itself in the later history and literature of India, its roots run deep into the Indo-Iranian and even Indo-European period"² Bactria was the homeland of the Vasisthas³ and it is very likely that some of the earliest hymns to Varuna had been composed in Bactria, that is to say composed by the ancestors of the present Iranians⁴. One may search them out. "Hertel concludes that Afghanistan

¹ Weber—History of Indian Literature, p. 5

² Griswold—Religion of the Rigveda, p. 75

³ Griswold—Religion of the Rigveda, p. 147

⁴ Tilak—Orion, p. 217

was the scene of the Rigvedic period" ¹. The Angirasa Veda refers to the worship of Varuna in the land of Iran

अवनीचीर् अपः सृज वदन्तु

पृथिव्याहवो मण्डुका इरिनातु

Angirasa Veda 4-15-12.

May the shaven sages (मण्डुक) of Iran, with the Scripture in their hands pray to Varuna for rains.

A word of comment is necessary in order to understand the import of the above Rik. Prisni is the Upanishad embedded (interspersed) in the Angirasa Veda. It is the gift of Varuna to the Indian Atharvan, the Atharvan who is the friend of Brihaspati,

कः पृश्निं घेतुं वरुणेन दत्ताम् अयवर्णे सुदुर्भा नित्यवत्साम्

बृहस्पतिना सख्यं जुषाणः यथावशं तन्वः कल्पयाति

Angirasa Veda 7-104-1

Prisni is like a milch cow ever ready with milk. It is the gift of Varuna to Atharvan. One who is friendly with Brihaspati can avail of it.

Prisni was promulgated by Atharvan Vena (Ramachandra?) who had perceived the universe to be the manifestation of one root principle.

वेनम तत् पश्यत् परमं गुहा यत् यत्र विश्वम् भवत्येकरूपम्

इदं पृश्निर् अदुह्यज् जायमाना स्वविद्मो अमि अनूषत ब्राः

Angirasa Veda 2-1-1

(i. e. Prisni preaches metaphysical monism)

Prisni is the gift of Varuna, to the friend of Brihaspati, just as the Gatha (the Upanishad embedded in the Bhargava Veda) is the gift of Ahura Mazda to Zarathushtra, the Spitama (Gatha 29-8, 32-1, 51-15)

In the verse of the Angirasa Veda (4-15-12) quoted above,

the Indian Rishi expresses the desire that the Prisni may prevail in Iran as well (in place of the Gatha),

The Rigveda comprises earlier and later hymns (Rig 3-32-13, 7-35-14). It was composed through several centuries.

The earliest hymns are prior to the advent of Zarathushtra while the latest hymns may convey references to Ramachandra (described as Vena). The present arrangement of the Rigveda (as compiled by Vyasa) is not chronological, so that the age of any particular hymn has to be decided by other factors. The hymns belong to different ages. It is therefore difficult to make a definite assertion about the priority of any Veda as a whole. For instance, amongst the metres used in the Yajurveda, seven are qualified by the epithet Asuri, such as आसुरी गायत्री, आसुरी पंक्ति, आसुरी उष्णिक् etc¹. Evidently these mantras of the Yajur Veda were composed after the Bhargava veda (the Veda of Asura worship) came into existence.

In the Homa Yasht (24) we find the statement that Keresanu (कृशानु of the Veda) prohibited the utterance of "apam aivishtish" in his kingdom. अपाम् अविष्टि is clearly the technical name for Angirasa Veda, for शन्नो देवीर् अर्भीष्टये happened to be the first mantra of the Angirasa Veda². Thus the Homa Yasht is subsequent to the Angirasa Veda.

A very glaring reference we find in the उग्रमन्यु of the Angirasa Veda (1-10-1). Ugra Manyu is undoubtedly the Sanskritised form of Angra Manyu of the Upastha. For Ugra Manyu occurs only once in the Veda (in this particular passage) while Angra Manyu is ubiquitous in the Bhargava Veda. This shows that the Bhargava is anterior to the Angirasa Veda.

The Rigveda is the earliest book of the Aryans. "It is impossible to open any book of Indian subjects without being

1. Haug—The Religion of the Parsis

2. Haug—The Religion of the Parsis

thrown back upon an earlier authority, which is generally acknowledged by the Indians as the basis of all their knowledge, whether sacred or profane. This earlier authority, which we find alluded to in theological and philosophical works, as well as in poetry, in codes of law, in astronomical, grammatical, metrical and lexicographic compositions is called by the one comprehensive name, the Veda¹.

It is the book of origins. "For Indian history, religion, philosophy and civilisation, the Rigveda is the book of origins. As prophetic of the lines of future developments, it may also be called a collection of the first fruits"².

The Rigveda is the earliest record of human civilisation. "In the history of the world, the Veda fills up a gap which no literary work in any other language could fill. It carries us back to the time of which we have no records anywhere, and gives us the records of the very words of a generation of men, of whom otherwise we would form but the vaguest estimate by means of conjectures and inferences. As long as man continues to take interest in the history of his race, the first place in the books of record will belong for ever to the Rigveda"³.

The Iranians can be as much proud of Rigveda, as the Indians, for the Rigveda is to a large extent Iranian in origin. Both the Bhargava Veda and the Angirasa Veda are its off-shoots. "Brunnhofer, the Ishmael among Sanskritists lays hold of the fact that the roots of the Rigveda run deep into the Indo-Iranian period. It is for him as much an Indo-Iranian as an Indian book"⁴.

The Rigveda does not ignore the Pitri Yana cult (Mazda-Yasna). It gives as much information about it as of the Deva Yana cult. Nor does it pay less respect to the Bhrigus

1. Maxmuller—History of Sanskrit Literature, p. 9
2. Griswold—Religion of the Rigveda, p. 5
3. Maxmuller—History of Sanskrit Literature p. 63
4. Griswold—Religion of the Rigveda p. 78

(champions of Mazda Yasna) than it does to the Angirasas (champions of Deva Yana). The Rigveda tells us how the movement started by the Iranian prophet spread over the western regions while the eastern people stuck to Deva Yana. It provides grounds for inferring that the ideals of both Shiva and Vishnu are the results of the impact of the Mazda-Yasna on the Indian religion. It apprises us that Rudra is the God who is common both to Deva Ya-na and Mazda Yasna, and even the name of Ahura Mazda (Asura Vedhas) is applied to Rudra.

यथा हृदस्य सूतवः, दिवो वशन्त्य् असुरस्य वेधसः युवानम् तथेद् असत् ।

Rigveda 8-20-17

May that happen, which the youthful sons (devotees) of Rudra desire—Rudra who is Deva- (दिवो) and also Asura Vedhas.

When even the name Ahura Mazda (Asura Vedhas) occurs in the Rigveda, it is idle to say that the Rigveda is quite ignorant of the reformation started by Maha Ratu Zarathushtra. The attempt to drag down Zarathushtra to 1000 B. C. is ridiculous indeed.

We may therefore leave out the question of his age and turn to the reasons which led Atharvan Zarathushtra to start a rival movement and a new church. The greatest desire of the holy prophet was no doubt to realise Mazda, to experience God. It was for this purpose that he left home in early youth and adopted a life of austere discipline in the Sabilan hills. When he succeeded in getting a vision of Mazda and communing with Him, it became clear to his mind that a plethora of ceremonies is more a hindrance than a help for getting access to Mazda. He wanted to teach this important truth to the people at large, to make the way of God-realisation easy for them. He was not satisfied with his own salvation only, he wanted to lead others too, safe over the Bridge of Selection (Gatha 46-10). This was the main object of his starting the

new Church. But he was prompted also by national considerations. Maha Ratu Zarathustra did not believe in "telescopic philanthropy" and thought that charity should begin at home (नज़दस्तां गणाम् Gatha 50-3). He wanted to save the Aryan people who were being frequently attacked by the Turanians (Mongolians) on the north and the Panis (Semites) on the west. The Rigveda refers to the hostility of (the Turvasus and) the Panis (10-108-4) and the Avesta speaks of the invasion of the Turanians (Jackson—Zoroaster-Chap IX). Maha Ratu Zarathushtra thought that the Aryan people must be united. They should learn to stand up as one man, if they wanted to resist the onslaught of the aggressive foreigners. He thought of organising the nation,—organising the strength of the village, the province and the country (Gatha 31-16). Apart from the question, that iconolatry is apt to give rise to a confusion,—the confusion of identifying the icon with God (of thinking that God does not reside outside of the icon), iconolatry stands in the way of national unity. When each group of people sets up a separate icon as the object of worship, dissension and strife is bound to follow and national solidarity quickly comes to an end. So Maha Ratu Zarathushtra decided that iconolatry must go, at least for the sake of national unity. Similar is the case with caste division. There may be merit in it, so far as it helps to transmit hereditary skill, but there is no doubt that caste distinction is a strong obstacle to the integration of the nation. So Zarathushtra decided that caste division should also be discarded. Maha Ratu Zarathushtra also saw that the people must learn to defend themselves against the enemy before they think of progress and prosperity. So he spoke in praise of militancy. This has earned for Zarathushtra the title of "the warrior prophet" and the Padma Purana went so far as to say that though Parsu Rama is an avatar, he does not deserve to be honoured like the other avatars, on account of his excessive militancy.

नोपास्यं हि भवेत् तस्य शक्त्यावेशान् महात्मनः,

Padma Purana—Uttara Khanda 93-392

It is for us to realise that the view of the Padma Purana is very erroneous. Mahabharata had rightly appreciated the worth of the Kshatriya.

दश-श्रोत्रिसमः राजा इत्येव मनुर् अत्रचीत् ।

Adiparva 41-31

Manu has said that one Kshatriya is worth ten Brahmins.

It is through Kshatriyahood that one can reach the status of the Brahmin. Unless one has the power to retaliate, all talk about forgiveness is only a veil for cowardice ; that does not deceive anybody.

We should therefore dismiss the opinion of the Padma Purana and appreciate the greatness of Parshu Rama and re-instate him with all honour which is due to him as the first prophet of the Aryan race. And to atone for the previous neglect we should take up his gospel (the Gatha) with as much devotion as we entertain towards the gospel of Ramachandra (the Prisni).

In any case there was, at the time, a crying need for a gospel like the Gatha. For, over and above teaching the the most correct method of God-realisation, it taught the lesson of national solidarity as the Aryans were surrounded by enemies on all sides. The trouble still persists, and so the utility of the Gatha has not ceased. For the sake of organisation Maha Ratu Zarathushtra inculcated the lesson of one God (मज़दाओ सखारे मइरिस्तो, 29-4), one Prophet (अण्म मोइ इदा विस्तो 29-8), and one Scripture (यथा इम् मेनाइ चा वओचा चा 45-3), and emphasised the need of militancy (ये वेरेजेनाइ वड्हीम् दात् फूसस्तीम् 49-7), and the Iranians became such a powerful nation that the whole of western Asia and eastern Africa bowed to them, and the expedition of Marathon and Thermopylae caused terror to the most advanced of the European nations. It is only when the Sassanians took to

paying more attention to the rules of the Vendidad than to the principles of the Gatha, that the downfall started.

The reformation of Maha Ratu Zarathushtra brought about a change in the social structure of the Indo-Iranians. The Angirasas had adopted the four-fold caste and the four-fold stage. The Bhargavas stick to one stage (viz. that of the house-holder) and to one caste (viz. that of the Kshatriya). Zarathushtra is the pioneer of the prophets who uphold to man the ideal of a caste-less caste.

It is to be noted that Mahabharata appreciates the view point of Atharvan Zarathushtra when it says that the stage of the house-holder is the main stage—the other stages are subordinate to it, being dependent on the house-holder for their livelihood

यथा मातरम् आश्रित्य सर्वे जीवन्ति जन्तवः ।

तथा गार्हस्थ्यम् आश्रित्य वर्तन्ते इतराश्रमाः ॥

Santi Parva 275-6

Just as the babies cannot live without the mother's breast, so the other stages cannot live without sustenance from the house-holder.

About the caste-division also, the Mahabharata says that as all people are equally affected by desire and anger, fear and temptation, hunger, thirst and fatigue, there is no sense in dividing them into separate castes.

कामः क्रोधः भयं लोभः शोकश्चिन्ता क्षुधा श्रमः ।

सर्वेषां नः प्रभवति कस्माद् वर्णो विभिन्यते ॥

Santi Parva 186-7

It is to be noted that all the nations of the world have accepted the ideal of caste-equality enunciated by Zarathushtra, first of all. Islam in particular has adopted Zarathushtra's system *in toto*, as it subscribes also to the ideal that the outstanding caste should be of the Kshatriya type (Gatha 49-7).

"Muhammad did not know that he had borrowed many Zarathushtrian ideas. He believed that their source was Jewish and was unaware that the Koran was, so to speak, second edition of the Zend Avesta"—Dozy¹.

We find that in the age of the Mahabharata caste system was no longer current in Iran. Shalya, the king of Madra (Media) had, at the request of Duryodhana, agreed to serve as a charioteer to Karna. Shalya's insinuations against the bravery of Karna irritated him, and he taunted Shalya by saying that his people had no regard for the purity of the caste.

तत्र वै ब्राह्मणो भूत्वा ततो भवति क्षत्रियः ।

वैश्यः शुद्रश्च बाहिकस ततो भवति नापिः ॥

Karna Parva 46-6.

The Vahika (Bactrian-Median) has no regard for caste. To-day he is a Brahmin, the next day he is a Kshatriya, and the day after he is a Vaisya, or a Shudra or a barber.

That the reference is to an Iranian tract (and not to any province within India) is made more definite by the following passages of that interesting dialogue.

मद्रकेषु च संसृष्टं शौचं गान्धारकेषु च ।

राजयाजक-याज्येषु नष्टं दत्तं हविर् भवेत् ॥

Karna Parva 40-29

In Madra (Media) there is scant regard for family ties and in Gandhara (Afghanistan) scant regard for purity. In these provinces, Kshatriyas happen to be the priests, so all their Yajnas become ineffective.

आविकं औष्टिकं चैव क्षीरं गार्दभं एव च

तद्विकारांश्च बाहीका खादन्ति च पिबन्ति च

Karna Parva 44-36

The Vahikas (Bactrians) are accustomed to drink the milk of the sheep, the camel and the donkey.

1. Claud Field—Persian Literature, p. 33.

आरट्टा नाम ते देशाः बाह्रीकाः नाम ते जनाः

Karna Parva 44-54

The people are called Vahika (Balhika-Bactrian) and the city is Aratta (Herat).

Maha Ratu Zarathushtra introduced a remarkable change in the philosophical outlook as well. The force that Rudra employs for creating and dissolving the universe was divided by the Angirasas into three kinds, viz.—Tamas, Satwa and Rajas (i.e. the out-going, the in-coming, and the equipollent force). Maha Ratu Zarathushtra saw clearly that the Rajas may not be said to be a separate force. It was merely the state of equilibrium between the action of the other two. And following the principle of 'Occam's razor' he discarded the Rajas altogether. According to him there were only two forces (Manyus),—the Angra (centrifugal) and the Spenta (centripetal). The conception of Zarathushtra is more logical and we find in the Rigveda a verse which upholds the two-fold division, instead of the three-fold which became more current later on :

ससध्रीचीर् स विवुचीर् वसानः

आ वरीवर्ती भुवनेषु अंतः

Rigveda 10-173-3

The Lord rotates all along with His two forces, the Sadhricchi (centripetal) and the Vishuchi (centrifugal) and that is how the universe comes into being. In the matter of practice of religion too, there cropped up some difference between the Iranian and the Indian point of view. Religious discipline falls into four distinct stages.

1. Karma Yoga, or Formation of Character.

Gautama identified himself completely with this part. According to him the sole function of religion is to teach man how to conquer the desire for pleasure and follow the path of conscience.

2. Dhyana Yoga or appreciation of the Higher Self (Introspecter Self)

This is the discipline that Vardhamana Jina upholds (following the lead of the Yoga Sutras of Patanjali)¹. According to him our consciousness falls into two parts—Mind and Soul (Lower Self and Higher Self). Mind is under the sway of pleasure and pain, like and dislike. Soul is the witness of the functions of the Mind. It is merely a spectator, free of all hankering, and is therefore always blissful. And in proportion as a man disregards the mind and learns to identify himself with the Soul (as his real self), he becomes more and more blissful. The function of religion is to teach a man how to take his stand on the Soul.

Karma Yoga and Dhyana Yoga are not so much concerned about the problem of the origin of the universe or the place of man in it. The followers of Gautama and Vardhamana think that the call of duty and the joy of the soul, has greater claim on our attention than the abstruse problems about the creation of the universe, or the existence of a creator. Thus both Buddhism and Jinism are sometimes accused of being atheistic.

3. Jnana Yoga or identification with Brahma.

Shankaracharya is the typical representative of this discipline. The universe exists in and through Brahma (World-Soul or Absolute) and inasmuch as a man forgets the ephemeral world and lives in the eternal Brahma, he is relieved of sin and sorrow, which is the purpose of religion.

4. Bhakti Yoga or Attunement with God through love.

Ramanuja is the champion of this discipline. According to him, God is a Person and not a mere Impersonal Entity. As a Person, God responds to the appeal of other persons (i.e. His devotees) and is interested in their welfare. One cannot reap the highest fruit of religion unless and until he has an experience of the being of God.

1. N. R. Brahma—Philosophy of Hindu Sadhana, p. 126

A complete religion should contain all these four stages—normally the first stage leading to the second, the second to the third, and the third to the fourth. The religions of the Veda and the Upastha are perfect, and therefore they provide all the four stages. But while the first and the last stages, viz. the call of duty (Asha) and the Love of God (Seraoshem) are more prominent in the Iranian branch, the second and the third, viz. association with the spectator-self (आत्मलाम) and identification with Brahma (ब्रह्मसायुज्य) are more prominent in the Indian branch.

Maha Ratu Zarathushtra had a very clear conception of these four disciplines (Yogas) and for their practical implementation, he devised a unique scheme, quite his own, viz. the scheme of the Amesha Spentas. That shows what a profound thinker the holy prophet was. He divided the path of religious journey into seven sections. These seven stations are known by the name of Amesha Spentas (Holy Institutes). "Amesha Spentas" literally means holy immortals, i. e. holy immortal laws. These are the laws of the higher life.

The Amesha Spentas are named as follows :

- (1) Asha (Rectitude)
- (2) Vohu Manas (Conscience)
- (3) Kshathram (Nonchalance) *Intrepidity*
- (4) Armaiti (Faith)
- (5) Haurvatat (Belief in Soul)
- (6) Ameretatat (Belief in Brahma)
- (7) Seraoshem (Love of God)

The first three, Asha, Vohu Manas and Kshathram, belong to the ethical sphere (the sphere of Karma Yoga). The next one, Armaiti, is introductory to the higher categories of religion (viz. Soul, Absolute, and God).

Haurvatat belongs to the spiritual sphere or Dhyana Yoga, and Ameretatat to the metaphysical sphere or Jnana Yoga.

The seventh Amesha, Seraoshem comes within the scope of religion proper.

Every rik of the Gatha speaks of one or the other of the Amesha Spentas, and it is not possible to understand the religion of Zarathushtra without knowing the import of the Amesha Spentas. Let us try to see what they mean.

At the bottom of the ladder stands Asha or Rectitude. "To do the right, because it is right, in scorn of the consequence", is the first lesson that Maha Ratu Zarathushtra teaches. But how to know what the right is? Zarathushtra therefore lays down the criterion for determining the right. It is the principle of doing to others what one likes that they should do to him. (उरता अह्माइ यह्माइ उरता कह्माइ चीत्—43-1). It was proclaimed by Jesus Christ to be the golden rule of life, and in our days has been established by Kant as the one rule of ethical conduct. This is the principle ; whereas the faculty that points this out, is named by the prophet as Vohu Manas. This is the second Amesha. The next Amesha is Kshathram or intrepidity. All people know what the right course is, but most of them fail to follow it up, because they cannot resist the temptation of pleasure. "We suffer because we sin and we sin because we fear to suffer" is the tragedy of life. Zarathushtra teaches us to get the better of this fear. That is Kshathram. It is the very stuff of the moral life. For there is not much good in knowing what the right is, unless one has got the strength to pursue. Thus Zarathushtra is never tired of extolling Kshathram. Gautama Buddha gave to Kshathram the name 'conquest of desire' (तद्दनाक्षय) and made this the very foundation of his religion. These are the three ethical Ameshas.

Next we go up to fourth Amesha, Armaiti (Faith). It comes from *are* (yes—cf. वादम् in Sanskrit) and *maiti* (mind)—meaning Yes-mindedness i.e. the attitude of belief. Armaiti however should not be confused with superstition, i.e. accepting as true whatever anybody may happen to say.

It is belief in the words of the Prophets. They are the flowers of mankind, and they spend their whole life in finding out the truth about the existence of Soul and God. It is sheer perversity to dismiss the experience of the very people who alone might give any clue to the solution of the riddle of life. Armaiti asks us to give due weight to the experience of the experts in this science—the adepts, the mahatmas. Yet Armaiti is not blind faith. It is only a provisional acceptance of the word of the Prophet, until one finds for himself the truth of the matter. If, after proper experiment, one finds that what the Prophet teaches about Soul and God is mere fabrication, he is entitled to disbelieve. But the experiment should be conducted in the right manner. This alone is what Armaiti expects us to do.

But what are the beliefs that Armaiti asks us to adopt provisionally. These are Haurvatat and Ameretatat—belief in one's own soul and belief in the world-soul.

There is in us the possibility of higher consciousness—a consciousness that is higher than that of the mind. Our mental consciousness is dependent on the help of the sense organs. We cannot see without the eye, we cannot hear without the ear. But the Yogis can. The people who have developed the soul-consciousness have not got to rely on the physical organs. A Yogi can see from here what is happening in a distant place; he can foretell that a certain man will die six months hence. Space and time are no obstacles to him. The Sufis always used to possess such occult powers and the race of Sufis is not yet extinct. Clairvoyance and clairaudience and telepathy are not mere myths, except for those who dogmatically stick to their preconceived notions at any cost. Anybody may satisfy himself by witnessing a mesmeric performance, how a medium would eat, at the suggestion of the mesmeriser, handfuls of salt, as if it were sugar. This is how a mind can act on another mind (and his physique too), without taking the help of any physical

means. Aurobindo, the greatest Yogi of the modern age explains in his *Life Divine*, how this "Supramental consciousness" is possible, and how it can be developed. The man who stood first in the highest examination in England, and subsequently shook the very foundations of the British Empire in India, may be credited with at least that much intelligence that you and I have. And Aurobindo believed in Supramental consciousness.

The implication of the possibility of Supramental consciousness is stupendous indeed. If consciousness has not got to depend on the physical organs for its existence, it is possible for consciousness to subsist even irrespective of the physical frame. In other words, the soul can survive death. Thus there is here an inkling of immortality. And Maha Ratu Zarathushtra held out this glimpse of immortality, when he divided, for the first time in the world, consciousness into two parts, gross and subtle, (Gatha 28-2, 43-3); in other words, when he pointed out the distinction between Mind and Soul.

But the promise of immortality seems to be unreal until it is shown that such a state is consistent with the scheme of the universe. Maha Ratu Zarathushtra analysed the universe and found that there is a fundamental Reality lying at the root of its manifold objects. It is the Eternal Principle wherefrom the universe arises, wherein it subsists and where-to it returns on dissolution. The universe did not spring out of Zero, and if it were a Zero (as some sophists, like the Budhists of the Shunya-Vada school, are inclined to hold) it is such a Zero that the universe lay latent within it. It is a Zero pregnant with the universe¹. It is not a mere void; it is a positive entity. This is why the Taittiriya Upanishad says that if Brahma would not have existed, the universe

1. Aurobindo—*Life Divine*, p. 148

would not have come into being, and you and I, and the sophist too, would not have been anywhere

असन् एव स भवति असद् ब्रह्मेति वेद चेत्

अस्ति ब्रह्मेति चेद् वेद सन्तम् एनं ततो विदुः

Taittiriya—2-6

If one denies the existence of the Brahma (the source wherefrom the universe arose), *ipso facto*, he denies the possibility of his own existence.

Along with the Upanishads, Maha Ratu Zarathushtra gave to this fundamental basis of the universe the name of Brahma (Vahma). And belief in Brahma he called by the name of Ameretatat for without there being an Eternal Principle at the root, all talk about immortality (eternal existence) is bound to end in smoke. Belief in Soul (Urvan) and belief in the world-soul (Brahman) are the two basic facts of religion. Thus Haurvatat and Ameretatat (as they are called in the Gatha) are two very important Ameshas in the scheme of Zarathushtra. Islam took them over and described them as angels, under the names of Harut and Marut¹. Hafiz composes a beautiful song with a pun on their names.

छुल्क बाशद गर नपुशी अज गदाहा रुत रा

ता बकामे दिल वेचीनद दीदहए मा रुत रा

The identification of the Vahma of the Gatha with Brahma of the Upanishads may raise strong protests from the orthodox pundits as being a new interpretation of the Gatha, not supported by traditional exegesis. But there was continued intercourse between the two sections of the Aryan people, and just as the word Angra Manyu was borrowed by the Angirasas (and converted into Ugra Manyu—Angirasa Veda 1-10-1) similarly Bhargava Veda might have borrowed "Brahma" from Angirasas. But leaving aside the question

1. (i) Koran—2-95

(ii) Blair—Sources of Islam, p. 35, p. 46

of borrowing (based on verbal argument), the philosophy of Monism, which is represented by the word Brahma, is very patent in the Gatha. Zarathushtra prays for the end of all duality (Sukta 48-9). Is there any difference between this and the philosophy of non-dualism (अद्वैतवाद) which Vivekananda preached in America? And lest this metaphysical monism (अद्वैतवाद) is attempted to be explained away as ethical monism (समदर्शन), the Holy Prophet makes mention of the two matters separately. In Sukta 32-16 there is ethical non-duality (i. e. equality of all men, there being the same self in all) and in Sukta 48-9, he speaks of metaphysical monism i. e. the assertion that Brahma (Absolute) is the sole Reality—the one Substance of Spinoza. All other substances have secondary existence, being only derivatives of the Absolute. Thus Monism (Adwaita) is a main lesson of Maha Ratu Zarathushtra. This could not have been otherwise. Without monism as its foundation, monotheism (which is a main creed of Mazda Yasna) also falls to the ground. If the conception of the unity of the ultimate Reality is given up, how can one be sure that the universe was not created by more than one God? Thus the objection that the Vahma of the Gatha does not correspond to the Brahma of the Upanishads, loses much of its force. In any case Zravan Akarana (Yas 13-56, 72—10) represents the same idea, and the conception of Brahma is not foreign to the Avesta. We may therefore go up to the next and the last Amsha, Seraoshem, or devotion. Like the Upanishads, Maha Ratu Zarathushtra does not stop short at Brahma or Impersonal God. He proceeds to Mazda or Personal God. The one is a Principle, and the other is a Person. A Principle goes its own way, unmindful of the effect of its actions on others. A Person takes note of the existence of other persons, of their hopes and aspirations and responds to their appeals. The former is the God of Philosophy, and the latter the God of Religion. The human heart is not satisfied with a God who is equally indifferent to

praise or blame, and who is not moved in the least by the agonies of his creatures. Man is in need of the God who would respond to his prayers and come to his help. Thus Jnana Yoga is not the final word of Maha Ratu Zarathushtra. He preaches Bhakti Yoga or devotion to Personal God, and this is Seraoshem.

Personal God should not however be considered to be man-made God—the product of his wishful thinking. The experience of the mystics all the world over, attests the reality of the Personal God. Panchadasi, a celebrated book of Vedanta, explains the philosophy of the Personal God, and Aurobindo tells us how Ishwara (Personal God) is the positive aspect of the same Entity, of which Brahma (Impersonal God) is the negative aspect¹. Both are equally true and the man of Armaiti would not dismiss the idea as wishful thinking without making an experiment for himself.

As a matter of fact, Karma Yoga, Dhyana Yoga and Jnana Yoga, all of which relegate Personal God to the background do not, properly speaking, come within the scope of religion. Religion is relation with Personal God, and it is Bhakti Yoga alone, to which the term "religion" rightly applies. And in the sphere of Bhakti Yoga, one notes with wonder, the profound originality of Maghavan Zarathushtra. When Maha Ratu Zarathushtra was born in Iran, the Vasishtas were worshipping Varuna, and the Angirasas were worshipping Indra. Both Varuna and Indra are personal Gods—Gods who responded to the prayers of the worshippers. Maha Ratu Zarathushtra disapproved the Indra cult because it encouraged polytheism and idolatry. He approved the Varuna cult because of its lofty moral ideal. Yet he selected a new name (Mazda—Vedhas) for the God of his religion, because the new Bhakti Yoga that he preached differed considerably from the current Bhakti Yoga of the Vasishtas and the Angirasas. The previous Bhakti Yoga was

1. Aurobindo—Life Divine, vol. 1, p. 40.

naive Bhakti Yoga. It took no notice of the impersonal aspect (Brahma aspect) of Godhead. The new Bhakti Yoga was rational Bhakti Yoga. It recognises the fact that God is both personal and impersonal. He is both Mazda and Vahma.

There is a heated controversy between Shankara and Ramanuja, the two premier champions of the Vedic philosophy, whether the ultimate Reality is impersonal or personal. Shankara held that It is impersonal, Ramanuja held that He is personal. The Gita had suggested a solution by saying that the Personal God is rooted in the Impersonal.

ब्रह्मणो हि प्रतिष्ठाहम् अमृतस्याव्ययस्य च Gita—14-7.

The idea is developed and explained in the Panchadasi, which says that they are interpenetrated.

अन्योऽन्याभ्यासम् अत्रापि जीवकूटस्थयोरु द्व

ईश्वरः ब्रह्मणोः सिद्धिं कृत्वा ब्र ते सुरेश्वरः

Panchadasi—6-190

This practically means that the Personal and the Impersonal are the same Being. Aurobindo further clears up the matter by saying that Brahma and Ishwara (Impersonal and Personal Gods) are the negative and positive sides of the same Entity¹. The existence of Brahma is the necessary implication of the two forces—Centripetal and Centrifugal—being correlative. As the Svetashwatara Upanishad says : Brahma is the third Entity which holds the two forces together. Without there being Brahma to hold them together, these two opposite forces would fall asunder and cease to be correlated, i. e. interdependent—(Svetashwatara 1-7, 1-11, 5-1).

The same inference is suggested also by the Gatha, when it says, Yas 30-3, that two forces, Spenta and Angra, are *यमा* (interdependent—in existence), though *खरेफेना* (independent—in function). Thus Brahma is as much the truth of the Gatha, as of the Svetashwatara ; only it is explicitly stated in the

1. Aurobindo—Life Divine, vol 1, p. 40

Swetaswatara while it is implicitly hinted at in the Gatha. That seems to be last word on the point.

It is a matter of great pride for the Parsis to find that Maha Ratu Zarathushtra had offered the solution ages ahead when he said that He who is Mazda, is also Vahma :

अत् होइ वद्धो ना देमाने गरो निदामा Gatha—45-8

This may not be considered as a mere academic discussion which the common man may safely ignore. The solution has stupendous effect on the utility of religion itself. Without a metaphysical basis, i. e. without the conception of Brahma at the background, religion degenerates into superstition. And without a practical application, i. e. without the conception of God as the immediate object of worship, religion remains barren.

It is to the great Super-Prophet of Iran that the whole world is indebted for suggesting the solution that saved religion from degenerating into superstition on the one hand, and from remaining barren and bereft of influence on human character, on the other.

The conception of Brahma is as much necessary for the perfection of religion as the conception of God and the whole trend of the Sufi movement in Iran was to infuse Brahma into Islam. And so far as Islam adopted the conception of Brahma (the "Hu" of the Masnavi)¹ it submitted itself to Mazda Yasna. Islam also thereby saved itself from the blemish of persisting as an imperfect parochial religion, satisfied only with a partial view of the ultimate Reality.

We are now in a position to appreciate the importance of the system of Amesha Spentas that the Holy Prophet had promulgated.

1. सिधवते अल्लाह अस्त् खुम्मे रंगे हु (2-1345)

Starting with Asha or Rectitude, which is the minimum requirement of the civilised man, not to speak of the religious man, it takes us to the highest vision of Godhead both in the personal and the impersonal aspects. Thus Mazda Yasna is the simplest religion as well as the most profound. And in the scheme of the Amesha Spentas, the four principal Ameshas are :

- (1) Asha—which represents Karma Yoga
- (2) Haurvatat—which represents Dhyana Yoga
- (3) Ameretat—which represents Jnana Yoga
- (4) Seraoshem—which represents Bhakti Yoga

A traditional interpretation takes the Amesha Spentas to be the Lords of the different spheres of creation such as, water and plant, metal and cattle¹. This is polytheism in disguise. This does not fit in with the severe monotheism of Maha Ratu Zarathushtra. It sins against the omnipotence of Mazda, for the Great Lord is quite competent to run the universe without taking the help of seven deputies. Importation of innumerable deputies (the so-called 'elements') is the feature that is responsible for the unpopularity of the Theosophic movement founded by Madame Blavatsky.

There are others who take the Amesha Spentas to be the seven attributes of Mazda². There is little sense in reducing the number of the attributes of the Infinite to seven only. Then again if they are merely divine attributes beyond the reach of the human beings, a man cannot profit very much by their knowledge. Only if they are also human virtues, a man may strive for their acquisition. Maha Ratu Zarathushtra knew them to be the seven assets (cf षट् सम्पत्ति of the Vedanta) that make the vision of Mazda possible. This is why he prays to Mazda for obtaining them (दाइदी मोइ ये गांम्

1. Dhalla—History of Zoroastrianism, chap vii

2. Taraporevala—The Religion of Zarathushtra p. 82

तशो—51-7, स्पेन्ता मइन्यू—47-1) And if we are to reap the best advantages of the Amesha Spentas we would do well to think of them as the seven stages in the pilgrim's progress towards the realisation of Mazda.

Not the Iranians alone ; some Indians also made a similar mistake. The Mahabharata describes the seven Amesha Spentas as seven hallowed sages.

ये हि ते ऋषयः ख्याताः सप्त चित्रशिखंडिनः

तैर एकमतिभिर् भूत्वा यत् प्रोक्तं शास्त्रं उत्तमम्

Santi Prava 335—28

There is no harm if we remember it to be merely a figure of speech, as the name of the sage most proficient in that discipline.

The main items of difference between the Indian and the Iranian points of view may here be recapitulated. In social constitution, Iran discarded the institution of caste and stage, and the one caste it established elected the Kshatriya ideal. In philosophy, Iran asserted the two Manyus to be the agents of creation as against the three *gunas* of the Indian. In theological doctrine Iran emphasised monotheism and aniconic form of worship. In the practice of religion Iran laid more stress on Karma Yoga and Bhakti Yoga and she devised the scheme of the Amesha Spentas (Holy Institutes) for the achievement of the highest object of religion. Iran's crowning glory was the promulgation of rational Bhakti Yoga, based on the recognition of both the aspects of god-head, personal and impersonal.

Let us now try to know something about the locality and the life of the premier prophet who promulgated the glorious religion of Mazda Yasna.

At the outset, it would be interesting to note that the complexion of Maha Ratu Zarathushtra was very fair. This is the meaning of the epithet Spitama. स्पितम is the shortened form of स्पिततम, whose Sanskrit equivalent is श्वेततम=white-most. The fame of his complexion had spread to India and

the Harivamsa describes him (or his duplicate in India, if one so likes) as very fair.

गौरं अग्नि-शिखाकारं तेजसा भास्करोपमम्

भार्गवं रामं आसीनं मन्दरस्थं यथा रविम्

Hari Vamsa—Vishnu Parva 32-21

As a matter of fact, the whole family was famous for its white complexion. The popular name of Bhrigu, the champion of the Ahura cult is Shukra. Shukra is a variant of Shukla or white. The family was also known for its iconoclastic tendencies. The Padma Purana relates how Bhrigu had dealt a kick on the breast of Vishnu. Zamad Agni was a scion of the Bhrigu family and Parsu-Rama was his son. But Parsu-Rama also came to be called Zamad Agni. In that age, the son sometimes inherited the name of his father. "As a father transmits his qualities to his son, his name is also occasionally transferred ; something like a modern surname. Thus Vishwarupa, an epithet of Twastar, becomes the proper name of his son. Analogously the name of Vivaswat is applied to his son Manu, in the sense of patronymic Vaivaswata—(Vak Khilya 4-1)"¹. Similarly Parsu-Rama is sometimes called Bhrigu. "The Bhargavas claimed descent from the primeval rishi Bhrigu, and they are also called Bhrigus indiscriminately. Thus Chyavana is called Bhrigu (Mahabharata, 13-51) his descendant Richika is equally called Bhrigu (Vayu Purana 55-93) and Richika's grandson Rama Zamadagnya is also called Bhrigu (Mahabharata 7-70-2435)"².

Thus we find that Parsu-Rama has indiscriminately been called जमदग्नि (Zamad-Agni), जामदग्नि (Za'mad Agni) or रघु (Bhrigu). Zamad Agni and Zarat-Ushtra express the same idea. The root Zam (जम) means 'to eat' and Za'mad-Agni means one who eats up fire. Zarat-Ushtra also carries the

1. Macdonell—Vedic Mythology, p. 12

2. Pargiter—Ancient Indian Historical Tradition, p. 193

same meaning. The root जृ means 'to digest' and उज्ज which comes from the root वज् (=to shine), means sun (as the cognate word ऊज् =dawn, would also attest). Thus Zarat-Ushtra means one who digests the sun, i.e. outshines the sun.

The Puranas repeatedly describe these two deeds to be the outstanding feats of Parsu-Rama viz. that he extirpated the Kshatriyas and that he killed his mother (at the order of his father). Evidently these two acts of Parsu Rama are to be understood figuratively. For taken in the literal sense, such heinous crimes as genocide and matricide would prove Parsu-Rama to be an abominable rogue, far below the level of an ordinary man, not to speak of his fitness for claiming the dignity of a prophet. Extirpation of Kshatriyas should therefore be understood, as the extirpation of the Kshatriyas as a separate caste. Parsu-Rama was himself a militant prophet, inspired with the Kshatriya ideal, and it is unlikely that the destruction of the people who cherished similar ideals would be his first business. Parsu-Rama established one caste which represented the Kshatriya type and thus there was no necessity of maintaining the Kshatriyas as a separate caste for the protection of the nation. Thus the one-caste principle of Parsu-Rama practically amounted to the annihilation of the Kshatriyas, as a separate caste. This is the meaning of his extirpation of the Kshatriyas. Though the principle of one caste means the abolition of the other three castes as well, the Kshatriyas are singled out in order to indicate the extreme revolutionary character of his reformation, which had scant regard for the Brahmanical hierarchy of the Angirases.

Similarly the murder of his mother is figurative for Parsu-Rama's championing the ancestral Father-cult in religion as against the Mother-cult which was an innovation of the Angirases. The Mother-cult (conception of God as Divine Mother, instead of as Heavenly Father) was subsequently confirmed by Ramachandra, whose untimely evocation

(अकाल-बोधन) of the Divine Mother, is remembered in the annual Durga Puja throughout India. Parsu Rama had opposed the movement at the inception and therefore Angirases ridiculed him as a matricide. All the world has accepted the Father-cult championed by Parsu-Rama, and they are all matricides according to the Puranas. It would be our misfortune, if we fail to discover Zarathushtra behind the picture of Parsu-Rama.

From pre-historical times Aryayana (Arya land=Iran) and Arya Varta (Arya region=India) were very close to each other, knitted together by race, by religion and by culture. After their separation the Sapta Sindhu area was the common platform where the two people freely intermingled. The area covered by the Indus and its seven branches (i.e. Punjab and Eastern Afghanistan) was known as Sapta Sindhu—the land of seven rivers. Five of its branches, viz. Vitasta (Jhelum), Asikni (Chenab), Parusni (Iravati-Ravi) Bipasa (Beas) and Satadru (Sutlej) flow over the eastern tract, and two branches, Gomati (Gomal) and Kuva (Kabul river) flow over the western tract¹. S of Sanskrit changes to H in Zend, and Sapta Sindhu becomes Hapta Hindu in Zend. Hapta Hindu is profusely praised in the Upastha as the best of all lands². It was shortened by dropping 'Hapta' and gave rise to the name "Hindu" as the designation of the Indians³. The area covered the major portions of the Punjab and Afghanistan. This is how Hertel concludes Afghanistan to be the scene of the Rigvedic period⁴. Rigveda gives to Iranian culture the name of Ira (ईरा), the Indian culture the name of Bharati (भारती) and to the joint culture of them both, which prevailed in the Sapta Sindhu area, the

1. Macdonell—History of Sanscrit Literature, p. 141

2. Vendidad—Pargard 1.

3. Chandra Kanta Tarkalankara—Calcutta University Fellowship
Lecture on the Vedanta.

4. Winternitz—Indian Literature, p. 307

name of Saraswati (सरस्वती). These three ideals have been honoured as angelic (देवी) and have been praised together in numerous passages of the Rigveda. We may cite here one of them.

आ भारती भारतीभिः सजोषा इला देवेभिर् मनुष्येभिर् अग्निः
सरस्वती सारस्वतैभिर् अर्वाङ् तिलो देवीर् वहिर् इदं सदन्तु

Rigveda 7-2-8

O Agni, may these three presiding deities, viz : that of India (भारती), Iran (इला) and Sapta Sindhu (सरस्वती) take their seats here on the grass, along with the divine men thereof.

'Saraswati' is the religious name of the river of which 'Sindhu' is the secular name. Sindhu is the general name for a river, and the Sindhu (Indus) being the largest river of the area was known as "the river". On account of its seven branches the Saraswati is described as सप्तथी सिंधुमाता (Rigveda 6-61-10, 7-36-6). Major portion of the Rigveda was written on the banks of the branches of the Saraswati (Indus), and in gratitude for this, people of later ages referred to Saraswati as the goddess of learning—goddess of Veda (knowledge). It is in Saraswat area, that Panini the greatest grammarian of the world was born. He has been called Salaturiya, for Salatura was the name of his native village¹. It is now known as Latar and lies about seven kilometres from Und². The rules of Panini govern the Zend as much as they do the Sanskrit. For out of the ten Lakaras (tenses and moods) dealt with by Panini, the लेट् form is the normal past tense in the Gatha, while it is very rarely met with in the Veda.

Maha Ratu Zarathushtra was born in Western Iran, in the town Raji, now known as Rai, which is not very far

1. Maxmuller—History of Sanscrit Literature, p. 240

2. Foucher and Hargreaves—Ancient Geography of Gandhara, p. 37

from Teheran, the present capital. His father Paurushaspa (पुरुषस्प) was a descendant of the famous emperor Manuchihar. Like Gautama Buddha, Maha Ratu Zarathushtra came from a royal family. He has been called the Prince of Raji (नरेपीश्र् रजीश्र्—Gatha 53-9). He came in the 15th generation after Manuchihar, who himself belonged to the 27th generation from Jamshed, the traditional earliest king of Iran¹. Yamshed is the shortened form of यमः क्षेतः । क्षेतः comes from the root क्षि क्षयति to rule (Nighantu 2—21). We find the root in परिक्षित्, or परीक्षित् (all ruler) the grandson of Arjuna. Thus Yamshed means Yama, the king. In India, Yamshed is designated as simply Yama, though he is called a king (cf. यमं राजानं वरुणम् अग्नि मन्वारभामहे—the mantra of commencing Pujas). Yama and Manu are two brothers being the two sons of Vivaswan (Sun). Thus both of them are called Vaivaswata—(वैवस्वत मनु and वैवस्वत यम). Vaivaswata becomes Vaivanhato in the Zend². From Yama descended the kings of Iran and from Manu, the kings of India.

Pargiter in his well-known-book, 'The Ancient Indian Historical Tradition' gives the geneological tree of the descendants of Manu. From this it would appear that Ramachandra belonged to the 65th generation after Manu and Sri Krishna to the 94th generation³. As Zarathushtra belonged to 42nd generation after Yama, the brother of Manu, he was considerably earlier to Ramachandra and Sri Krishna. This also refutes the surmise of the European scholars that Zarathushtra belonged to 1000 B. C. For the age of Sri Krishna (i. e. of the Mahabharata war) cannot be dragged down later than 1500 B. C.

Like his spiritual successors, Ramachandra and Sri Krishna, Zarathushtra also belonged to a royal family, i.e. the Kshatriya

1. Jackson—Zoroaster, the Prophet of Iran, p. 19

2. Macdonell—Vedic Mythology, p. 139

3. Pargiter—Ancient Indian Historical Tradition, p. 147-148

caste. The caste system had not, however, become so rigid in those days. Only in one verse of Rigveda (10-1-29) we find the mention of the four castes. This is how Vishwamitra, though born a Kshatriya, could become a Brahmin. This is not a solitary case. We find that a number of Kshatriyas (like Garga, Maudgalya, Priyamedha) became Brahmins. They were known as "Kshatropeta Brahmanas"—Brahmins who came out of Kshatriya stock.¹ This accounts for the fact that though Zarathushtra came out of the Kshatriya stock (royal family), Parsu Rama is considered to be a Brahmin in India. It seems that like his maternal uncle Vishwamitra, Parsu Rama also started a Kshatriya and became a Brahmin. The Puranas described the same fact in the reverse way, viz. that Parsu Rama started as a Brahmin and became a Kshatriya. We may remember in this connection the statement of the Avesta (Farvardin Yasht—85) that Holy Zarathushtra was the first priest, the first warrior and the first husbandman.² The name of the father of Zarathushtra was Paurushaspa and the name of his mother Dugdhaba. Something unusual happened at the birth of the child. All children start weeping on coming out of the mother's womb, but Zarathushtra began to smile. The tradition was so well known that even the Roman historian Pliny mentions the fact.³ The laughter is prognostic of the future greatness of this unique child—prognostic of the fact, that this infant will one day teach the people, how one can be optimistic in spite of the hostility of his immediate environment. At the age of fifteen Zarathushtra wore the sacred cord (Junnar). In Indian language this is called Nevita. The cord is called उपवीत—यज्ञोपवीत when worn on the left shoulder, प्राचीनावीत when worn on the right, and निर्वीत when worn round the neck or waist.⁴

1. Pargiter—Ancient Indian Historical Tradition, p. 248

2. Bilimoria—Zarathushtrianism in the Light of Theosophy, p. 126

3. Taraporewala—Religion of Zarathushtra, p. 28

4. Tilak—Orion, p. 16

Serious-minded as he was, young Zarathushtra wanted to know what the end of life is, and at the age of twenty, he left his father's house determined to solve the riddle of life. He went over to the Sabilan hills, standing on the lake Urumiya in the province of Azarbezan, and took up a life of austerity and meditation. At the end of ten years of intense devotion, when Zarathushtra was thirty years old, he obtained the highest illumination. Ahura Mazda appeared before him and taught him all the mysteries of religion.

Zarathushtra now began to preach. He went from place to place and proclaimed the religion that Ahura Mazda had taught him. People listened to him, but were very slow to accept his message. They were very hesitant. Zarathushtra disparaged ceremonies (Sukta 30-6) and said that Mazda is accessible through love alone (Sukta 32-1). People were accustomed to ancestral rites, and they did not like any innovation. Zarathushtra preached for twelve years, but without considerable success. The brave prophet persisted and at last arrived at the court of Vishtaspa. He was the king of Bulkah (Bactria). He was a mighty king and deeply religious, like Ashoka, Constantine and Akbar in later days. Vishtaspa greeted the holy prophet and adopted the new religion. Zarathushtra was 42 years of age when Vishtaspa and his family were converted to Mazda Yasna. This was a turning point in the history of the Zarathushtrian creed. For the conversion of Vishtaspa became the most important news of the day.

Balkh is not far from India, and eminent sages therefrom came to the court of Vishtaspa to refute the religious philosophy of the new church. One such sage was Naidyah Gautama¹. He can be no other than Nodhas, son of Gotama mentioned in Rigveda (1-60-4 and 1-62-13). Another sage was Changraghacha², which is the Avestic form of Sanskrit

1. Jackson—Zoroaster, The Prophet of Ancient Iran, p. 87

2. Jackson—Zoroaster, The Prophet of Ancient Iran, p. 85

Sankhyacharya (संख्यार्च्य). He seems to be sage Pancha Sikha, a great doctor of Sankhya Philosophy, next in authority to Kapila, the founder of the school. Pancha Sikha came to convert Zarathushtra but was himself converted to Mazda-Yasna. The story of his conversion is told in Changraghacha Nama and Dabistan¹. The fact is supported by Indian tradition as well. For the Mahabharata describes Pancha Sikha to be a pancha-ratra (accustomed to five prayers a day) and definitely calls him to be an Asuri (follower of the Asura cult)². Not from India alone, but learned sages from Greece as well, came and became converted to Mazda-Yasna. The story of sage Tianur (or Niyatush) who came from Arum or Rum (Roman Empire) is related in Dabistan³. Such brilliant conversions raised very high the dignity of Zarathushtra, and with the patronage of Vishtaspa, Mazda Yasna spread far and wide.

Zarathushtra was 42 years of age when King Vishtaspa adopted Mazda Yasna. The Prophet lived for another thirty five years, teaching the nation the best way of god-realisation. People flocked to him wherever he went; but there have been and there always are, depraved men who can ill appreciate the greatness of a great prophet. One such disgruntled knave was Arjaspa, the Turanian chief, who engaged a murderer named Vritra Kush for the heinous crime. And when the Holy Prophet was saying his prayers in a shrine in Balkh he was stabbed to death. The death of Holy Zarathushtra, at the hands of a felon is as much deplorable as the death of Sri Krishna, at the hands of a fowler. These are the people who put Jesus on the cross.

The Angirasas were the easterners. They predominated in the land of the seven rivers (Sapta Sindhu). They were more familiar with the rivers, a maritime people. Thus in

1. Jackson—Zoroaster, the Prophet of Ancient Iran, p. 85

2. Mahabharata—Santi Parva, 218-12

3. Jackson—Zoroaster, the Prophet of Ancient Iran, p. 89

Iran also they preferred the Mesopotamian area and clustered round the banks of Euphrates and Tigris. Indra is said to have conquered the Panis (Semitics) with the help of the Angirasas (Rigveda 10-62-1, 10-103-4).

In the Purusha Sukta we find the following lines.

यस्यमे हिमवन्तो महित्वा
यस्य समुद्रं रसया सहाहुः

Rigveda 10-121-4

They describe the boundaries of the Aryan land. It is bounded on the north by icy mountains, on the south by the ocean and on the west by the Rasa (Ranha of the Avesta=Tigris). The eastern boundary is not noted here.

It thus seems that the Angirasas guarded the western frontier and the Bhrigus, the northern. In any case Rasa formed the western boundary of the Aryan land and Sarama had to cross the Rasa in order to go over to the land of the Panis. (Rigveda 10-103-1). Throughout the Aryan land, the Angirasas and the Bhrigus lived in amity.

Balkh is only four or five hundred kilometres from the border of India. Thus to a resident of Peshawar, Bactria is much more familiar than Benaras. And so the religious movement started in Balkh by Maha Ratu Zarathushtra, rapidly spread over to India. It did so under the lead of the Bhargavas.

The three main provinces of Iran at that time were Persia, Parthia and Media. All of them are mentioned in the Rigveda.

Persia :

शतम् अहम् तिरिन्दिरे सहस्रम् पशवि आददे Rigveda 8-6-46

I obtained (as largess) a hundred coins in Tirindira, and a thousand coins in Parsu.

Parthia :

दुनांसियम् दक्षिणा पार्थवानाम् Rigveda 6-27-8

The largess that the Parthians give, is beyond the capacity of others.

Parthia and Persia (together) :

प्राचा गव्यन्तः पृथुपशवो ययुः Rigveda 7-83-1

The Parthians and the Persians proceeded eastward in search of wealth.

These provinces had largely adopted Mazda Yasna, and an Indra-worshipper feels pained at that.

सं मां तपन्त्यु अभितः सपत्नीर् इव पशवः Rigveda 1-105-8

The Persians prick me always, just as a co-wife does a co-wife.

मूषो न शिश्ना व्यदन्ति माव्यः स्तोतारं ते शतक्रतो Rigveda 10-33-3

O Shatakratu (Indra), the Medians bite your worshipper, just as a rat bites the weaver's thread.

Persia, Parthia, and Media formed together a United State which was known as त्रिषध (triad). (सध=सह ; त्रिषध=the three together). The Rigveda (1-15-5) says that as Vishnu evolved out of Indra, Mazda already conquered the United States of Three.

Of these three provinces Parsu was the most important. It gave its name to the whole country. The Indians called it Parsu, but the Iranians called it Parsa. This is the name that we find used in the Behistan inscriptions¹. Parsa subsequently changed to Paras and Persia.

The term Parsu was quite familiar in India. It not only denoted the country Persia but also the race Persians. We find in Panini the rule पश्वदि यौधियादिभ्यः अन् अवौ (5-3-117). This means that "by the addition of the suffix अन्, पशु is changed into Parsava, which means or the race of the Parsus". The commentators note, that the Parsavas were Asuras (followers of Asura cult), weapon wielders (militant) and fond of confederation (into Magha)

1. Hodivala—Parsis of Ancient India, p. 3

All the three adjectives point to the characteristic features of the Iranians—particularly the attribute आसुर (followers of Ahura). Thus the rule of Panini confirms the inference that the Parsu of the Rigveda refers to Persia.

We find that many mighty kings mentioned in the Rigveda ruled over Iran. Nahusha and his son Yayati were Iranian kings¹. Nahusha's defiance of Indra, and his discourtesy towards the Brahmins, is narrated in every Purana. Yayati had married in the family of the Bhrigus. Raji was the brother of Nahusha. It is not unlikely that he had founded the city of Raji (the birth place of Maha Ratu Zarathushtra). Raji is said to have been killed by Indra (Rigveda 6-26-6) which implies that he was an opponent of the Indra cult. King Kasu ruled over Chedi (Bactria) and he made a gift of one hundred camels to the sage Kanva (Rig 8-5-36). Bactria is famous for her camels, and it is there that a gift of a hundred camels is possible. The adjoining province of Khorasan derives its name from king Kuru Sravana who ruled there in the Vedic days. (कुरु श्रवणम् आश्रणि राजानम् त्रसदस्यवम् Rig 10-33-4). The current explanation of the name, as the rising place of the sun (Khur) is fanciful. Puru-Ravas was the king of Afghanistan², and Chayamana was the king of Parthia³.

Eminent Vedic sages lived within the bounds of Iran. When Zarathushtra came into the world, Varuna was the name of the highest God of the Indo-Iranians. Atharvan Zarathushtra changed the name to Vedhas (Mazda). Vasishthas were the special guardians of the worship of Varuna⁴. It is said that Bactria was the homeland of the Vasishthas⁵.

1. Bannerjee Shastri—Asura India p. 87

2. बट्ट्याल—वेद प्रवेशिका—p. 16

3. Rigveda—7-18-8

4. Griswold—The Religion of the Rigveda, p. 112

5. Historians' History of the World, Vol. II p. 567

Zarathushtra himself belonged to the family of the Bhrigus (Spitama of Avesta, and Sukra of the Puranas, both meaning 'White'). Zarathushtra refers in the Gatha (48-10) to the iconolatriy of the Angirasas. Thus there can be no doubt about the existence of the Vasishthas,¹ Bhrigus and Angirasas in Iran. The great sage Kashyapa lived in the Caspian area, and it is from him that the Caspian sea derives its name. The eminent sage अत्रि (of which family दत्त आत्रेय is the most famous member) is said to have been the priest of the हैहय (Hyonians or Turanians)². Thus he also lived on the borders of Iran.

The legend of the fight with Vritra was the common heritage of both the Indians and the Iranians. It is the main feat of Indra in the Rigveda, and the Gatha (44-16) also claims the glory for Mazda.

If illustrious kings like Nahusha and Yayati, Puru-Ravas and Chayaman ruled in Iran, and famous sages like Vasishtha, Bhrigu and Angirasa flourished in Iran, then the Rigveda is as much Iranic as it is Indian. In other words, the history of Iran starts with Rigveda, the oldest book of the world, and the age of Zarathushtra must be considerably earlier to 1000 B. C. There is no justification for rejecting the history furnished by the Rigveda. It is evident that in the Vedic age the Indians and the Iranians lived as one people, in spite of the one wing following the Pitri Yana, and the other wing the Deva Yana cult. It would not be surprising if some of the hymns of Varuna had been composed in Iran³, i. e. by the forefathers of the present day Sufis of Iran. It is their glorious heritage.

We have seen how in the Vedic age there was in Chedi (Bactria) a king named Kasu. He had made a gift of one

1. Is there a pun on the word Vahishta so that we find a reference to the Vasishthas in Yasna 28-8: वहिश्तेम ध्वा वहिश्ता येम् ?

2. Pargiter—Ancient Indian Historical Tradition, p. 228

3. (i) Griswold—Religion of the Rigveda, p. 75

(ii) Tilak—Orion, p. 7

hundred camels to Brahmatithi, son of sage Kanva (Rigveda 8-5-37). Kasu had a son by the name of Vasu. He was a great king, and was also known as Uparichara Vasu, because he possessed an air-ship which enabled him to fly in skies¹. This Vasu is no other than King Vishtaspa of the Avesta. The Mahabharata narrates how a new Veda (the Bhargava Veda) was composed in his time, at the inspiration of seven Amesha Spentas². This Vedic age is, in the Puranas, given the name of Satya Yuga.

Let us now look to the next age, the Treta Yuga, i. e. the age of the Ramayana. We find that in this age, Dasharatha king of Ayodhya had married Kaikeyi, the daughter of Ashwapati, the king of Armenia. Kekaya means the Caucasus region, which included Armenia and Asia Minor. The inference is not based merely on the similarity of the sounds between Kekaya and Caucasus. If we trace the route that the officers took in going to Kekaya in order to bring back Bharata, on the sudden death of Dasharatha, we find that they had to proceed further northwest after crossing Bahlika. That Ashwapati had a fine breed of horses which he presented to Bharata is also suggestive. For the Iranians were famous for equestrian art³. (In the next age, we find Shalya, the king of Madra (Media) being praised for efficient horsemanship). When Ayodhya and Armenia enter into matrimonial alliance, there is little doubt that the people were socially one people.

The next age is the Dwapara age. i. e. the age of the Mahabharata. We find therein that almost all the allies of Duryodhana were Iranians. These were (1) Kekaya, the king of Armenia (2) Shalya, the king of Media (3) Sudakshina, the

1. Pradhana—Chronology of Ancient India, p. 62

2. Mahabharata—Santi Parva, 335-28

3. Vaidya—Vedic India p. 294

king of Kamboja (Khorasan) (4) Subala, the king of Gandhara (Afghanistan) (5) Dhrista Ketu, the king of Chedi (Bactria) and (6) Jayadratha, the king of Sindh¹. Is there any marked difference between them and Drupada, Virata, Yudhamanyu and other Indian kings ?

All the three brothers, Dhrita-rashtra, Pandu, and Vidura had married Iranian brides. Gandhari, the wife of Dhrita-rashtra, undoubtedly came from Kandahar. And when Madri ascended the funeral pyre of her husband Pandu, the other co-wife Kunti, addressed her as Vahliki, a daughter of Bactria.

अन्या त्वमसि बाहिल्ली मत्तः भाग्यतरा तथा

Adiparva, 125-11

She is called a Vahliki, because Madra (Media) and Vahlika (Bactria) happened to be sister provinces. Vidura's wife is definitely called Parasavi—a Persian girl.

अथ पारसवीम् कन्याम् देवकस्य महीपतेः

विवाहम् कारयामास विदुरस्य महामतेः

Adiparva, 114-12

The Mahabharata definitely refers to the custom of exposing the dead body (instead of burning it) as an Iranian custom. When the Pandavas decided to live incognito within the kingdom of Virata, they hung up the bundle of their arms on a tree. A corpse was also placed along with it in order to mislead the people. Nakula who hung up the corpse explains it as being consistent with "the custom of our people"

कुलधर्मो अयं अस्माकं पूर्वैर् आचरितोऽपि च

Virat Parva, 5-33

By "our people" Nakula means his maternal relatives—the people of Madra or Media. Karna ridicules Shalya, the king

1. Vaidya—Vedic India p. 19

of Media, as the ruler of a people who are casteless and riteless, and given to drinking the milk of camels and asses. He also mentions Herat (आस्ट) as the chief city of Media.

आस्टा नाम ते देशा नष्टधर्मा न तान् व्रजेत्

ब्राह्मणां दाशमीयानां बाहिल्लानाम् अयज्वनाम्

Karna Parva, 44-32

Not even in the Dwapara age were the Iranians and the Indians considered to be strangers to each other. It was in this age (14th century B. C.) that Indra was being worshipped in Asia Minor, as the Boghaskui inscription tells us¹. It was in this age (15th century B. C.) that "Assara Mazas" came to be worshipped by the Semitics as Hommel's discovery of Assyrian records informs us². It was in this age (16th century B. C.) that there reigned in Iraq a king named Dasratha as the Tel-el-Amarna tablet attests³. All these facts point to the unity of the Indo-Iranians and their supremacy.

Let us now turn to the Kali age, or the historical age—the age that started at the close of the great Mahabharata war. The battle of Kurukshetra left the Kurus very weak. The Nagas established themselves at Taxilla and attacked Hastinapur. Parikshit, the Kuru king was killed by them. Janamejaya made peace with them. But the kurus became weaker day by day, and they found it difficult to live with dignity in Hastinapur. One branch of the family moved 300 miles to the south-west and made Kausambi their new capital⁴. Another branch shifted far westward to Persia, and established

1. Griswold—Religion of the Rigveda p. 71
2. Moulton—Early Religious Poetry of Persia p. 73
3. Bloomfield—The Vedic Religion p. 12
4. (i) Pargiter—Ancient Indian Historical Tradition p. 285
(ii) Historian's History of the World, vol II p. 478

at Ansan a great empire which subsequently became known as the Achaemenian Empire. The most powerful emperor of this line is known by the ancestral name "Kuru". We are familiar with its Greek version "Cyrus" and fail to recognise that he is no other than a scion of the Kuru family. In the Iranian inscriptions his name appears as Kurus (कुरुः), and in Hebrew literature as "Koresh"¹. He is recognised as the first great emperor of historical times². Kuru subdued Croesus the Greek king of Lydia, and became suzerain over the whole of Asia Minor. In 538 B. C. he defeated Nabonidas, the son of Belthesar and wrested from him the Babylonian empire³. Cambyss the son of Kuru had conquered Egypt. Kuru had planned the conquest of Europe and the expedition against Greece was carried out by his successors Darius (दर्यावाहु) and Xerxes (क्षयावर्ष)⁴. The Bible mentions the name of Kuru with great respect. He has been called there a Masiakh⁵,—the anointed (elect) of God. This it did because Emperor Kuru saved the Jewish religion from extinction. Nebuchandnezzar, the emperor of Babylon, had conquered Palestine and razed to ground the central shrine of Jerusalem. He took away all the leading Jews to Babylon and kept them captive. The Jewery then was a very small community and the likelihood of its existence as a separate cultural unit seemed very gloomy. Emperor Kuru, however, came to their rescue. After he had conquered Babylon, Kuru gave the Jews permission to go back to Jerusalem. His successor Darius allowed the Jews to rebuild their temple. And under the guidance of Prophets like Ezra and Nehemia Judaism obtained

1. Haug—Religion of the Parsis p. 4

2. Wells—A Short History of the World p. 75

3. Ahl—Outlines of Persian History p. 29

4. Sykes—Persia p. 10

5. Haug—Religion of the Parsis p. 4

a new lease of life and revived¹. This happened about the middle of the sixth century B.C. The Mahabharata war is said to have taken place in the 15th century B.C. Thus roughly about a thousand years after the Mahabharata war, the Kuru dynasty again came into limelight. But this time it flourished, not in India but in Iran.

The contemporary of Persian Kuru in India was Vatsa, the famous king of Kausambi (550 B.C). He was the 25th successor of Parikshit, the grandson of Arjuna². Thus we can form an idea of the time that passed between the Mahabharata war and the exploits of the new Kuru (Cyrus). Political importance in India had, however, shifted further east and Bimbisara became the most famous king of the period. By this time Gautama Buddha appeared on the scene.

Darya Vahu (Darius) was a worthy descendant of emperor Kuru. In the Behistan inscriptions, we find Darya Vahu describing himself in the following words.

अजेम् दर्यावाहु, क्षतियो वज्रक, क्षतियो क्षतियानाम्, क्षतियो दख्युनाम्³

I am Darya Vahu, a great Kshatriya, the Kshatriya of all Kshatriyas, the Kshatriya of all countries.

We hear in this proclamation the proud voice of Duryodhana, the predecessor of Darius, in the Kaurava dynasty of India. This proclamation is very important indeed, in the history of Indo-Iranian compact. Unfortunately its importance has not been fully realised by our historians. Firstly, the language of this inscription is not much different from the language of Ashoka's inscription. That would show that even up to that period, the Indians and the Iranians spoke the same language, though the script was different. This lends support to the assertion of Bartholomae, that Sanskrit was once the spoken language of Iran⁴. The rock edicts of

1. Macdonell—Lectures on Comparative Religion, p. 219

2. Historians History of the World—vol II, p. 478

3. (i) Ahl—Outline of Persian History, p. 119

(ii) Browne—Literary History of Persia, vol I, p. 62

4. Darmesteter—Zend Avesta (part I) Introduction, p. xxi.

Ashoka are found written in two distinct scripts : the Brahmi, written from left to right and the Kharoshthi, written from right to left¹ but the language is the same. Similarly the scripts used by the Indians and the Iranians were different but the language continued to be the same. Secondly, Darya Vahu calls himself a "Kshatriya". This points unmistakably to his kinship with India. The military caste in Iran is named in the Gatha as Verejena and in other portions of the Avesta as Ratheshtar. That Darya Vahu declares himself to be a Kshatriya, rather than a Verejena or Ratheshtar, is calculated to attest that the imperial Kurus of Persipolis (Achaemenians) retained the memory of the imperial Kurus of Hastinapur.

In 490 B.C. Darya Vahu crossed the Hellespont and attacked Greece. Ten years later his son Kshayarsha (Xerxes) repeated the adventure. On both the occasions Greece escaped defeat, but escaped very narrowly. The story of the defence of Marathon and Thermopylae is on the lips of every schoolboy in Europe.

In order to wipe out the disgrace of Marathon and Thermopylae, Alexander the Great, in 336 B.C., led an expedition against Iran with a huge army. The monarch who ruled over Persia at that time was also named Darius. He was defeated and killed. In 330 B.C. Iran lost her independence and the dynasty of Kuru came to an end. A Puru was then ruling over Panjab. He offered a stubborn resistance to Alexander. Alexander decided to return to Greece but on his way back he died in 323 B.C. In 321 B.C. Chandragupta snatched a portion of Afghanistan from the successors of Alexander. Chandragupta's capital was at Pataliputra in eastern India, which is a long way from Persia and the intercourse between the two countries became a bit slack. It became brisk again through the enterprise of the

1. Vincent Smith—Early History of India, p. 154

Buddhist missionaries. Monasteries were built all over Bactria and a large number of Viharas existed there up to the time of the Muhammadan conquest. (651 A.D)¹. About 250 A.D. we find Apostle Mani, the great reformer of Sassanian Iran, trying to make a synthesis of Zoroastrianism and Buddhism².

Indian religion attracted the Greek inhabitants of Bactria. King Menander became converted to Buddhism and Heliodorus to Vaishnavism. It is reasonable to suppose that many other Greeks were converted to Zarathushtrianism. Thus Bactria continued to serve as the common platform for the intermingling of Indian and Iranian religion during the predominance of Bactrian Greeks.

Greek power was wiped out by the Parthians and Iran again became free in 250 B.C. when Arsaces ascended the throne of Parthia³. The Parsis are mentioned in the Visnu Purana and the Code of Manu. These books were composed about 300 B.C. Thus they furnish evidence of Indo-Iranian intercourse during the Parthian period (250 B.C.—226 A.D).

In 226 A.D. Ardshir Babekan defeated Ardawan the last Parthian King and founded the Sassanian Empire. Sassanians were zealous Zarathushtrians and Iran got back the glory of of Achaemenian days. There is an elaborate description of the Magas in the Bhavishya Purana (Brahma Khanda). It mentions the four books of the Avesta and gives a description of the Kushti (Abhyanga) and the Sudreh (Kanchuka) and it notes the name of the Prophet as Jarasabda⁴.

The reference undoubtedly is to the religion of Parsis but it is far from being a correct account of true Mazda-Yasna. For it fails to give prominence to the characteristic feature

1. Geiger—Civilisation of Eastern Iranians, vol II, p. 170
2. Browne—Literary History of Persia, vol I, p. 164
3. Benjamen—Persia, p. 156
4. Hodivala—Parsis of Ancient India—Chap. X

of Mazna Yasna, viz. its monotheism, aniconism and caste-equality. The description of the Bhavishya Purana agrees more with the corrupt religion of the Yashtas than with the religion of the Gatha. A more representative account of Mazda-Yasna will be found in the Reva Khanda of the Skanda Purana. The worship of Satya Narayana inculcated there is nothing but an adaptation of the worship of Mazda. Ahura Mazda is named Hari Medhas in the Mahabharata, and Satya Narayana in the Skanda Purana. For Hari Medhas is not different from Hari, and Hari is no other than Narayana. The Skanda Purana was existent in the 7th century of the Christian era¹. Thus it was compiled in a period which is prior to the advent of the Muslims in India or Iran. Very likely it bears witness to the intercourse of Indian and Iranian religions during the Sassanian period (226-642 A.D.).

There are other evidences of such compact. Behram Gor the Sassanian king (423-438 A.D.) had conquered a portion of India². 'Gor' means wild ass, and the origin of the Gardavilla dynasty of Malwa is traced to him.

It is said that Behram Gor had married a Hindu princess named Sapiduna and that he paid a visit to the king of Kanauz (A. D. 436). He introduced Indian music and literature into Persia. It was under the Sassanians that the Persians brought chess and 'Arabian Nights' from India.³

On the other hand Skanda Gupta conquered a portion of the territories of Piroj, son of Yazdigird II (457-484 A. D.)⁴ and king Khushru II of Persia received an embassy from king Pulakesin II of Deccan in 625 A.D.⁵

1. Vincent Smith—Early History of India, p. 22
2. Hodivala—Parsis of Ancient India, p. 7
3. Hodivala—Parsis of Ancient India, p. 21
4. Hodivala—Parsis of Ancient India, p. 7
5. (i) Hodivala—Parsis of Ancient India, p. 22
(ii) Vincent Smith—Early History of India—p. 384

The intercourse persisted even after the Muslim conquest. "The black-eyed and olive coloured Hindus were brushing their shoulders against those of the Muslims in the city of the Khalifs (Baghdad)"¹.

The Raghuvamsha, the Mudra-Rakshasa and the Katha—Sarit Sagar make mention of the Persians². These books were composed in the 5th and 6th century A.D. The reference therefore relates to pre-Muslim (i.e. Sassanian) Iran.

While the Sassanians were on the throne of Persia, power had shifted in Europe from Greece to Italy, and when Jesus Christ was born, we find Palestine and Mesopotamia in the possession of the Romans. The Sassanians now came in conflict with the Romans, just as the Achaemenians had done with the Greeks. In their war against the Europeans, the Sassanians achieved greater success and Shahpur I, the son of Ardashir, inflicted a staggering blow on the prestige of Rome by capturing the Roman Emperor Valerian³.

The most famous of the Sassanian Emperors was Naushirvan (Anushir-Ravan). He ruled from 531 to 578 A.D. Arabia then was a province of the Persian Empire and its Satrap ruled over Arabia with his head-quarters at Yemen⁴. Hazrat Muhammad was born in Arabia in 570 A.D. He always used to take pride in the fact that he was born during the reign of Naushirvan, the Just⁵.

At this time there sat on the throne of Constantinople, the (Byzantine) Roman Emperor, Justinian. His predecessor Emperor Constantine had adopted the Christian faith (337 A. D.) By the time of Justinian (527 A. D.) the Greeks had become very semiticised in religious

1. Tarachand—Influence of Islam on Indian Culture, p. 66
2. Hodivala—Parsis of Ancient India, Chap. 2
3. Sykes—History of Persia, p. 32
4. Browne—Literary History of Persia, vol I p. 183
5. Browne—Literary History of Persia, vol I p. 166

outlook. The zeal of the new convert inclines him to look down on all national institutions and under-rate ancestral heritage—a scene which we will soon find enacted in Iran as well. Semitic narrowness taught Justinian not to attach any worth to the philosophies of Socrates, Plato, or Aristotle. Khalifa Omar, when the magnificent library of Alexandria was burnt down under his orders, is said to have argued like this. The Koran alone suffices for the redemption of mankind. If the books of the library are consistent with the Koran, they are redundant. If they are inconsistent with the Koran they are pernicious. In any of the alternatives, they deserve to be destroyed¹. Justinian also argued like Omar that the Bible alone suffices. He therefore broke up the university of Athens. Diogenes, Simplicius, and other learned professors of the university were helpless against the fanaticism of the semiticised monarch. They fled to Iran. Naushirvan gave them asylum² and founded at Jund-i-Shapur a university for the cultivation of Greek Philosophy³. This great emperor was an admirer of Indian culture as well. He got the Pancha Tantra translated from Sanskrit into Pahlavi⁴ and introduced the game of Chaturanga (chess) from India into Iran⁵.

Thus the catholicity of Naushirvan served to bring together on the sacred soil of Iran, the two wings of the Aryan culture, Eastern and Western (Indian and Greek) with the Iranian in the middle as its main prop. May we not hope that this glorious history would repeat itself?

But though the mill of God grinds slow, it grinds exceeding small.

1. Levy—Persian Literature, p. 16
2. (i) Andre Servier—Islam and the Psychology of the Musalman, p. 222
(ii) Iqbal—Development of Persian Metaphysics, p. 21
3. Browne—Literary History of Persia, vol I, p. 167
4. Macdonell—History of Sanskrit Literature, p. 417
5. Browne—Literary History of Persia, vol I p. 110

नीस्तु धम गर दयर वी उ मान्देह इ
दयर गीर ओ सख्तगीरश खान्देह इ Masnavi, 2 2532

Iran had to pay the penalty for the brutal murder of Apostles Mani and Mazdak.

Thirty years after the death of Hazrat Muhammand, Omar, the second Khalifa sent his general Noman to lead an expedition against Iran. Yazdigard, the last Zarathushtrian emperor, lost the battle of Nahawand in 642 A.D. and Iran fell a prey to the hordes of Arabs. The country of Kuru, the earliest emperor of the world, the land of Darius and Xerxes who led expeditions against proud Europe, the motherland of Shahpur who had captured the Roman Emperor Valerian, laid low at the feet of the rugged Bedouin. Avesta was supplanted by the Koran, and the Muezzin's call was heard all over Persia.

आन कख के बेहराम दौरे जाम गीरफ्त
रुवेहू बच्चे कर्द ओ शीर आराम गीरफ्त Omar Khayyam.

The palace wherein Behram Gor used to drink the cup, became the haunt of jackals and hyenas.

By the grace of Mazda, however, the religion of Zarathushtra escaped total extinction. It is a wonder how few families survived and still survive in the towns of Yezd and Kerman. Some others left their motherland and took shelter in India. Some of them came by the land-route and some by the sea. Mazda alone knows what untold hardships these persecuted people underwent for the protection of their ancestral faith. The whole world is indebted to these zealous devotees whose suffering and sacrifice, enable all the nations to hear the exalted voice of the earliest Prophet again. If not for the intrinsic worth of this noble scripture, at least out of grateful remembrance of the anxieties and agonies of his forefathers, the Parsi youth ought to take up the Gatha in his hands. He should not allow this noble treasure, for which

his forefathers gave their life, pass into oblivion, by his own negligence. The Parsis of India (and through them the Hindus too) maintained some sort of connection with the Zarathushtrians of Iran. Thus the commerce between the two branches of the Vedic religion did not come to a dead stop.

The Zarathushtrians left Iran in the beginning of the 8th century. The first fire temple in India is said to have been built at Sanjan in 720 A. D.¹ Some Parsis engraved their Pahlavi signatures as witnesses to a copper plate grant in South India, about 850 A. D.² Mardan Farukh (son of Ahur Mazda-dad, the author of *Sikand Gumanik Vijar*) came to India by the middle of the ninth century.³ Certain Parsis visited Kanheri Buddhist caves at Salsette (near Bombay) in 1021 A. D.⁴ In 1031 Ananta Dev, ruler of Konkan granted some drammas to the 'Kharasan Mandali' (Parsi Anjuman)⁵. About 1201 A.D. Nairiyosang Dhaval translated the Yasna into Sanskrit⁶. Comparative philology (which establishes the identity of the Hindu-Parsi cult) had not yet come into existence, and thus the interpretation is to a certain extent out of date. Yet it is a magnificent performance. In 1322 a French traveller bishop Jordanus refers to the existence of Parsis in Thana and Broach⁷.

In 1478 the Parsis of India commissioned a daring Parsi to go to Persia to obtain enlightenment on certain points of religion. This custom of interchange of views lasted through three centuries (upto 1765)⁸. About 1640 Akbar brought

1. Paymaster — Kisse-i-Sanjan, Preface, p. 12
2. Hodivala — Parsis of Ancient India, p. 52
3. Hodivala — Parsis of Ancient India, p. 52
4. Browne — Literary History of Persia, vol I, p. 103
5. Hodivala — Parsis of Ancient India, p. 53
6. Dhalla — History of Zoroastrianism, p. 448
7. Hodivala — Parsis of Ancient India, p. 55
8. Dhalla — History of Zoroastrianism, p. 457

down Meher Rana and several other Dasturs from Persia for teaching him the principles of Zarathushtrian religion. Guru Haragobind (1606—1644), the sixth Sikh Guru, had the benefit of the instructions of a Zarathushtrian saint¹.

The author of the *Dabistan* gives an elaborate account of the Zoroastrian mystics whom he met in Kashmir, in Lahore and in Patna, in the 17th century. The most illustrious of them was Azar Kaivan who came from Persia and settled at Patna. Hoshiyar of Surat was one of his disciples².

It would thus appear that the community between the Indian and the Iranian religions subsisted through ages upto the modern time. Hodivala, in chapter seven of his excellent book 'Parsis of Ancient India', quotes other instances of the activities of the Zarathushtrians in India.

Yet all the Iranians were not responsible for the murder of Mani and Mazdak and compassionate Mazda would not punish a whole race for the fault of a few miscreants. In His mercy He taught the Iranian nation how to get out of the catastrophe and come into its own again.

Sturdy Iranians, talented, upright and resolute, took up the task of regaining their supremacy, first in the cultural and then in the religious sphere, and in both these spheres, they succeeded eminently. They did not resort to physical force. That was impracticable under the existing circumstances, and uneconomical too, as it entailed unnecessary waste of energy and loss of life. They proceeded more or less on the line of non-violent resistance, subsequently adopted by Mahatma Gandhi in his fight against the tyranny of the British Raj. They went out, not to kill, but to die, and by dint of their discipline and superior moral force, the Iranians brought the issue to a successful conclusion.

1. Dhalla — History of Zoroastrianism, p. 469
2. Dhalla — History of Zoroastrianism, p. 465

The struggle in the cultural sphere is known as the Shubiya movement. It started in 749 A. D. with the overthrow of the Umayyads, and the rise of the Abbaside Khalifs. It gained force during the regime of the Barmecide Wajers, who came out of the noblest Iranian stock. The blunt Arab soon found to his disappointment, that though he wielded the political power, the Iranian had made himself indispensable to the administration and held every key position in the state. He was rather a figurehead, more tolerated than feared¹. The Arab came to envy the Iranian² and the Iranian ventured to ridicule him openly and call him a dog³.

On account of his love for Iranian culture, Harun ul Rashid's son Mamun (both whose mother and wife were Iranians) was called Amir-ul-Kafirin (the king of the unbelievers)⁴. He would chastise the Mollas, if any of them asserted the Koran to be uncreated (i. e. composed by God and not by man)⁵. Could things have been worse for the Arabs, if an Iranian was on the throne ?

In the sphere of religion too the Arab did not fare better. The revolt started with Shiaism, developed as Ismailism and culminated in Sufism, which relegated the Arabic faith to a subordinate position—the position of a means for the attainment of an end. To the Iranian Muslims, Sufism was the ultimate end and Islam only a means for its attainment—the ladder for mounting to the roof of Sufism.

The thin end of the wedge was introduced when it was claimed, as was done by the Shias, that while Hazrat Muhammad is the prophet of exoteric Islam, Hazarat Ali is

1. (i) Browne—Literary History of Persia, vol I Chapter VII
- (ii) Andre Servier—Islam and the Psychology of the Musalman

p, 145

2. De Lacy—Islam at Cross Roads, p, 15
3. Khoda Baksh—Essays Indian & Islamic p, 102
4. Browne—Literary History of Persia, vol I, p, 207
5. Browne—Literary History of Persia, vol I, p. 284

the prophet of esoteric Islam (i. e. Sufism). No doubt the supremacy of Hazarat Muhammad was maintained by saying that it was from Hazarat Muhammad that Ali had learnt these esoteric truths, but for many a Shia this is a mere sham. In Shiaism, Ali's position is supreme. A very popular saying amongst the Shias is this : "though I do not believe Ali to be God, I believe that he is not far from being so"¹. The implication of this proverb is that Ali had direct access to Allah, and had no need of learning esoteric truths from any human being. As a matter of fact some Shias go the length of saying that Allah had intended that the Koran should be given to Ali, but angel Zibrael, by mistake carried it to Muhammad². Thus the Shias contested, by implication, the second part of the Islamic Kalima (Muhammad Rasul Allah) by suggesting that Muhammad is not the sole prophet, but he shared joint prophetship along with Ali, and that the Arabic Islam is not the only Islam, but there is a Persian Islam too (of which Ali is the prophet).

The monopoly of Hazarat Muhammad to prophet-hood was contested by the Shias, not by implication alone. They asserted that the following verse, favourable to the claims of Ali, was omitted by Osman, in his redaction of the Koran, which is the current edition :

"O Believers, believe in the two lights, Muhammad and Ali"³.

It is well-known that Osman, the third Khalifa (who like Ali, was another son-in-law of Hazrat Muhammad) had collected all the copies of the Koran current in his time, redacted one copy, and destroyed all the rest⁴.

1. Claud Field—Persian Literature, p. 36
2. Claud Field—Persian Literature p. 36
3. Sell—Faith of Islam, p. 12
4. (i) Margolionth—The Early Development of Mohammedanism, p. 37
- (ii) Weil—History of Islamic Peoples, p. 68

The Ismailians developed the underlying idea to a greater length. All the prophets of Islam came from the Semitic stock ; they were all Jew or Arab. The Iranians thought that there should be some Iranian prophets too (even within the bounds of Koran). They therefore evolved the theory of Imams. Imams are practically Nabis (prophets) under a different name. According to some people the status of the Imam is superior to that of the Nabi¹.

The Imams are twelve in number and Iranian blood runs in the veins of most of them. Hazrat Ali is the first Imam, his son Hasan the second and his another son Hussein, the third Imam. Hasan is said to have married an Iranian princess, and as all the subsequent Imams claim Imamhood, by right of inheritance from Hasan, they carried Iranian blood. Whether the story of Hasan's marriage to an Iranian princess in true or not, the Ismailis are satisfied if only an opening is made for the admission of non-Arabic prophets. For along with the non-Arabic prophets, some non-Arabic creeds also were likely to enter into Islam. And this actually happened. Metempsychosis, Incarnation, Reincarnation, Anthropomorphism and similar creeds became a part of Iranian Islam. "These doctrines appear to be endemic in Persia, and always ready to become epidemic under asuitable stimulus"². "The Ismailian movement is one aspect of the *persistent battle* which the intellectually independent Persian waged against the religious and the political ideals of Islam"³. "It would be interesting to compute how many of the '72 sects' into which Islam is supposed to be divided, owe their existence wholly or in part, to the theolo-gical teachings of the Persian mind"⁴.

"Ibn Hazam. in his Kitab-ul-Milat looks upon the heretical sects of Persia as a continuous struggle against the Arab

1. Abdul Hakim —The Metaphysics of Rumi, p. 113

2. Browne —Literary History of Persia, vol I, p. 311

3. Iqbal —Development of Persian Metaphysics, p. 58

4. Browne —The Babi Religion —Introduction p. xxiii

power, which the cunning Persian attempted to shake off by these *peaceful means*"¹,

The culmination is reached in Sufism whose prophet is Hazrat Khizr. He is an Iranian prophet (euphemistically ledcal the Presiding Angel of Iran) and has nothing to do with Semitic stock or Semitic theology. He is thus free to teach any truth that he chooses, irrespective of whether it is consistent with Koran or not. Under the aegis of Khizr the Iranian came back to his own again. He brought back all the tenets of the ancestral religion, by holding them as emanating from Khizr. Semblance of the authority of the Koran is maintained by saying that it is Khizr who is alluded to in the Koran (18-64) as the teacher of Moses, which fact implies the approval of the Koran to the doctrines of Khizr.

The Iranian managed the affair very adroitly. He does not flout Islam openly. That is unnecessary waste of energy and also uncalled for ; because in the ultimate analysis, Islam would be found to be largely inspired by the ideal of Maha Ratu Zarathushtra, communicated indirectly through the medium of Judaism and directly through the medium of Salman, the Persian member of the Islamic Trinity of the Nusayris².

Islam is only a modification of the Jewish religion and Judaism is undoubtedly indebted to Maha Ratu Zarathushtra for all those fundamental principles which are held to be worthy in it. Rabbi Geiger has shown how Muhammad borrowed from Judaism, not only words, conceptions, legal rules and stories but also doctrinal views³. Lammen's assertion that Islam was the Jewish religion *simplified* according to Arabic wants and *amplified* by some Christian and Arabic traditions contains a great deal of truth⁴.

1. Iqbal — Development of Persian Metaphysics, p. 57

2. Browne —Literary History of Persia, vol I p. 203

3. Zwemer — The Muslim Doctrine of God, p. 103

4. Hurgonji —Mohammedanism, p. 61

"It would be idle to deny the indebtedness of Islam to Judaism. Muhammad has not merely accepted dogmas and doctrines of Judaism, Talmudical ordinances but has even adopted *in their entirety* some of the Jewish practices ; and far above all these, that which indeed constitutes the very foundation of Islam, viz the conception of a severe and uncompromising monotheism"¹,

Judaism was founded by prophet Moses. That synchronises with the departure of the Jews from Egypt into Palestine. This took place somewhere about 13th century B. C.². But for full six centuries after the death of Moses, the Jews continued to be crass polytheists and idolaters. They used to worship many gods, such as Baal and Astoreth, and represented these Gods by figures of men and beasts made of metal³. It was only in the 6th century B. C. during the regime of king Kuru (Cyrus), that the Jewish leaders woke up to the idea of monotheism and aniconism, as they came in contact with the Zarathushtrians during the period of their exile in Babylon⁴.

Prophets like Nehemiah and Jeremiah spent all their energies for reforming Judaism in the model of Mazda Yasna. Post-exilic Judaism is entirely different from pre-exilic⁵. But for the grace of Maha Ratu Zarathushtra, the Jews would have continued to be polytheistic and idolaters for many centuries more. Six centuries passed by and the Christians inherited from Jews the ideals of monotheism and aniconism. Another six centuries passed by and the Muslims inherited these principles from the Christians. Thus for two of its cardinal principles, Islam is indebted to Mazda Yasna indirectly through the medium of Judaism and Christianity.

1. Khoda Baksh—Essays Indian and Islamic, p. 10
2. Historian's History of the World, vol II p. 68
3. Maedonell—Comparative Religion, p. 120-125
4. Maedonell—Comparative Religion, p. 128
5. Maedonell—Comparative Religion, p. 135

Mark of direct influence is also not wanting. Take for instance the word "DIN" (religion) a very central word of Islamic theology. Arabic roots are all tri-syllabic such as ktl, bdl, ktb, nzt etc. and the word Din cannot be derived from any one of them. It is the direct adoption of the Deena of the Gatha (देना of the Veda).

Similarly the word "Sirat" which occurs in the first sura of the Koran, is nothing else than the "Chinvat" bridge of the Gatha¹ (Sukta 46-10, 51-13). There is no Arabic letter corresponding to Ch (च) of the zend and Ch is at once changed to Chh (छ=s) in Arabic.

Then again the formula "Bismilla hir-Rahman-ir Rahim" which is prefixed to every Sura of the Koran, except one, is only the Arabic translation of the Avestic formula "Ba nam i Yazdan Bakhshayandeh wa Bakhshaishgar" which occurs in the Khordeh Avesta²—a manual compiled by Mobed Maharaspand in the Sassanian period³.

The Koran had originally prescribed three prayers a day. The custom was later changed to five prayers a day in imitation of Mazda Yasna⁴.

The Koran makes respectful mention of a Scripture to which it gives the name of 'Furquan'. The meaning of the word 'Furquan' is not very clear to the scholars⁵ nor will it ever be until it is seen to be the name of the Gatha. There is polaric difference (Firqa) between the ways of Angra and Spenta Manyus. No scripture points out the distinction between them so prominently as the Gatha does. This is why the Gatha is referred to as pre-eminently "the book of distinction" (Furquan), distinction between Right and Wrong.

1. Blair—Sources of Islam, p. 89
2. Blair—Sources of Islam p. 29
3. Browne—Literary History of Persia, vol I p. 29
4. (i) Rezvi—Parsis, A people of the Book, p. 45
(ii) Blair—Sources of Islam, p. 128
5. Bell—The Origin of Islam, p. 119

The person who is responsible for exerting this direct influence is Salman, the Persian. The rumour that Salman is the author of this new creed was very persistent (Koran 25-6) and the Koran thought it necessary to contradict it (Koran 16-105). Whether the influence of Salman is responsible for it or not, the Dina of the Koran bears considerable resemblance to the Dina (exoteric portion) of the Gatha. For many reasons, the Iranians of the period did not like to emphasise the difference that there was between the two Dinās. The more so, as in their eyes, it was only the Chishti (esoteric portion) of the Gatha, that counts. They left the problem of Dina alone.

The Iranian did not demolish the structure of Islam. He only added a beautiful turret on the top of the hall—the turret of Sufism. That at once converted the narrow mosque into a catholic shrine. The Sufi does not discard the Sariat. He only uses it as a stepping stone for ascending to the Marifat which is only another name for the Chishti of the Gatha.

It is therefore necessary to understand the relation between Sufism and Islam. Four theories are current about the origin of Sufism. These have been examined by Browne in his *Literary History of Persia* (Vol I, P. 194).

1. Some say that Sufism is based on Greek philosophy.
2. Others say that Sufism originated out of the Vedanta philosophy of India.
3. Others hold that Sufism is the resurrection of Mazda Yasna
4. The Muslims say that Sufism is the natural development of Islam.

We may take them one by one.

1. Greek Philosophy : Though there had been in pre-Islamic Iran, a university at Jund-i-Shahpur for teaching Greek philosophy, and though the works of Plato were translated into Arabic in Islamic Iran, Sufism bears no resemblance

to the views of any of the famous Greek philosophers. It has similarity with the philosophy of Plotinus to some small extent which does not justify the assumption of Greek origin.

2. The Influence of Vedanta : There is no doubt that Sufism is largely influenced by the Vedanta, particularly by the Vishishtadwaita school of Vedanta philosophy. But there is also a marked difference between Vaishnavism and Sufism, in such matters as the use of the icon, the structure of the society and the necessity of purification rites. Thus the one cannot be identified with the other.

3. Revival of Gathic Chishti : Of all the Muslim countries, Sufism grew and developed in Iran alone. Thus it is in the national traits of the Iranians, in their ancient cult and culture that the root of Sufism should be searched for. Dr. Browne lightly dismissed the suggestion with the remark that sufficient facts about Mazda Yasna are not yet known which can justify the conclusion that Sufism grew out of it.¹ With all respect to that erudite scholar, we venture to point out that his remark is quite unjustified. Sufism is the cult of Love and the Gatha definitely asserts worship through love to be the characteristic feature of Mazda Yasna (Sukta 32-1). Then again the Gatha does not speak of abstract love, which may or may not mean much. Like the Vaishnava scriptures it speaks of concrete love, the love of the friend, the brother, the father (Sukta 45-11) or of the spouse (Sukta 53-4). Since the love of the consort is the central theme of Sufism, as any reader of Hafiz can convince himself, it is idle to say that sufficient facts are not known to justify the Iranian origin of Sufism. An unprejudiced mind would have come to a different conclusion. Complete surrender to the will of God is the breath of Sufism. It has been called Khetwavadatha (gift of the Self) in the Avesta (Yasna 12-9) and such total surrender is extolled in the Gatha (Sukta

1. Browne : *Literary History of Persia*, Vol I, p. 419.

33-14). All the characteristic features of Sufism may be traced to the Gatha, and it is sheer perversity to try to seek its origin elsewhere. Hafiz unequivocally asserts Sufism to be "the wine of the Maghas":

जामे मये मधाना वा हम मधान तवान ज़द

"Sufism is the wine (as intoxicating as wine) of the Maghas and can be sipped only in the company of the Maghas.

4. Islamic origin: Let us now take up the knotty question of the Islamic origin of Sufism. There is a popular mistake that Sufism is one of the sects of Islam. The idea is as wide-spread as the belief that the sky is blue. But none of these beliefs are justified by facts. There are some Musalmans who are unwilling to make any distinction between Sufism and Islam. One of them, Ikbal Ali Shah, a Sufi scholar has written a book "Islamic Sufism" to prove his theory that Sufism and Islam are identical though the name of the book suggests that there may be non-Islamic Sufism. We would have been glad to agree with the good scholar, if mere assertion amounted to a proof of the matter. The characteristic feature of Sufism is worship through love and love as an element of worship is quite unknown to the Koran. Nowhere in the 114 chapters of the Koran, has Allah ever been addressed as "Father". Not to speak of conjugal love, which is the unfailing imagery of the Sufis, orthodox Islam does not encourage even the idea of filial love, which is the accepted creed of almost all other religions. Amirali in his popular book "The Spirit of Islam" (p. 122) offers an explanation for this unusual outlook. He says that the relationship (of the Fatherhood of God) was so much abused by the Christians that Hazrat Muhammad did not like to bring into use the word "Father". Whether the explanation is adequate or not, it testifies the fact that the Koran does not address Allah as Father.

One other article of faith of the Sufis is ब्रह्मवाद i. e. the assertion of the reality of the Absolute. According to this view, the Absolute (Impersonal God) is as real as God (Personal God). The former is the negative and the latter the positive aspect of the same Ultimate Reality. Brahma is Ishwara, and Ishwara is Brahma. Thus it is that the Gatha says that Mazda is Brahma (Sukta 45-8, 53-2).

There is no mention of the Absolute in the Koran. The Koran does not know the Absolute and therefore there is no discussion in the Koran about the relation between Impersonal God and Personal God. The Bhakti Yoga of the Koran is therefore a naïve Bhakti Yoga and not rational Bhakti Yoga i. e. not based on a consideration of the relation subsisting between Transcendent God and Immanent God.

True to his Gathic heritage, Jalal could not think of passing over this moot point of theology silently. In the spirit of Sukta 45-8 of the Gatha, Jalal declares that the Impersonal God and the Personal God interclasp each other

मन कसी दर नाकसी दर याफतम

पस कसी दर नाकसी दर याफतम Masnavi—1-1735

I found the Person in the Impersonal, and then wove these two (the Impersonal and the Personal) together.

Another article of the Faith of Sufism is the revelation of Brahma in the human soul. Consciousness is divided into two parts, mind and soul; and the soul is the highest expression of Brahma. It is, so to say, the reflection of Brahma. To know the self is only next to knowing the Brahma. The Sufi sees God most in his own Soul.

The Gatha speaks of the two Selves (Sukta 28-2, 49-3 and 51-9). and urges the ideal of knowing the self (Sukta 43-6) and making it the seat of God (Sukta 48-10).

The Koran does not distinguish between mind and soul, and the idea of seeing God in the Soul, is revolting to the

Koran. Thus when Mansur uttered the truth "An-al-Haq" he was put to the gibbet and when Baezid said, that within him lived Allah, the hearers attacked him with hatchet and sword.

About the most important topics of Theology—Absolute, Soul and Love (relation between God and man)—Sufism and Koran differ as widely as the two poles, and there is no reason for coming to the conclusion that Sufism and Islam are one and the same or that Sufism grew out of the Koran. This was very tersely expressed by Abul Khayer, the earliest doctor of Sufism when he said that Sufism would be found in the 8/7th chapter (i. e. unwritten chapter) of the Koran¹. If Sufism and Islam were one and the same, innumerable Sufi leaders like Mansur and Suhrawardi, Shams Tabriz and Fazalulla would not have been tortured to death for preaching the truth of Sufism². Even as late as the 18th century, Sarmad the chief of the Sufis of India was beheaded by Aurangzeb for holding views which were supposed to be inconsistent with the Koran³.

Yet all is not said, when it is said that the important topics of Sufism (Absolute, Soul and Love) are absent in the Koran. The philosophy of the Semitic people is such that it gives little scope for the development of Sufism which aims at the at-one-ment of God and Soul.

It is not the fault of the Koran that Sufism finds no prominent mention in it. For the Koran is the first book written in the Arabic language⁴. It had not the benefit of any written book whatsoever, not to speak of any book on philosophy. On the other hand, the Gatha had the benefit

1. Nicholson—*Studies in Islamic Mysticism*, p. 57
2. Browne—*Literary History of Persia*, Vol I, p. 423
3. Abdul Hakim—*Metaphysics of Rumi*, P. 137
4. (i) Gibb—*Arabic Literature*, p. 15
(ii) Browne—*Literary History of Persia*-Vol I, P. 271.

of the age-old Rigveda whose earlier portion is the joint heritage of the Hindus and the Parsis. Even at the dawn of history the Rigveda attempted to solve the problem of Being and Becoming in the famous Nasadiya Sukta (10-129). In the Vishnu Sukta (1-154), in the three steps of Vishnu we see clearly the three stages of the Hegelian dialectics,—Thesis Antithesis and Synthesis—which is the last word philosophy on the problem of creation.

This accounts for the absence of a philosophical outlook in the Koran. "European readers of the Koran cannot fail to be struck by its author's vacillation on dealing with the greatest problems. He himself was not aware of these contradictions, nor were they a stumbling block to his devout followers, whose simple faith accepted the Koran as the word of God. But the rift was there, and soon produced far-reaching results"¹.

On the other hand Iran was rich in philosophy. She had her share in the Brahmanism of the Upanishads—the very word Brahma being used in the Gatha (48-8, 50-7). In the Sassanian period we find subtle discussions going on about creation and God. "There are some who believe in only one God, some teach that He possesses contrary qualities; others say that He does not possess them; some admit that He is omnipotent; others deny that He has power over everything; some believe that the world and everything contained therein have been created, others think that all the things are not created, and there are some others who maintain that the world has been made ex nihilo; according to others, God has drawn it out from a pre-existing matter"². Iran's love of philosophy found expression in its establishment of a university at Jund-i-Shahpur specially for the cultivation of Greek philosophy.

1. Nicholson—*Mystics of Islam*, p. 5
2. Casartelli—*Philosophy of Mazda Yasnian Religion*, p. 21

The deficiency in philosophical outlook is not peculiar to Koran alone. This deficiency the Koran shares along with the scriptures of the other two Semitic religions, Judaism and Christianity. The theory of creation as outlined in the Semitic scriptures does not support the ideal of at-one-ment of man and God.

About the process of creation these are the three main theories :

आरंभवाद— the theory of generation

परिणामवाद— the theory of transformation

विवर्तवाद— the theory of transposition

Arambha Vada means creation out of nothing. "God said 'let there be light' and there was light". This is what Arambha Veda says. This is the accepted view of the Semitic people.

The Vedānta does not subscribe to it. For the material of the universe does not come from outside of Brahma, because there cannot be anything which is outside of Brahma. That would destroy the infinitude of Brahma. The material of the universe also comes out of Brahma himself just as the cobweb comes out from within the spider. This is tantamount to saying that the universe is a part of Brahma, that (a part of) Brahma transforms itself into the universe. This is roughly the view of the Vedānta, as explained by Ramanuja.

Shankara raises the objection that Brahma cannot be divided into parts and that Brahma being immutable, there cannot be any transformation or change in him. The transformation is only apparent, just as when a rope appears to be a snake. The rope does not change into a snake, it continues to be the same old rope as it had been. Yet a snake has made its appearance (to some men). Similarly Brahma does not transform itself as the universe, yet there is the appearance of the universe. This is called विवर्त (transposition), existence of

Brahma in a different way (in plain words, misapprehension). Brahma continues to be the same old Brahma—only to some it appears to be the Universe. The Universe is not created at all, there is only an appearance of it.

The difference between Parinama and Vivarta is much too subtle a problem to be handled by a layman like me. Roughly speaking, Vivarta may be considered to be that exceptional variety of transformation where the original Substance remains unaffected in spite of the transformation.

The point that is worthy of note, and that alone which concerns us most in the present discussion, is that according to the Vedānta, the Universe (mind and matter) has emanated out of Brahma, and may go back to him. Man can achieve at-one-ment with God.

The universe evolved out of Brahma in five succeeding stages—Soul, Super-Mind, Mind, Life and Matter (the five Kosas or planes of existence) and would go back to him in the reverse order. Life evolved out of dead matter, and mind (consciousness) out of Life. Super-mind (the sense of oughtness) evolved out of mind. Man stands at this stage of evolution. It is his business to evolve the Soul (to make patent all that lies latent in the Soul, as his ideal) and thereby unite with God. This is the philosophy that underlies both Vedānta and Sufism.

If man is not an emanation from God, if he is merely a creature created out of nothing then there is a lacuna between man and God, which can never be crossed and there can never be perfect unity between man and God.

The Parinama theory provides for such at-one-ment, while the Arambha theory does not. This is why Mansur gave his life for the acceptance of the Parinama theory (unity of the essence of man and God). The An al Haq of Mansur means that, and nothing but that. For the Sufi is a Bhakti Yogi. He is not a Jnana Yogi (of the type of Shankara) and

does not think of merger in Brahma. He thinks of the unification of the two in love (सामरस्य and not तादात्म्य). This is what the Sufi has been doing since the days of the Rigveda and this is why the Rigveda calls the Chishti Bhrigus (Iranians) to be duallists—believers in the existence of two persons (the Devotee and the Diety) even in the stage of emancipation

(1) द्विता यद् ईम् कीस्तायो अभियवो
समस्यन्त उपवोचन्त भृगवः (Rigveda 1-127-7)

(2) इम् विधन्तो अपां मधस्थे द्विता दधुर्
भृगवो विअआयोः (Rigveda 2-4-2)

The Arambha theory is inconsistent with the idea of at-one-ment with God, (which is the only objective of the Sufi's life) and so Koranic philosophy could hardly develop into Sufism. Sufism is nothing but the religion of the Gatha clothed in Arabic nomenclature. The Arabic terminology was necessary for its acceptance by the people who had become very much Arabicised. But that does not change its original Iranian genus. An Indian does not cease to be an Indian, simply because of putting on European costume. The Gathic Chishti did not cease to be Gathic, even when it used Arabic terminology.

The Iranian wanted to avoid a direct clash with Islam, partly because the political situation of the time required it and partly because the Iranian is very catholic in his outlook and does not bear any ill-will towards Islam. He at once realised that Islam could easily be made subservient to Sufism, and that the use of Arabic terms suited that purpose well. The Iranian performed his task so wonderfully well, that the Arab hardly realised that by adapting Sufism, he was relegating formal Islam to a subordinate position, and he very cheerfully accepted Sufism.

We do not mean to say that Sufism cannot be elicited out of the Koran. That it can, has been proved satisfactorily by the skill of Jalal, the prince of the Sufis. All that we intend to say is that Sufism is preeminently the product of the Gatha and not of the Koran.

By contriving the Sufi cult, Iran came back to her own religion. It threw off the yoke of Arabia in the sphere of religion and attained independence. The victory of Nahavand was nullified so far as the religious sphere was concerned. Those people who think that Islam has conquered Mazda Yasna take only a superficial view of the matter. The truth lies the other way. It is Mazda Yasna which has conquered Islam. A number of people may have gone over from the fold of Mazda Yasna to that of Islam (they may come back again as easily), but Mazda Yasna did not give up any of its fundamental principles in order to suit itself to Islam. On the other hand Islam underwent a complete metamorphosis on coming in contact with Mazda Yasna. It adopted all the fundamental categories of Mazda Yasna—Absolute, Soul and Love. Post-Sufi Islam is altogether different from pre-Sufi Islam. A caterpillar has changed into a butterfly. The credit for this beautiful development is entirely due to the skill of the Iranian. The Iranian is a great magician; as a matter of fact the word 'magic' itself is derived from 'Magha'.

The religion of the Gatha falls into two parts : the Chishti and the Dina. The Chishti deals with fundamental principles such as Brahma, Soul and Love. The Dina deals with matters of secondary importance such as monotheism, iconoclasm or caste-equality. The former is esoteric Mazda Yasna, and the latter is exoteric Mazda Yasna. The former is the substance and the latter is the form of Mazda Yasna. One is the flesh and the other is the skin of the fruit.

Post-exilic Judaism was materially influenced by Mazda-Yasna, and Islam is only a modification of post-exilic Judaism.

Thus the Dina portion of Islam agrees very much with the Dina portion of Mazda Yasna. Whatever difference there was in the Dina portion, the Iranians chose to overlook it. Islam entirely lacked the Chishti portion. Mazda Yasna furnished this essential portion to Islam. Islam borrowed it *in toto* and gave to it the name of Sufism. The Chishti of the Gatha became the Sufism of Islam and has become an intrinsic part of it "a vital element in Islam", as Nicholson expresses it¹.

If Sufism is taken away from Islam, as the Wahabi movement seems to aim at, Islam would lose much of its grandeur and dwindle into an insignificant parochial religion. Thus the debt of Islam to Iran is irrepayable.

Iran lost her independence in the battle of Nahavand in 642 A. D. Within about 100 years we find Sufism starting its course. Ibrahim Adham (died in 775 A. D.) was the son of a Zarathushtrian prince of Balkh. He began to propagate Sufi doctrines. Jalal says of him that he was very much influenced by spiritual India (Masnavi 4-3080). This is very natural, for Balkh (Bactria) is only about 200 kilometres from Kabul, and even as late as 962 A. D. when Alaptagin, the grandfather of Sultan Mamud, occupied the city, a Hindu prince sat on the throne of Kabul². So much Hindu influence still prevailed in Afghanistan that Sultan Mamud thought it fit to put a Sanskrit translation of the Kalima on his silver coins as अव्यक्तम् (ब्रह्म) एकम्—महम्मद अवतार³. He had to subdue the rebellion of Niyaltigin with the help of his Hindu general Tilak⁴. There were innumerable Shiva Temples in Afghanistan, Baluchistan, Swat valley and even in Khotan and Persia when Huen Tsiang came to India in 7th century A. D.⁵.

1. Nicholson—Studies in Islamic Mysticism, Preface (p. vi).
2. Cambridge Shorter History of India, p. 962.
3. Anand Bazar Patrika—12-2-1965
4. Tarachand—Influence of Islam on Indian Culture, p. 136
5. Tarachand—Influence of Islam on Indian Culture, p. 7

The next famous Sufi doctor was Baezid of Bistam. He flourished about 100 years later (died in 875 A. D.) He used to say that Khoda lives within his Jubba (cloak)—Masnavi (4-2125), and that his standard is broader than that of Muhammad¹. Hallaz Mansur came to the scene shortly afterwards (died in 922 A. D.). His Sufism was much more pronounced and he declared himself able to compose verses equal to those of the Koran². He was put to the gibbet for proclaiming the truth—An al Haq. Jalal laments his death

चुन कलम दर दस्तो बद्दारी बुक्द

बीखुमान् मनसूर वर दारी बुक्द

Masnavi 2-1398

When a traitor wields the pen (of command) a Mansur (apostle) is sure to be killed on the cross.

Hafiz pays his homage to Mansur in his immortal lines.

कशद नकशो अन-अल हक वर जमीन खुन,

तु मनसुर गर कुशी वर दारम इमशान

If you kill me, like Mansur, on the cross this night, my blood will go on drawing the figures of An al Haq on the ground as it flows.

The grandfathers, both of Baezid and Mansur were Zarathushtrians³.

Junaid another great Sufi doctor of this period (died in 939 A. D.) also came of Zarathushtrian stock. But greater than he was Abul Khayer (967-1049) who was born of a famous Zarathushtrian family of Khorasan. Abul Khayer consolidated the Sufi system by stating the fundamental principles of Sufism in a hand book of Persian verses. This may be said to be the earliest scripture of Sufism and the prototype

1. Lammens—Islam, p. 125
2. Browne—Literary History of Persia, Vol I, p. 435
3. Browne—Literary History of Persia, Vol I. Chap. xiii.

of the famous Masnavi of Jalal. He it was who said that Sufism may be found in the 8/7th chapter of the Koran¹.

In the next century Imam Ghazzali (1058-1112 A. D.) the greatest of the Sufi philosophers came to the field. His arguments are so logical that European scholars freely admit him to be the equal of St Augustine², Origen³ and Descartes⁴.

Ghazzali had been born in a Zarathushtrian family⁵. His position in the Islamic world is supreme, for he has been called the second Prophet of Islam⁶. The title of Huzzat-i-Islam (Proof of Islam) was conferred on him⁷, which implies that before Ghazzali wrote his Kimiya-i-Saadat, Islam did not possess any book which could support its underlying principles by rational argument. Ghazzali was a great Sufi⁸ and thanks to his sagacity Sufism now obtained a firm footing and no body could think of impeaching it on the pretext of defence of Islam.

The torch of Sufism was kept burning in the next period by two great doctors Fariduddin Attar (1155-1222) and Shams-i-Tabriz. Both of them came from Zarathushtrian stock. It was from Shams-i-Tabriz that the great Jalal learnt the secrets of Sufism. Jalal (1207-1273) is the prince of the Sufis. In him Sufism reached its highest perfection and his Masnavi is the holy Scripture of the Sufi religion. From Ibrahim Adham (777 A. D) to Jalaluddin Rumi (1273 A. D) Sufism was handed down from generation to generation by illustrious and saintly sons of devout Zarathushtrian ancestors.

1. Nicholson—Studies in Islamic Mysticism, p. 75.
2. Zwemer—A Muslim Seeker After God, p. 20.
3. Zwemer—A Muslim Seeker After God, p. 147
4. Lewes—History of Philosophy- Vol II, p. 50
5. Zwemer—A Muslim Seeker After God, p. 53
6. Browne—Literary History of Persia, Vol II-176
7. Browne—Literary History of Persia Vol I, p. 293
8. Cash—The Expansion of Islam-p. 116

With the publication of the Masnavi Sufism reached such a stage that it could defy the clamour of the fanatic mollahs. Jalal derides them by saying

मन अज्ञ कुरान मध्ज रा वरदास्तम्

उस्तरवान पीशे सगान अन्दाखस्तम्¹

I have taken the marrow out of the Koran and have thrown the bones to the dogs.

Masnavi is the despair of Islam. To accept it is to admit the deficiency of the Arabic religion (and the necessity of recoupment from Iranian sources). To reject it is to invite a greater frustration. It is tantamount to refuse the opportunity of getting an intimate experience of God—for that is the promise that the Chishti holds out.

सुरीदे पीरे मघानम् ज मन म रन्ज अय शेख

चेरा के वादेह तु कदी व उ बजा आवर्द Hafiz

I am the disciple of the Prophet of the Maghas. O Shekh, do not be annoyed on that account, for you do merely promise while he alone can make this available.

The Muslim hesitated for a time and then succumbed to the greater spiritual force of the Masnavi and accepted it as the second Koran—as indispensable for the Musalman as the Koran is

मसनवी ए मौलवी ए मानवी

हस्त कुरान दर जवाने पढ़लवी

The spiritual Masnavi of the Manlavi (Maulana Jalal) is the Koran in Pahlavi.

To the Sufi, however, the Masnavi is not the second, but it is the first Scripture. He is the devoted slave of Khizr and Khizr alone.

1. (i) अयोध्या सिंह कवीर रचनावली सुखबन्ध

(ii) Claud Field—Persian Literature, p. 176

Masnavi is a wonderful book. It delineates the principles of Chishti so adroitly that a Muslim is led to accept them unconsciously, i. e. without suspecting that he is giving up the Semitic standpoint.

Take for instance the question of the immanence of God—the presence of God in every object. This is an important creed of the Chishti cult (Gatha 48-9). A necessary corollary that follows from it is that one may feel the presence of God in everything that he sees. Jalal states the truth in the following lines

चुन मोहम्मद पाक शुद्ध ज़ीन नार ओ बुद्ध

हर कुजा रु कर्द बज्जे अल्लाह बुद्ध,

Masnavi 1-1397

When Muhammad became free of fire and smoke (sensual impulses) wherever he looked up he saw the face of Allah.

This seemed to be a very natural state and irrefutable too. For now none could have the audacity to say that Muhammad was the Prophet of God and still he did not see the face of God.

Yet it is the same truth which Mansur wanted to teach by his celebrated dictum 'An al Haq'. What Mansur intended to say is that God is present everywhere, and therefore present within him too. The same truth was proclaimed by both the apostles of Sufism. But Mansur stated it very bluntly and Jalal did so very cleverly (by bringing in Muhammad in the picture). On account of the difference in the mode of expression Mansur was killed on the gibbet, and Jalal was accorded the honour of the Prophet.

मन ने गुयम वस्त्रे इन आलि जनाब

नीस्त पयबन्द लीक दारद किताब

Jalal performed the task of the Prophet—he brought a Scripture. Jalal's skill made the Muslim accept the principle of the presence of God in man, without any question.

As another instance of the Sufi method of expansion of the Koran, we may take up the celebrated dictum 'La ilahi il Allah'. Literally it means none is adorable except Allah. This is the basic formula of monotheism. To the Sufi, however, it has more meaning than that. 'Ilahi' for him means not 'worthy of adoration' but 'worthy of notice' (i. e. really existent). Thus to the Sufi, La ilahi il Allah means that nothing really exists except Allah. The formula of monotheism (एकेश्वरवाद) has been turned into the formula of monism (अद्वैतवाद)¹. It is the same idea as the Vedanta expresses when it says

इलोकार्थेन प्रवक्ष्यामि यद् उक्तं ग्रन्थकोटिभिः

ब्रह्म सत्यं जगन् मिथ्या जीवो ब्रह्मैव नापरः

I would tell you in a line the whole truth of the Vedanta—Brahma is real, and the world is unreal.

The astuteness of the Sufi serves to introduce Vedanta in the Koran. This is how Iqbal says "We find that the Persian, though he let the surface of his life become largely semiticised, quickly converts Islam to his own Aryan habit of thought"².

With the help of the Chishti, the Iranian got the better of the Islam. For an idea cannot be killed by the sword; it can be killed only by another idea. A philosophy may be refuted only by another philosophy. And the Arab was very helpless in the matter. For he had no philosophy worth the name. "The Arab discerns the trees very clearly, but not the wood"³.

The Arab had no way but to accept the philosophy of the Gatha. He sighed a sigh of relief when Imam Ghazzali brought the Chishti philosophy to his use and confided on him

1. Nicholson—The Mystics of Islam, p. 79

2. Iqbal—Development of Persian Metaphysics, p. 22

3. Nicholson—Studies in Islamic Mysticism, p. 163

the titles of "Hazzat-i-Islam"¹ (Proof of Islam) and "the Second Prophet of Islam"².

"The view of Jalaluddin Rumi is fundamentally the same as that of his illustrious predecessor, Ghazzali"³. What Ghazzali says in philosophic prose, Jalal repeats in romantic poetry.

No amount of argument can make the thorn the equal of the rose, and fire will be worshipped, since it is fire, to the exclusion of clay, as the blind poet Bassar used to say and was put to death for saying⁴.

Mazda Yasna knew well how to grapple with the Semitic faiths. It implanted its own ideal on Judaism and made it a new Judaism. It implanted its ideal on Islam and made it a new Islam. It left Christianity alone, for Christianity is, to a large extent, the result of the impact of another Aryan religion (Buddhism) on the Semitics, through the agency of the Essenian monks⁵. Moreover Maha Ratu Zarathushtra forestalled Jesus Christ by about four thousand years in all the four noble principles that are fundamental to the New Testament. These are (1) the golden rule of conduct—doing to others what one wishes to do to himself (2) purity of the motive, (on which depends the moral worth of any action) (3) the Fatherhood of God and (4) the emphasis on righteousness. We may look up Sukta 43-1, for the golden rule, Sukta 44-12 for the value of the motive, Sukta 45-11 for the Fatherhood of God and Sukta 32-5 for the importance of Rectitude in the matter of God realisation.

1. Zwemer—Ghazzali—A Muslim Seeker After God p. 20
2. (i) Nicholson—Personality in Sufism, p. 20
(ii) Browne—Literary History of Persia, Vol II, p. 176
3. Hekmat Ali—Metaphysics of Rumi, p. 114
4. Browne—Literary History of Persia, vol. I p. 267
5. (i) Dutt—Ancient India vol. II p. 240
(ii) Gangaprasad—Fountainhead of Religions, p. 18

Sufism marks the victory of the Iranian mind over the Arabic. With the advent of the Masnavi, dogmatic Islam exhausted itself—such Islam as chose to put up a fight against the Chishti of the Gatha. "That Sufism dispensed with the religion of the Koran, is implied, if not expressed. It introduced an *entirely new* concept of God and a new standard of religious values"¹.

As a matter of fact all that is glorious in Islam is the contribution of the Iranian mind. Three books are considered to be the three pillars of Islamic theology. They are considered indispensable for a proper understanding of the Koran.

These are (1) the Hadis of Al Bukhari (2) the Kiyas of Abu Hanifa and (3) the Tafsir of Ghazzali. And Bukhari, Hanifa and Ghazzali are all noble sons of Iran, and saturated with Gathic ideas. For a Muslim to seek to erase the imprint of the Iranian cult (as Dr Iqbal, in his impatience, is sometimes inclined to counsel) is as impossible as 'the attempt of a man to jump on to his own shoulder'—as Sayana expresses (न खलु निपुणा अपि एवं स्कन्धं आरोढं प्रमवेत्—ऋग्वेद भाष्यभूमिका)

Since the publication of the Mansavi, Sufism began to make rapid strides. People began to doubt if Islam was the sole cause of the defeat and devastation of Iran by Arabia. It may have been one of those landslides, like the overthrow of the Romans by the Vandals, and the overthrow of the Greeks by the Goths, Visi-Goths. and Huns, which are the freaks of history. For their Islam could not save the Arabs when they had to encounter an enemy like the fierce Mongols. The year 1258 is a turning point in the history of Islam. In this year Halagu Khan, the great Mongol, sacked Baghdad and put an end to the Kalifate². Arab supremacy fell to the ground never to rise again. Henceforward power passed on to the Turks, and the Arabs retreated back to the desert. "Arabia sank back

1. O'Leary—Arabic Thought, p. 202.
2. Browne—Literary History of Persia, Vol I, p. 274

into its old isolation, and politically ceased to exist as a world power. The Arabs fell back into the same tribal system as in pre-Muslim days and the old predatory instincts prevailed as one Moslem tribe raided another. Islamic unity in Arabia disappeared altogether and beyond the change in faith and a marked fanaticism among the people, little was to be seen as the fruits of Islam. Illiteracy prevailed everywhere and the country stagnated for the next seven hundred years¹.

Halagu Khan was a Buddhist by religion. He had very scant regard for Islam² and turned the mosques of Persia into stables for his horses³.

Those people who had with great glee demolished the fire-temples of Iran and attributed their ability for wanton destruction to the preference of Allah for the religion of Islam had to hide their face in shame.

The Mongols had adopted Buddhism long ago⁴. Kublai Khan, the brother of Halagu Khan ruled over Tibet⁵. At his instance all the current Buddhist texts were translated into Tibetan from Sanskrit⁶. It was Halagu's great-grandson Gazan Khan who was the first Mongol emperor to adopt Islam⁷. Thenceforth the Mongols became changed into Moghals. Chapter VII of Browne's Literary History of Persia, Vol II, gives a detailed account of the massacre, outrage, spoliation and destruction wrought on the Muslims, which Ibnul Athir describes as the 'death blow' on Islam, and as "the greatest catastrophe and the most dire calamity" of history. The depredation of the Mongols and the Tartars evidenced that military prowess does not indicate the intrinsic worth of a religion.

1. Cash—Expansion of Islam, p. 74

2. Sykes—Persia, p. 63

3. Browne—Literary History of Persia, Vol II p. 12

4. Ross—Islam p. 53

5. Browne—Literary History of Persia, Vol II p. 452

6. Farquhar—Outlines of Religious Literature, p. 277

7. Levy—Persian Literature, p. 53

Islam did not serve very much to improve the moral character of the Arabs. The four immediate successors of Hazrat Muhammad are known as Khalifa i Rashedin (truest guides). They have the highest place of honour in Islam. Two of them, Abu Bakr and Omar, were the fathers-in-law of Muhammad, and the other two, Osman and Ali, were his sons-in-law. Yet Omar, Osman and Ali were assassinated by persons who professed to be Musalmans. Yazid, the sixth Khalifa sacked the tomb of Hazrat Muhammad in Medina¹. That shows that Islam did not cure the Arabs of their savage manners. The sack of Baghdad by Halagu Khan demonstrated that Islam did not operate to make the Arabs invincible. Thus Islam lost much of its original glamour and people turned to Sufism in large numbers.

All honour is due to Jalaluddin Rumi, the prince of the Sufis, who explains the fundamental principles of the Gatha in modern Persian and thus makes the Chishti available to all and sundry. His outstanding merit compels admiration, and Browne observes "that the Masnavi deserves to rank among the great poems of all time". Jalal and Hafiz are the two foremost poets of Iran—nay they are among the greatest poets of the world. And to our good fortune both of them are *par excellence* the exponents of the truth of Sufism. Of them two, Jalal is more philosophical and Hafiz is more romantic.

Jalal deals exhaustively with all the fundamental problems of the Chishti—Impersonal God, Personal God, the relation between them two, relation between man and God, the object and the process of creation, immortality of the Soul, and the alchemy of Love. This has earned for him the dignity of the apostle—the apostle of Sufism.

Jalal declares Sufism as the Elixir of Khizr.

1. Browne—Literary History of Persia, Vol I p. 226

आवे खीज़ अज़ जुए छुफे औलिया

मी खुरीम, अय तीरनेए बाफेल बे आ Masnavi 3-4303

The original founder of the Chishti cult is the idol of Jalal's heart, and now and again Jalal pours out his unstinted homage to the premier prophet of mystic philosophy. He does not, however, mention the prophet of Iranian mysticism by his own name—'for fear of the fanatics' as he says (Masnavi, 3-2117). Jalal gives to the premier prophet the fanciful designation of Hasamuddin (Masnavi, 4-1) and Zia ul Haq. (Masnavi, 3-2120) Jalal however is quite sure that his homage knows its own destination (Masnavi, 3-2122). If we care to learn the religion of Zarathushtra from his own words in the Gatha, we also shall have no doubt as to the destination of Jalal's spontaneous reverence. He was not, on any account, a semitic prophet, for in that case there would not have been any reason to hide his name 'for fear of fanatics'.

Hafiz said that if any one would pull off his cloak, he would find the Junnar hidden under it.

हाफिज़ इन खिर्का के दारी तु बेबीनी करदा

के चे ज़ुहार ज़ ज़ीरश व जफा बेकुशानुद

We fancy the same Junnar may be found on the waist of Jalal too (only it is half hidden by the pun on the word बेबुरीम) :

बा नुमा सरी ज़ असरारत व मा

ता बेबुरीम अज़ मयान ज़ुहार हा Masnavi, 2-3801

'Teach us the secret of your secrets, so that we may bear on our waist, the Junnar (the badge of the Iranian creed)'.

The fanatic mollah cannot tolerate the idea of Jalal putting on the Junnar, and so instead of reading the word as *burdan* (to bear) he reads it as *buridan* (to cut). He assumes gratuitously that the solitary saint of the desert (whose spiritual powers had drawn the crowd to him) was a Muslim Faquir and not a Zarathushtrian Darvesh.

The Junnar of Jalal, however, is half-hidden. For unlike Hafiz he chooses to be a bit careful, remembering the well-known Sufi caution

बा खुदा दीवाना बाश ओ बा मुहम्मद हुशयार,

Be insane with God, but sober with Muhammad.

Emphasis on the supremacy of Sufism should not be misunderstood as an attempt to belittle the importance of the Koran or the dignity of Hazrat Muhammad. Millions and millions of people hold the Koran to be dearer than life. This could not have been so, unless this scripture had superior worth. As a matter of fact, the Koran upholds prominently and unambiguously the basic principles of Gathic religion, viz monotheism, aniconism and equality of men, and does not allow these cardinal principles ever to go out of sight. Above all, it repeatedly asserts the fact of the existence of Allah. My own preceptor, Sri Premananda Tirtha Swami Maharaj used to say: "belief in the existence of God is the whole truth of religion. He alone is a real Guru who can generate in the disciple, the belief in the existence of God. As soon as a man develops genuine conviction about the existence of God, his success in religious life is assured. If a man sincerely believes that the eyes of omniscient God are fixed on him, he can commit no sin. He is then on the way to sure God-realisation and would reach His presence soon". In this view of the matter, the utility of the Koran is unquestionable. It iterates and reiterates the existence of Allah as often as it can, and thereby puts a man on the right track to God-realisation. The Koran is an excellent book for teaching the primary lessons of religion. It was not intended, as the Sufis hold, to teach the higher truths of religion. It teaches the exoteric and not the esoteric truths of religion for which one must look to other quarters. The fault lies in those who confine themselves to the Koran alone, and neglect the original gospel of Sufism in their spite against the Iranian culture.

Jalal is eloquent about the greatness of Hazrat Muhammad. Firstly, this was a necessity with him ; for he took upon himself the task of preaching Chishti to a people who had become Islamicised and they would understand him better if he spoke in the language of the Koran. Secondly, Hazrat Muhammad carried out enthusiastically the work of preaching *Dina*. (mark that it is the same word of the Gatha, that the Koran uses) to less civilized people. This is a task that Maha Ratu Zarathushtra greatly desired (Sukta 46-12) and yet his followers sadly neglected. Unless a race is educated in *Dina*. (exoteric Mazda Yasna) it does not become eligible for Chishti (esoteric Mazda Yasna). Thus the preliminary requirement for the propagation of the Chishti is the propagation of the *Dina*. In this matter Hazrat Muhammad had rendered and may yet render, yeoman's service for the propagation of the religion of the Gatha. The Bedouin had been very irreligious. He did not mind cheating Allah even. "The Bedouin had not much respect for his idols. He was quite ready to cheat them by sacrificing a gazelle when he had promised them a sheep"¹. Hazrat Muhammad made them fairly religious and may make religious other people too. The impasse sets in when the Koran is taken to be a closed book—a complete book for all the truths of religion.

Hazrat Muhammad had intended the Koran to be a preparatory course, a primary manual that prepares one for the higher truth of Sufism. But if anyone stops short with the Koran, and does not proceed up to Sufism he is bound to remain parochial and fanatic. This is how Aurangzebs proceed to behead Dara Shikohs and Sarmads.

It is to warn the people against such defection that Jalal frequently tells us that the Koran often misleads :

1. Andre Servier—Islam and the Psychology of the Musalman, p. 27

दर नबी फर्मुद कीन कुरान ज़ देल

हादीए बाजी ओ बाजी रा मोज़ेल—Masnavi, 6 656.

What Jalal teaches in Persian, Kabir preached in Hindi, and by the grace of these two outstanding apostles of Sufism, India and Iran may again be united, as they had been united in the Vedic days.

The history of the Kabir Pantha has been exhaustively dealt with by Dr. Govinda Trigunatita in his book कबीरकी विचारधारा. Yet a few words might here be added about the cause of Kabir's difference with Sheikh Taki, his preceptor in Sufism. The two main branches of the Sufis are the Kaderiyas and the Naqshbandis (Some scholars add two other names, viz the Chishtis and the Suhrawardis. But the 'Chishti' is the common name, both for the Kaderiyas and the Naqshbandis, while there is little difference between the Suhrawardis and the Kaderiyas) Largely speaking, the Kaderiyas may be said to represent the Iranian school of Sufism, and the Naqshbandis the Indian school.

Al Beruni, the great Iranian savant, had been attached to the court of Sultan Mamud. He was vastly learned in Sanskrit and translated in Arabic the Yoga Sutras of Patanjali¹. Even from that time the attention of the Sufi doctors had been drawn to Yogic procedures like *Pranayama* (breath control) *Ajapa Japa* (automatic recollection in each breath) and awakening of the *Kundalini* force (release of spiritual energy coiled up like a serpent). Some of them included these items in their spiritual discipline². About 1370 A.D a hundred years after the publication of the Masnavi, Bahauddin, a Sufi doctor of Khorasan organised these Sufis into a separate sect which bore the name of Naqshbandi³.

1. Weber—History of Indian Literature, p. 239

2. Iqbal—Development of Persian Metaphysics, p. 110

3. John Subhan—Sufism, Its Saints and Shrines, p. 187.

Kabir learnt the principles of Sufism from Sheikh Taki, but he was fond of the Naqshbandi ideal and rose to the head of Naqshbandis of India. Kabir assimilated so many of the practices of Hindu sadhana, that many people consider him to be a disciple of Ramananda, the great Vaishnava preceptor of Benaras. But this is a popular mistake. For though Kabir cherished great respect for Ramananda, he did not budge an inch from Sufi principles in such matters as monotheism, aniconism and caste-equality. Ramananda on his part was an orthodox Hindu, and a staunch believer in Hindu ideals. Kabir's opposition to idolatry was so strong that he took up the Shalagram Shila, of his Hindu disciple Dharmadas and threw it into the Ganges¹.

This does not agree with his being a disciple of Ramananda. Moreover Kabir distinctly states that he went to Manikpur and resided there, for learning the principles of Sufism from Sheikh Taki.

माणिकपुरहि कबीर बसेरा

मदहति सुनि शेख तककेरा Vijak—Ramaini 48-1

Sheikh Taki wished to keep Sufism confined within the limits of the Masnavi and disliked the idea of its expansion by assimilating Hindu practices. So the preceptor and the disciple fell out. Kabir did not like the narrowness of Sheikh Taki, and remarked

नाना नाच नचायके नाचहि घटके भेख

घट घट हय अविनाशी सुनुहु तको तूम शेख

Vijak—Ramaini 63

The same actor assumes different roles (The Lord fulfils himself in many men, in as many ways). Hear, O Sheikh Taki the Eternal Lord lives in all. (There is no reason for condemning the Indian school of Sufism).

1. Shyam Sundar Das—कबीर ग्रन्थावली (प्रस्तावना) p. 28

The remark appeared to be sarcastic as it was addressed to the guru by his name. Sheikh Taki became much annoyed. Emperor Sikandar Lodi was one of the disciples of Sheikh Taki. Taki went up to Sekandar and complained that Kabir had become a renegade. Sekandar Lodi bound Kabir in chains and threw him into the Ganga. The fact is related by Kabir himself and is collected in the Adi Grantha of the Sikhs (Rag Bhairava, 19-1). The chains somehow slackened and Kabir survived the persecution of Sekandar Lodi and the Kabir pantha still flourishes. This again shows that an idea cannot be killed by the sword.

The Indian school of Sufism consolidated by Kabir, has an importance quite its own. It may teach the Parsis of India the method of adjusting Mazda-Yasna to the conditions of modern life, by emphasising the essential principles and liberalising the non-essential practices. (For all we know, the Rama of Kabir may have been Parsu-Rama or the Rama of Persia, for Kabir's ideology is very much different from that of the Indian Rama). The Kabir pantha may also teach the Musalmans how to live in amity with the Hindus.

For Kabir had nothing but love for the Hindus and the Hindus also have nothing but love for Kabir. Thus my preceptor always used to say that Kabir holds the key to the solution of the Hindu-Muslim tangle.

Kabir may be said to be the precursor of Islamic reformation movements like Ahmadianism in India and Bahaism in Iran, which ask the Musalmans to live in harmony with the Hindus and Parsis. Sensible Musalmans accepted the principles of Kabir. Akbar had issued orders prohibiting the slaughter of cows within his territories¹. Dara Shikoh took to the Upanishads and had the word प्रभु (in Devanagari script) en-

1. Badauni—Memoirs, Vol II, p. 321.

graved on his ring¹. Emperor Mohammad Shah (1719—1748) had been initiated into the Shiva-Narayani sect².

Kabir may also be considered as the fore-runner of the Hindu reformation movements like the Brahmo Samaj and the Arya Samaj. For the object that Raja Ram Mohan Ray or Maharshi Dayananda Saraswati aimed at, was to take up the principles of Kabir as much as possible within the frame-work of Hinduism. Mahamuni Nanak also had considerable predilection for such solution.

In view of the fact that both the Arya Samaj and the Sikh Pantha are largely influenced by the ideal of Kabir, there should not be any quarrel between the two. There is a bitterness, because the Arya-Samajist detests the fact that the Sikh is very much tolerant of a foreign religion like Islam. The Arya Samajist fails to see that like the Sufis of Iran, Mahamuni Nanak saw in Islam only an imitation of the *Dina* portion of the Mazda-Yasna which he expressly stated

कलिमहि वेदु अथर्वनु हूआ

नाउ खुदाई अल्लहु भइया Asa-Var 13-2.

Islam only uses the (Arabic) name Allah, in place of the (Iranian) Khuda. Otherwise it is not much different from the religion of the Atharva Veda (i. e. Bhargava Veda or Avesta) which is the proper Veda for the Kali age.

There is no doubt that Mahamuni Nanak takes the more reasonable view, and that the Arya Samajist should not emphasise the difference with the Sikh, but should aim at unity with him, on the basis of the Gospel of the Gatha, which both of them follow, as revived by Kabir.

Kabir and Nanak were inspired by the same ideal. There is however an important difference. In Kabir pantha, the Hindus and the Musalmans joined together in the same prayer

1. Jadunath Sarkar—History of Aurangzeb, Vol I, p. 298.

2. Farquhar—Outlines of Religious Literature, p. 345.

and uttered the same mantras but when the function was over, the Hindu went back to his temple and the Musalman to his mosque. There was no fusion between the two communities. Mahamuni Nanak removed this distinction. When anybody entered into Nanak Pantha, he ceased to be a Hindu or a Musalman. He became a Sikh. The Sikh Panth was an independent unit without being tied to Hindu or Musalman ways. Thus Guru Nanak went one step further than Kabir in consolidating the Indian school of Sufism. Mahamuni Nanak adopted all the basic principles of Mazda Yasna—monotheism, aniconism and caste-equality. Yet he showed the way of a harmony with Hinduism by agreeing to the Mother-cult (Japji 30-1, vide also Asa-var, 13-2). The idea was fully developed by Guru Govinda Singha, who made a synthesis of Hinduism and Zoroastrianism on the basis of the Shakti cult.

The religion of the Veda evolved three distinct types of character—the Vaishnava, the Shaiva, and the Sakta¹. If one gives up parochial outlook and recognizes the Veda to be the Indo-Iranian Scripture, rather than mere Indian, he would find in the Parsi, the purest form of the Shaiva cult, and in the Sikh the purest form of the Sakta cult. In their Hinduised version, there is the attempt to introduce icon and caste. The original distinction rested on the comparatively greater emphasis laid on love, justice and power respectively. The God of Love (Vishnu), the God of Justice (Shiva—Mazda), and the God of Power (Kali Akala) are one-in-three and three-in-one. If the Hindu, the Parsi and the Sikh integrate into one body—not by giving up their individual features, but by bearing in mind that each of them is complementary to the other two—the religion of the Veda would shine in full bloom.

1. The Saura sect is a branch of the Vaisnava, and the Ganapatya sect, a branch of the Saiva cult. Properly speaking the Saura represented the Jaina (the worshipper of the resplendent soul) and the Ganapatya represented the Buddhist, (the upholder of the democracy of the masses).

Maharsi Dayananda Saraswati had attempted the task. He adopted the principles of the Parsi religion, *in toto*. Adoption of the Parsi Scripture (the Gatha) would have been the happy natural consummation. As a matter of fact Paramhansa Ramakrishna is the truest representative of Hindu cult, Maharsi Dayananda Saraswati of the Parsi cult and Ganadhara Govinda Singha of the Sikh cult, if we look to the root principles.

What concerns us here is that the Kabir Pantha represents the Indian branch of Sufism and that Sufism is a revival of the Mazda-Yasna cult adjusted to modern conditions. Thus Kabirpantha deserves greater attention of the Parsis. It serves to spread the ideal of Zarathushtra in India.

But we would fail to derive the fullest benefit of the message of Jalal and Kabir if we forget that these are the two echoes of the same original voice of Maha Ratu Zarathushtra. The Gatha is the original scripture of Sufism and Jalal and Kabir are its two great commentators. Chishti (Kisti) is the Vedic term for Sufism and the Gatha is the highest scripture of the Chishti¹.

Looked at in this light, the Gatha would be as dear to the Hindus, as it is to the Parsis. And those Musalmans also who have learnt to appreciate Sufism, would be attracted to this noble Scripture. It would be a glorious day when all of us can enter into the spirit of the Gatha with the help of Jalal and Kabir. But the path is not so smooth—there is a fly in the ointment.

The nineteenth century gave birth to the new science of Comparative Religion, and there came to the field three movements for the reformation of Islam. One was in India, one in Persia and one in Arabia.

The Indian movement is known as the Ahammadiya movement. It is a liberal movement and admits the prophet-

1. वि यद् वाचं कीस्तासो भरन्ते, (Rigveda 6-67-10)

hood of Ramachandra and Sri Krishna and honours their scriptures as true¹.

The Bahai movement of Persia goes a step further. It says that prophets come down in order to remove the defects of the old religions and bring them up to date. Thus it was that Jesus came down to cure the defects of Judaism and Mohammad came down to cure the defects of Christianity.

Similarly Bahauulla has come down in the present age to cure the defects of Islam, viz to teach it the lesson of "the Brotherhood of Man" in place of "the Brotherhood of Muslims" only².

The Wahabi movement of Arabia is a reactionary movement. It cannot tolerate the idea of equality of men. According to it the Arabs are the chosen people of Allah, and the safety of Islam lies in casting off all foreign influence and sticking to the Arabic Koran alone³.

It is to be noted that by "foreign influence", the influence of Persia, i. e. the influence of Sufism, is particularly meant. For the first article of the faith of the Sufis is the equality of all prophets.

इन सेफाल ओ इन पलीतेह दीगरस्त

लीक नुरश नीस्त दीगर, ज़ान सरस्त Masnavi 3-1255

The pot and the wick are different, but the flame is the same in all the lamps.

According to the Wahabis, this dictum of the Sufis is only the thin end of the wedge. It starts by declaring the equality of all prophets and ends by establishing the superiority

1. (i) De Lacy—Islam at the Cross Roads, p. 104.

(ii) Islamic Review—September 1929 (p. 309)

2. (i) Sell—Faith of Islam p. 150

(ii) Bahauulla—The Book of Ighan, p. 142.

3. Cash—The Expansion of Islam, p 191.

ty. of the non-Semitic prophets over the Semitic. The movement must be nipped in the bud. The Musalman has no need to take notice of the worth of the other prophets.

This seems to be the effect of a superiority complex (or the reflex of an inferiority complex). The fall of Satan is said to be due to his superiority complex which found expression in his refusal to show respect to Adam, on the ground that he was made of clay, while as an angel he himself was made of fire. It is said that in revenge for his fall, and out of spite against Adam, Satan infused the deadly poison of superiority complex in all men.

इहते इबलीस अना खयरी बुदस्त

वीन मर्ज़ दर नफ़्से हर मखलुक हस्त,

Masnavi 1-3216

Everyone considers himself to be the best of all men, and therefore his own religion to be the best of all religions.

No doubt there is a sense in which one's own Prophet is to be looked upon as the best of all prophets, as otherwise a man may not have the incentive to follow his dictates implicitly.

Thus the Hindu shatra says

मन्नाथः श्रीजगन्नाथोः मदगुरुः श्रीजगद्गुरुः

My 'God' is the God of all men, and my 'Prophet' is the Prophet of the whole world.

So far so good. But in order that one's faith (in his own Guru) may not be forced on other, the Shashtra adds in the same breath

ममात्मा सर्वभुतात्मा तस्मै श्रीगुरुवे नमः

The other selves are also my self. The same Guru manifests himself to all men, and to that Guru, I bow (i. e. to my Guru, as the particular manifestation of the Common Supreme Guru).

But the Wahabi does not like to lend his ears to anybody's advice. Unfortunately for us, Dr Muhammad Iqbal, the most talented Muslim poet philosopher of the 20th century, chose to join hands with the Wahabis. In his early youth, when he had prepared the thesis for his doctorate (Development of Persian Metaphysics) he was enamoured of the Sufi movement and its saints. But with age, this generosity wore off. He realised the wisdom of the Wahabis and Sufism now began to prick him. He hurled ridicule on Hafiz, the greatest of the Sufi poets :

सरखोश अज दरवाज़ेह ए मयखानेह हा

जल्ब दुज्दे रुए जाने काशानेह हा Israr-i-Khudi

He is a drunkard begging at tavern doors, and stealing glimpses of beauty from lattices.

Hafiz is looked upon by the Sufis, not merely as a poet but as a god-intoxicated saint. Iqbal's superciliousness raised a chorus of protest from all sides. Iqbal realised that by trying to disgrace Hafiz he is bringing disgrace on himself. Iqbal resiled and did not bring out these lines in the second edition of Israr i Khudi¹.

Iqbal professes great reverence for Jalal. But that seems to be a mere lip-service. If he had any genuine regard for Jalal, he would not have advised the Musalmans to purge Islam free of all Iranian influence.

अज सवादे कावेद् चु आहु रसीद

नाचके सदयाद पहलुयश दरीद,

Israr—i Khudi—1501

When the deer (of Islam) strayed out of the sacred precincts of Mecca, the arrows of the hunter pierced her sides.

1. Nicholson—Israr-i-Khudi (translation) Introduction, (p. xiii).

Iranian influence does certainly include the influence of Jalal, the greatest Iranian of modern times.

The Masnavi furnishes all the higher truths of Islam and constitutes its esoteric chapter. Bereft of Masnavi, Islam would look like a decapitated trunk—not a very seemly sight.

But when a man is possessed by the Devil, he loses all sense of proportion.

कीन चे घुल्लस्त अय खुदा वर गरदनम्
वर नेह घुल बाशद के गुयद मन मनम्

Masnavi, 1-2449

A man possessed by the Devil, goes on repeating "it is I it is I".

Maha-Ratu Zarathushtra gives to this mentality the name of अन्धी-शवही (Sukta 32-8).

But all men are not possessed by the Devil. They are not likely to give up the Masnavi in order to suit the taste of the Wahabis. They are likely to cry out.

गर पलीदम वर नज़ीफक अय शेहान
इन न खानम् पस चे खानम दर जहान

Masnavi 6-1196

What else would we read, if not the Masnavi?

Loyalty to Islam does not warrant the repudiation of the Gatha. The greatness of Hazrat Muhammad lies in the fact that he intuitively realised the value of the underlying principles of Mazda Yasna (monotheism, aniconism, caste-equality) and preached them with all his ability. Islam no doubt happened to repress the Iranian religion, but to a large extent the Iranians have to thank themselves for that. The later Iranians had scant regard for the basic principles of Zarathushtra, and while professing a lip-deep loyalty to the great Prophet, they scattered to the four winds all those vital

and vitalising principles of religion which were the main items of Zarathushtra's reformation, and the only reason for his establishing a new church. Through their folly Mazda Yasna degenerated into Yazata Yasna. When they set up Mithra as the co-partner of Mazda¹ and bowed down to the image of Anahita² they themselves had murdered Mazda Yasna.

Islam only buried the corpse. These people altogether forget that "when Zarathushtra dissented from the Brahmins, it could not be merely to adopt the same pantheism and polytheism in a different language. The teaching of Zarathushtra must have been something quite different"³. They did not realise how grotesque it was and how derogatory to the sovereignty of Mazda to describe Him as doing worship to Vayu⁴. They dethroned Mazda from His high pedestal and were in consequence themselves disgraced. Zarathushtra had met with vehement opposition, sometimes so vehement that success seemed doubtful even to this sturdy prophet (Sukta 46-2). The opponents had retreated before the profound majesty of this super Prophet, but as soon as his powerful personality went out of sight, they tried to recoup their position. They succeeded in seducing some followers of Mazda Yasna, who imperceptibly glided back into Deva Yasna. For the religion of the Yashta is nothing but Deva Yasna in disguise. A foolish friend may sometimes do more harm than an open enemy, and the spirit of the Gatha may well cry out "save me from my friends".

The attack of Islam was levelled more against the religion of the Yashta than against the religion of Yasna.

1. Dhalla—History of Zoroastrianism, p. 185.

2. Dhalla—History of Zoroastrianism, p. 226.

3. Bilimoria—Zoroastrianism in the Light of Theosophy, p. 48.

4. Haug—Religion of Persis, p. 214.

As a matter of fact Islam upholds all the root principles of the Dina of Mazda Yasna—monotheism, aniconism and caste-equality. In this view of the matter Islam may be looked upon as an ally of Mazda Yasna, rather than an enemy.

The draw-back of Islam was that it stopped short at the Dina of the Gatha and did not rise up to its Chishti. It was satisfied with exoteric Mazda Yasna and did not enter into the region of esoteric Mazda Yasna. Islam thus remained a religion of Law and failed to rise to be a religion of Love. And it is well-known how "Love is law-less and Law is loveless"¹. Iranian Muslims tried to cure Islam of this fatal defect which is responsible for its extreme intolerance. They utilised the goodness of Hazrat Ali for incorporating the Chishti of the Gatha into Islam. For Ali is claimed by them to be the source of Sufism and Sufism is nothing but the Chishti of the Gatha, expressed in a language that uses many Arabic words. His function as the medium of the propagation of Sufism is the reason why Hazrat Ali is held in so much respect by the Iranians. His rank is next only to Hazrat Muhammad. According to some it is not even inferior. For Ali is the first of the Imams. And the rank of an Iman is considered to be greater than that of a Nabi². This is how the Iranian reconciled himself to Islam. According to him the scripture of Muhammad repeated the Dina portion of the Gatha, and the message of Ali, its Chishti portion. This solution does not commend itself to Dr. Iqbal. He does not believe in the tradition that Hazrat Muhammad taught the principles of Sufism to Hazrat Ali³.

As a matter of fact it is very difficult to ascertain which tradition is authentic and which is not. Some protagonists of Islam had resorted to the process of inventing traditions

1. Abdul Hakim—*Metaphysics of Rumi*, p. 62.

2. Abdul Hakim—*Metaphysics of Rumi*, p. 112.

3. Iqbal—*Development of Persian Metaphysics*, p. 107.

in order to remove what seemed to them to be the deficiency of the Koranic religion. There were innumerable such admirers and each one of them wished to lend his hand to this pious task. The result was that an uncountable number of traditions grew up about what Hazrat Muhammad said or did in a particular circumstance. These would be the rules of conduct for the guidance of the faithful to follow in every situation. But everyone had his own ideas about what constituted the excellence of a religion and the traditions were very often found to be quite contradictory.

Thus the necessity of sifting the genuine traditions became very urgent. Six eminent doctors took up the task, and of them Abu Bukhari is said to have been the most successful. His compilation "*Sahi Bukhari*" is reputed to be the most reliable book on Hadis and on account of his outstanding ability, Abu Bukhari is considered to be one of the four pillars of Islam¹. For next to the Koran, Hadis is the most important source of the creeds of Islam.

But the difficulty of the task may readily be recognized from the fact that out of sixty thousand current traditions, Abu Bukhari had to reject fifty seven thousand traditions as false. He retained only three thousand as genuine².

Dr Iqbal had his reasons for disbelieving the tradition, but it were better if he had believed it. If he could be sure about the Arabic origin of Sufism, he would not have been inclined to throw it off as a foreign infection, but unfortunately he developed a keen sense of the untouchability of the Iranian, and seems ready to suggest that Islam should rather be denuded of Sufism than admit the supremacy of Iran, by borrowing its Chishti cult—the deer should be protected from the arrow of the hunter, as he expresses it. This attitude of Dr Iqbal is rather unfortunate. It ultimately

1. Zwemer—*A Muslim Seeker after God*, p. 20.

2. Guillaume—*Traditions of Islam*, p. 29.

developed into Arya-phobia and resulted in the creation of Pakistan—at the harrowing agony of crores of innocent men, outrooted from home by the largest displacement of civil population in the world. For Dr Iqbal is said to be responsible for designing Pakistan and Mr. Jinnah for executing it¹. The large majority of the Sufis however does not think of repudiating the heritage of Iran. According to them Sufism is the crown of Islam and bereft of Sufism, Islam would be a very poor show, as Hafiz exclaims :

गर मुसलमानी अजीन बुवद के हाफीज़ दारद

आह अगर अज़ पये इमरुज़ बुवद फरदाइ

If what Hafiz practises, is real Islam, then may a tomorrow not follow today.

Love is the master key for entry into the spiritual world. Even among human beings a man would not open himself up to another who does not love him; he hides his inmost feelings from a stranger. Similarly one who does not love God, has no access to the inmost being of God. He cannot enjoy the love of God, and cannot experience the love that God entertains towards his earthly friends. His spiritual life is bound to remain dwarfed. Love for God finds expression in love for men (Sukta 46-18). In the absence of such love, Islam would continue to be the brotherhood of Musalmans only, and would not develop into the brotherhood of Man. For it is not by hate or aggression that the brotherhood of Man may be established.

तरसम न रसी व कावा अय आरब

इन राह के तु मी रवी व तुर्कीस्तान अस्त

I am afraid O Arab, that you will not reach the Kaba. For the road you have taken, leads to Turkistan.

1. Arberry—The Mysteries of Selflessness (खुज़े बेखुदी)
preface, p. ix

The Iranian Sufi had offered the cup of Love to Dr. Iqbal. If not for the value of its contents, at least out of courtesy to these self-less devotees, he should not have refused the sip.

बुती चुन माह ज़ानु ज़द मय चुन लाल पीश आवर्द

तु गुइ ताइबम हाफिज़ ज़ साकी शर्म दार आखर,

The moon-faced Saki kneels down and holds up to you the cup of melted ruby and Hafiz you persist that you are an abstainer. Are you not ashamed of your discourtesy and lack of chivalry ?

In India, the cult of Nigama shattered the idea of race superiority and invited the Kol, the Bhil and the Santhal to the fold of Hinduism just as Maha Ratu Zarathushtra kept the door open for Turanian Frayana (Sukta 46-12). Mazda is not a "trading God", like Jehovah who entered into a covenant with the Israelites, that they would continue to be "a chosen race" if they would only worship him. Mazda does not permit indulgence to any race.

हीन मकुन बाबा के रुज़े नाज़ नीस्त

मर खुदारा खीशी ओ अम्बार नीस्त

Masnavi, 3-1316

Do not do so, my child. It is not a matter of joke. Khoda has no kinsman or relative.

Sassanian Iran had neglected this important truth (equality of all men) and Islam dealt the necessary shock to rouse it from the slumber of race-arrogance. But that does not detract from the excellence of the religion of the Gatha.

The Gatha offers the religion of Love (Sukta 32-1) and Sufism, based on the Gatha, is bound to be the future religion of Iran, in spite of the agitation of Dr Iqbal and his hosts. For the Iranian mind yearns, above all, for the Iranian religion, as Pour-i-Davoud expresses it :

जु इन से गानेह तारम ओ काख पूर मी गज़ीद यकी
अर न बुद वय रा देल काने मेहेर व आतशगाह,

Puran Dukht Nama-5

Pour would have resorted to any one of the three Semitic shrines, only if his mind were not possessed by the love of the Fire Temple.

We learn from the monthly magazine Parsiana (August 1965, p. 13) that fifty thousand Iranian Musalmans are eager to go back to the religion of their forefathers. They are only the pioneers. Others may follow.

Let us not therefore be discouraged by the clamour of the reactionaries. Let us go on preaching the principles of the Gatha with the help of Jalal (1207-1273 A. D.) in Persian, and Kabir (1440-1518 A. D.) in Hindi. For the Bhargava Veda (Avesta) is as much important to the Aryas, as the Angiras Veda. Not to the Aryas alone but to the whole religious world.

Even at the dawn of civilisation Maharshi Atri had asked us to be equally respectful to both the cults :

यक्ष्वा महे सोमनसाय रुद्रम्
नमोभिर देवम् असुरम् दुवस्य ॥

Rigveda 5-42-11

There is truth in the Deva cult, there is truth in the Asura cult. Therefore join together in worshipping Rudra, who is both a Deva and an Asura.

We have seen how the ideal of Vishnu evolved as the result of the impact of Mazda Yasna. Thus there is considerable affinity between Vishnu and Mazda. Both are pre-eminently the God of Love, and there is much similarity between Vaishnavism and Sufism.

Some scholars are inclined to trace the development of Vaishnavism out of the Varuna hymns rather than the Vishnu

hymns of Rigveda¹. And Varuna hymns are as good as Mazda hymns, for, Macnicol observes, "evidence of their identification is too strong to be rejected"². The doctrine of Ramanuja supplies the philosophical basis of both the cults, and the ecstasy of Hafiz may be said to be their common delight. Of all the varieties of love, both the cults give preference to *Madhura Rasa* (the all absorbing love of the husband and the wife) with this distinction, that while the Sufi devotee loves the Beloved with the love of the husband, the Vaishna devotee does so with the love of the wife. The ideology of conjugal love is so strong a sentiment in the Sufi that the terror of the molla could not suppress it and Jalal could not help giving vent to it :

एक ओ जान हर दु नेहान अन्द ओ सतोर
गर अरुसरा खान्देहुअम् अयवी म गौर,

Masnavi, 1-1992

Life and Love are alike secret and sacred. If I (give out my innermost secret and) call the Beloved the bride, kindly do not take offence at that. (How different is this from the sombre atmosphere of the Koran ? The "Gopis"³ of India and the "Sufis" of Iran are the truest representatives of the cult of Love). An interesting anecdote is related over the matter. A Sufi poet uttered the following couplet in the court of Jehangir.

तु शबानेह मी नुमाइ बा बरे के बुदी इमशव
हनुज् चरम मस्त अस्त असरे खुमार दारद

You look sleepy. On whose breast did you pass the night ?
Your eyes are still tipsy and bear marks of dissipation.

1. H. C. Roy Chaudhuri—Early History of Vaishnavism, p. 10.

2. Macnicol—Indian Theism, p. 11.

3. A Gopi is a lover of Gopa, another Vedic name for Vishnu. Cf.
अपश्यम् गोपाम् अनिपद्यमानम् आ च परा च पथिभिश्च चरन्तम्,

(Rigveda 10-177-3).

विष्णुर् गोपाः परमं पाति पाथः

(Rigveda, 3-55-10)

In oriental countries a tribute is paid to the woman by judging her conduct with a higher standard of morality. Thus while imputation of adultery to the husband may be tolerated, imputation of adultery to the wife is very repulsive. Jehangir was highly annoyed at the vulgar taste of the poet and asked him to leave the court at once. The courtiers intervened and explained to him, that though the language is Persian, the poet was speaking in the Indian imagery. (i. e. as the aspersions of a wife to the husband)¹.

This difference in the outlook seems to be as old as the start. In the Bhagavata and other Puranas we find the story related, that after the churning of the (Caspian) sea, while the Devas and the Asuras were still united, and sat together to partake of the ambrosia obtained by their joint labour, Vishnu appeared on the spot "in the form of a girl" and enticed the Asuras away from the feast. This is the figurative way of saying that the Iranians preferred to look upon the Beloved as a bride. This also attests the fact that the Indo-Iranians were well aware that God is neither He, nor She, nor It.

शक्तिर् महेश्वरो ब्रह्म त्रयस्तुल्यार्थवाचकः

स्त्री-पुम्-नपुंसकभेदः शब्दतो न परार्थतः

Gandharva Tantra 34—34

The distinction of female, male and neuter does not apply to God. Such distinction is merely verbal and not real.

The Ultimate Reality is nothing, and it is all. God is both transcendent and immanent and so the charge of anthropomorphism against the Indo-Iranians, is only the vituperation of the ignorant. Kabir shows the way how one may practise the principles of Mazda Yasna in modern conditions of life. Thus Kabir's example may profitably be followed by the Parsis, of course with the Gatha as the supreme scripture of the church. Kabir does not budge an

1. नागरी प्रचारिणी पत्रिका—सम्बत १९८०—पृ. २८०

inch from the fundamental principles of Mazda Yasna, and yet he is in such a close friendship with the Hindus that the Kabirpanth has been mistaken to be a branch of Hinduism. It goes without saying that Yasna (Yajna) is an indispensable part of Parsi worship. There can be no question of giving it up. This was the original Vedic mode of prayer, and retained by Maha Ratu Zarathushtra (Sukta 34-4). The Indians subsequently changed the Yajna form of worship by the Puja form. The Parsis have retained the original custom unchanged and it should be retained. In Din-i-Ilahi (championed by Akbar) which is only the Moghal version of Mazda Yasna, the custom was retained. Abul Fazal was placed in charge of tending the sacred Fire (Ain-i-Akbari, Vol II, p. 393).

Rational Muslims have recognised Masnavi as the second Koran. It is up to them to perceive that the Gatha is the source of the inspiration of the Masnavi, so that they should not stop with the Masnavi even, but go up to the Gatha, the original spring. This will strengthen the bonds of friendship between Muslims and Zoroastrians.

This is however a matter that it for the Muslims to decide for themselves. So far as the reunion of the Hindus and the Parsis is concerned, the road has been made easy by Jalal and Kabir and we (Hindus and Parsis) can, on no account, agree to give up Jalal and Kabir, nor should we agree to deprive ourselves of the benefit of their spiritual experience.

In this sacred task of maintaining and consolidating Hindu-Parsi unity, we can get the greatest help from Ganadhara (mass-leader) Govinda Singha who tried to synthesise the two cults into one by combining the best features of both. In this matter he followed the lead of the Agama (Tantra) Shastra which attempts a synthesis of Vaishnavism and Shaivism.

The wise words of Kabir, the leader of the Indian school of Safism, forms an integral part of Adi-Grantha, the scripture of Sikhism. Iranian features, like monotheism and aniconism form the basis of the Sikh cult. Yet Sat Guru Nanak appreciates the Hindu conception of Godhead as the Divine Mother

एकामाई युक्ति बिआइ तिन चेले परवानु Japji, 30

She is the Mother whom Ramakrishna Paramhansa worshipped and celebrated. Govinda Singha develops the idea by translating Hindu scriptures like the Gita, the Bhagavat and the Chandi and by including the latter two in his Dasam Grantha which is the supplement to Adi Grantha.

How wonderfully does Guru Nanak negotiate with Islam. He says in the Adi Grantha.

बाबा अल्लहु अगम अपार

पाकी नाइ पाक थाइ सच्चा परवरदिगार Sri Raga, Astapadia, 1-1

There is not in the 114 chapters of the Koran a single passage where Allah has been addressed as "Father". The addition of the small word बाबा before Allah, at once changes sombre Islam into graceful Sufism. A green oasis is created in the breast of the arid desert. And we might imagine that the loving Father in heaven is delighted with the prattle of His beloved son and hastens to console him.

Govinda Singha is the spiritual successor of Mahamuni Nanak. The Hindu and the Parsi are equally dear to him and he composes a portion of his Dasam Grantha (viz. the Japarnama) in graceful Persian couplets. The message of Mahamuni Nanak was carried to Bengal by Prabhupada Bijay Krishna Goswami, who left directions that some portion of the Grantha Sahib should be recited in his monastery every day.

My own preceptor Sri Premananda Tirthaswami Maharaj, a great admirer of Bijay Krishna, was equally fond of Indian and Iranian cults. He bade me to translate the Gatha into

Bengali¹ and blessed me when I was preparing the present revised English edition of the Gatha. I believe that it is due to his benediction that the Parsi Zoroastrian Association of Calcutta came forward to bear the cost of the publication of this book. I am particularly grateful to Sri Rustam T. Saklat, the honorary secretary of this association, for his untiring efforts in making this publication see the light of day. I cannot be too thankful to him, as I could not be to Sri Ardeshir N. Bilimoria of Navsari, who had found the money for the first edition of this book. It is their generosity that enables me to give expression to my deep reverence for the foremost prophet of the human race.

The first edition of this book was published in 1932, as the joint work of Sri Bilimoria and myself. It was the first edition of the scripture in Devanagari script and Dr. Bhagavan Dass, the great savant of Benaras, volunteered a letter of thanks to me saying that it had enabled him to satisfy his longfelt strong desire of reading the Gathas in the original.

This is enough justification for the use of the Devanagari script. Dr. Taraporewala's masterly edition of the Gatha has since been published, but an edition in Devanagari may still prove helpful. It is at least in harmoy with the nature of the Gatha as a Vedic text.

In certain passages, the meaning of a word as based on the Nighantu and Sanskrit grammar seems to me to be more suitable than the current interpretation. Some of them are given below :—

1. या (यानारश, 28-9 also यान of यानीम् मनो 29-0) means 'to pray' (Nighantu 3-19) and not the more familiar 'to go'.

2. जृ-जगाति (जरनएमा, 28-8) means 'to praise' (Nighantu 3-14) and not 'to tease' or 'to provoke' as Dr. Taraporewala surmises. Cf. गृणाति of classical Sanskrit.

1. Since published by Bharat Prakas Bhavan, 24 Budhu Ostagar Lane, Calcutta-9

3. शर्व (सरेजा 29-3) means 'powerful' (Nighantu 2-9) and not 'life'.

4. सखार (29-4) means 'alone' (from स्तृस्वरति to go—one who goes by himself) and not 'prayer'.

5. क्ष्वीदेम (29-7) means 'salvation' (क्ष्वेदति मोचने Sidhanta Kumudi) and not 'sweetmeats'.

6. इष (इषेन्तो, 30-1) means 'to come' (Nighantu 2-4-100), and not the more familiar, 'to wish'.

7. इनक्षते (एनाक्षता 32-6) means 'to follow' (vide Rig 1-51-9), and not be 'to be successful'.

8. उशुह्ये (32-16) means 'to cast away' (vide Rig 1-55-2) and not 'the wise ones'.

9. हाकुरेणा (हाकुरेनेम 33-9 and हाकुरेना 44-1) means 'perfection' (from कृ-कृति to spread) and not 'help'.

10. खात्रु and खात्र (खात्रोया and खात्रेम 43-2) means 'holiness' (Nighantu 4-2-14) and not 'light'. Cf. Greek-Kathara. (Panta men kathara tois katharois—to the pure, all things are pure).

11. पितु (पित्वा 44-5) means 'the sun' (Medini Kosa). It need not be left out as inexplicable.

12. इज्य, इरज्यति (एरेजेजीश 50-2) means 'adorable' (Nighantu 3-5-1) and not 'regions'.

13. अस्त (अस्तो, 51-12) means a 'house' or 'status' (Nighantu 3-40) and not 'life'.

[The resemblance between *Aum* and *Hun* is also worthy of note.

Hun which is a portion (वच=भग the adorable or essential portion) of *Ahuna Vairya*—वच अपष आस् अहुनहे वइयेहि, Yasna 19-3, existed even before creation. (Yasna 19-5). For *Hun* is eternal like Brahma. As the Gita says *Aum*=Brahma (ओम् इत्येकाक्षरं ब्रह्म 8-13).

Ahuna Vairya should not be confused with *Yatha Ahu Vairya*, which was formulated in order to bring out what lies latent in *Ahuna Vairya*. They are quite distinct—there is no "n" in *Yatha Ahu Vairya*.

Hun is the बीजमंत्र, the seed or the mother of all mantras. It is to be used in जप (recollection). *Yatha Ahu* is the मूलमंत्र, the main mantra, to be used in all rites (vide, Zoroastrianism, Ancient and Modern by P. S. Masani p. 210 and 271).

Islam knew the Salat or the obligatory periodical five prayers a day. जिक (जप) or constant prayer, with each breath, was introduced into Islam by the Sufis (vide O'Leary—Arabic Thought and Its Place in Islam p. 202.)]

I offer these interpretations for the consideration of Avestan scholars. The most important of such words is, however, Vahma. I believe that it is the same word as the Brahma of the Veda. This word has been translated as 'Law', 'Prayer' and 'Glory'. As 'end of duality' is the philosophical ideal of the Gatha (Sukta 48-9), there is no reason to exclude the category of the Absolute (Brahma) from it. The Zrvan Akarana (causeless cause) of pre-Islamic Iran (Yasna 13-56)¹ and the An-al-Haq of post-Islamic Iran are enough evidence that the conception of Brahma is not foreign to the Iranian mind. The passivity of Godhead (implying the conception of Impersonal God) is suggested in Suktas 30-4 and 45-2, by saying that it is the Manyus that created the universe. No doubt the Manyus are the Manyus of Mazda (Yasna 19-21), yet there is a suggestion of the negative aspect, when it is said that the Manyus run the whole show. The idea is made explicit in Mahanirvana Tantra (4-28) which says that Brahma does not do anything (न करोति न चाश्नाति न गच्छति न तिष्ठति does not act, does not eat, does not go, does not stay—nothing can be affirmed of Him) and it is His Energy that does everything. And this term Brahma points out the affinity with Vedanta very vividly.

A few words about the arrangement of Yasna 28 and 29. "Mills very rightly places Yasna 29 as the first chapter of Gatha Ahunavaiti. He says² that this is 'a more natural order' and adds that 'it may be regarded as the *terminus a quo*

1. Dhalla—History of Zoroastrianism, p. 304.

2. Sacred Books of the East, Vol 31, p. 3.

of the divine revelation'. Moreover, with this arrangement, Yasna 28 and 30 link up quite naturally ; for Yasna 31-1 carries on the thought of Yasna 28-11. Yasna 29 is a sort of 'prologue in Heaven' describing the preparations made there for the advent of Zarathushtra upon Earth"¹.

Yasna 29 tells us that Zarathushtra was one of the most illustrious of those Angelic Beings who adorned the court of Ahura Mazda ; that he was selected by Ahura Mazda to be his Prophet (19-8) in order to lead the human race out of the misery and plight in which it finds itself placed (29-1 & 6). He was commissioned to this sacred task on account of his unique distinction of being the most responsive to the inspiration of Ahura Mazda (29-8). Hence, in natural and chronological order, Yasna 29 should come earlier.

Actually, however, we find Yasna 28 as the first chapter. This is probably because Yasna 28 tells us point blank what the end of human life is, viz. that it is रक्षेद् or Bliss—the happiness that wells up from within and is not dependent on external circumstances and that its acquisition is predicted by the fact that our consciousness falls in two different planes, mental and supramental—the planes of lower and higher self (mind and soul).

It would thus seem that if we lay more emphasis on the personality of Zarathushtra, Yasna 29 should precede Yasna 28. If, on the other hand, we lay more emphasis on what the Highest End of human life is, Yasna 28 should precede Yasna 29. For the sake of a dramatic arrangement also, it seems better that the personality of Zarathushtra should form the introductory chapter, and that is why Yasna 29 has been placed before Yasna 28.

I am thankful to Sri Manindralal Chaudhuri for the preparation of the errata, and to Sri Sailendra Nath Sen a versatile scholar and a secretary to the Government of West

Bengal, for his persistent encouragement. Sri Purnendu Bhusan Dutta Roy of Bharat Prakash Bhavan gave his help ungrudgingly in getting the work through the press.

May the lofty sermon of the foremost prophet of the world, the Gatha, the earliest of the Upanishads (embedded in the Bhargava Samhita) lead us all to the presence of Ahura Mazda. The best religion is that which serves to keep the thought of Mazda constantly in our mind and thereby imperceptibly draws us nearer and nearer to Him in every moment of our life. When all other objects become insignificant to us, and Mazda happens to be our only thought, our only wish, Ahura Mazda is sure to make His appearance before us—before our mental as well as our physical eye. That is the experience of the saints all over the world. For the Formless can assume form, and the Infinite can become finite. This is how the Universe (yourself and myself) came into existence. Love is the element that brings the mind to such one-pointed ecstasy, the flame that burns away all other objectives. This is the Fire that the Parsi worships.

चन्द अजीन अल्फाज् ओ एज़मार ओ मजाज्

सुज् खाहम सुज् वा आन सुज् साज्

आतशी अज् इश्क दर जान वर फरज्

सर व सर फिक्र ओ एवारत रा बे सुज् Mansavi, 2-1762/3.

How long to dabble with words and phrases and cants. I want burning, burning. Take to burning. Light up a fire of love in the soul, burn thought and expression entirely away.

May the religion of love, the religion of उवाज़ेमा (32-1) and आस्केति (44-17) of the Gatha, lead us to the supreme destiny.

ॐ तत् सत् हो

JATINDRA MOHAN CHATTERJEE

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गा था

THE HYMNS OF ATHARVAN ZARATHUSHTRA

रुद्र-ष्टोमः

तम् उ ष्टुहि यः सु-इषुः सु-धन्वा,
यो विश्वस्य क्षयति भेषजस्य ।

यश्वा महे सौमनसाय रुद्रम्,

नमोभिर् देवम् असुरम् दुवस्य ॥

ऋग्वेद—५-४२-११

Pray to Him who wields the bow and arrow (for the vindication of justice) and possesses all the balms (is the only source of bliss).

For the sake of beatitude, worship *Rudra* : Serve Him with salutes.

He is both the *Deva* (God of the Hindus) and the *Asura* (Ahura, God of the Parsis).

एको हि रुद्रो न द्वितीयाय तस्थुः ।

Swetaswatara upanisad 3-2

Rudra is one, He does not tolerate a second.

मभूदाओ सखारे मइरित्तो

Yasna 29-4

Mazda alone is the adorable-most.

महद् देवानाम् असुरत्वम् एकम् ।

Rigveda 3-55-1

Mahat (=Mazar) constitutes the Asurahood (divinity) of all the devas.

VARUNA AS VEDHAS (Mazda)*

विदुष्टे विश्वा भुवनानि तस्य ।

ता प्रव्रवीषि वरुणाय वेधः ॥ Rigveda—4-42-7

All the worlds know Him ; and they give to Varuna, the name, "Vedhas" (Mazda).

आ यो विवाय सचयाय देव्य,

इन्द्राय विष्णुः सुकृते सुकृत-तरः ।

वेधा अजिन्वन् त्रिषधस्थम् आर्य्यम् ।

ऋतस्य भागे यजमानम् अभजत ॥ Rigveda—1-156-5

When (in India) Vishnu approached Indra, for the sake of communion—the greater one assimilated the great one—Vedhas (Mazda) won over the Aryans of Trisadha (Bactria, Media and Persia) and led the devotee to Rectitude.

अद्य देवानाम् असुरो विराजति

वशा हि सत्या वरुणस्य राज्ञः ॥ (Atharva) Angirasa Veda 1-10-1

He, the Ahura, lords it over the devas. The authority of Varuna is supreme.

* वेधस्=मेधस् (Nighantu 3—15-6).

ए (of ये) changes to अय् by the extension (योगविभाग) of the Rule एचो अय् अव etc (6-1-78). cf मैँ = मँय् = (I) in Hindi.

य changes to ज by योगविभाग of the Rule आदेर् यो जः (Vararuci 2-31).

मेधाः=मय्धाः=मज्धाः=मज्दाः । Final स् often drops, by the dictum स्तोर् अन्तयोर् लोपः । Then the word is मज्दा (and not मज्दास्) ।

चिस्ति OR THE BASIC PRINCIPLE OF MAZDA-YASNA

(The Religion of Love)

ता वे वोहु मनइहा अथाइ चा सवाइश् चिवीमी Yasna 51-15

Attain that, by Conscience, by Rectitude, and by love.

(i) By love, as distinct from mere obedience.

अख्या चा खएतुश् यासत्

अह्मा वेरेकेनेम् मत् अइर्यमा ।

अह्मा दएवा मही मनोइ

अहुरह्मा उर्वामेमा मभ्मदाओ ॥

Yasna 32-1

Him, the kbaetu (Vaishya) worships ; Him the verejena (kshatriya), and the Aryaman (Brahmin) worship, Him, the devas too worship In my mind there is naught but the love of Ahura Mazda.

(ii) Through the concrete love of the friend, the brother, the father.

उर्वथो वराना पता वा मभ्मदा अहुरा । Yasna 45-11

Oh Ahura Mazda, you are the friend, the brother, and the father of them all.

(iii) In ecstasy.

कथा मभ्मदा भरेम्-चरानी हचा क्षमत् ।

आस्केतीम् क्षमाकां खत चा सोइ ख्यात वाखप् अणशो । Yasna 44-17
आस्केति = Ishque = God-intoxication.

When shall I, Mazda, walk along with you, and how will your ecstasy be mine, tell me that.

AHURA-WORSHIP IN INDIA

ये देवयानाः पितृयानाश्च लोकाः,
सर्वान् पथो अचुणाः आक्षिपेम् ॥

(Atharva) Angirasa Veda 6-117-3

I would discharge the duties of both the Deva-Ya'na (Deva-Yasna) and the Pitri-Ya'na (Mazda-Yasna).

2, अहुरा इदं ते परिदाम्य् अमुम् ।

Mantra-Brahmana (of Sama Veda) 1-6-21

Oh Ahura, now I dedicate this one to you.

3. ततो ब्रह्मा नमश्चक्रे देवाय हरि-मेधसे ।
धर्मं चाग्र्यं स जग्राह सरहस्यं ससंग्रहम् ॥

Mahabharata—Santi Parva 348-30

Then Brahma bowed down to glorious Hari-Medhas (Ahura-Mazda), and learnt from him, the best religion, with all its principles and secrets.

4. गृह्णाति विषयान् नित्यं इन्द्रियात्मा क्षराक्षरः ।
यस् तस्मै ज्ञानमूलाय नताः स्म हरि-मेधसे ॥

Vishnu Purana 1-14-34

Hari-Medhas (Ahura-Mazda) is the Soul of consciousness and the root of knowledge. He is both personal and im-personal, and One who always views the world—we bow to Him.

आचमन—PURIFICATION

अषेम् वोहु वहिस्तेम् अस्ति उरता अस्ती, उरता अह्माइ
ह्यन् अपाइ वहिस्ताइ अषेम् ।

I अन्वय (Prose order) :—

अयं वसिष्ठः वसु अस्ति (Rectitude is the greatest good) उस्तः अस्ति (Welfare exists). उस्तः अस्मै (Welfare is in this) यत् वसिष्ठायै अपायै अषम् (that Rectitude is for Rectitude, the greatest).

* आचमन is formed out of the root चम, चमति—to eat (vide also Panini 7-3-75). It is the Mantra that destroys all (mental) impurities; thus it is to be recited at the commencement of every ritual. The Hindu achamana is तद् विष्णोः परमं पदं, सदा पश्यन्ति सूरयः, दिवीव चक्षुराततम् । That emphasises the existence (पद) of God. The Iranian achamana points out the supreme importance of Rectitude (अयम्) ।

Pranava (ॐ) is usually added at the beginning, as well as at the end of the आचमन mantra.

"H-O-N", which is the Iranian equivalent of Indian A-u-m, may be similarly added to the Iranian achamana.

[H is aspirated A—just as Kh (ख) is aspirated K (क), or Pha (फ) is aspirated P (प)] U is common to both.

N is the counter-part of M. Thus A U M and H U N are equivalent.

[Tantra uses the form H u n. Sandhi makes it 'Hon', just as A u m = 'Om'.]

'Hun' is generally pronounced as 'A-hun'—'A' being added by way of contra-aphesis. (epenthesis)

II. अनुवाद (Translation) :—

Rectitude is the greatest good. The good does exist. The good consists in this, that Rectitude should be for the sake of great Rectitude.

III टीका (Word-note) :—

अपम् = धर्म = Rectitude

It is the same word as ऋत of the Vedas. It is used in all the three genders अपः, अपी, and अपम् Nominative of the verb अस्ति

वसु = Good

Noun. Nominative of अस्ति (case in apposition with अपम्)
वसिष्ठ = श्रेष्ठ = greatest

qualifies वसु । वसु + इष्ट । उ elides by इ: (Panini 6-4-155)

[In quoting the rules of Panini, the name Panini would be left understood]

अस्ति = भवति = is

उद्यत् = इष्ट = Welfare

वश् (to desire) + क्त Participle क्त forms a noun by the rule नपुंसके etc. (3-3-114) उद्यत् becomes उद्यत् by the rule सुपां सुलृक् etc (7-1-39) Nominative of the verb अस्ति ।

उद्यत् = इष्ट = welfare.

Nominative of the verb अस्ति understood

अस्मै = अस्मिन् = in this.

चतुर्थी in place of सप्तमी by the dictum “सप्त-तिङ्-उपसर्ग-लिङ्ग-नराणाम्, काल-हल्-अच्-स्वर-कर्तृ-यङी च । व्यत्ययम्, इत्युति शास्त्रकृद् एषाम्, सोऽपि च सिध्यति बाहुल्येन ॥”

In the Vedas विभक्ति (nominal and verbal), परस्मैपद and आत्मनेपद, gender, number, tense, consonants, vowels, pitch, and voice, often inter-change.

यत् = यत् = that. cf ल्यद्

अपायं = ऋताय = for the sake of Rectitude तादृश्यं चतुर्थी ।

IV आशय (Implication) :—

Virtue for the sake of virtue, and not for the sake of anything else, (like pleasure, fame etc,) is the End of life.

Rectitude is the first step towards God-realisation ; for in Rectitude is the first manifestation of Mazda.

गायत्री (SONG OF LIFE)

“Yatha Ahu” is the Iranian Gayatri.

यथा अहू वदर्यो

अथा स्तुश्

अपात् चीत् हचा ।

वड्हेउश् दम्दा मनड्हो व्यओथननाम्

अड्हेउश् मम्दाइ ।

क्षत्रम् चा अहुराइ आ

यिम् त्रिगुन्यो ददत् वास्तारम् ॥

I अन्वय (Prose order) :—

यथा अहूः वर्यः (Just as Lord is adorable) अथा रतुस् (so is the Prophet) अथात् चित् सचा (by means of Rectitude alone) वसोः मनसः धत्ता (upholder of Conscience) असोः श्योथनानां मज्जायै (for deeds of life towards Mazda) क्षय् च आ अहूराय (of Non-chalance too, for the Lord) यं धिगुभ्यः वास्तारं अददात् (whom He (Mazda) gave to the puritans as protector)

II अनुवाद (Translation) :—

Just as God is to be adored, so is the Prophet, and that by means of Rectitude alone——(the Prophet who is) the upholder of (1) Conscience, for the sake of the deeds of life towards Mazda, and of (2) Nonchalance*, in the cause of the Lord; and whom the Lord appointed as the saviour of the pious.

['Ahu' and 'Ratu' have been translated by some scholars as Prince (Lord Temporal) and Sage (Spiritual Teacher) respectively. But this is not correct. "Prince" spoils the spiritual significance of 'Yatha Ahu' mantra. The correct meaning of these two terms are, God and Prophet respectively.

It is to be noted that Ahu (Ahura) has sometimes been applied to persons other than God (Yas 31-10), and that God has sometimes been described as Ratu (Yas 33-1), [just as Mundaka upanisad (3-2-10) calls Him एकसि (Sole Ratu)] That does not affect their normal meaning viz. Ahu—God, and Ratu—Prophet]

III टीका (Word-note) :—

अहूः = ईश्वरः = God.

अस् + ऊ (Unadi-85) नितरां अस्ति इति अस् = अहू (the only Reality) विभक्ति elides by the rule सुपां-सु-लृक् etc (7-1-39).

वर्यः = वरणीयः = adorable

वृ - (वृणोति) + य = वर्य ।

अथा = अथ = So

अथ becomes अथा by निपातस्य (6-3-136)

रतुः = ऋषिः = गुरुः = Prophet

ऋत् इति सौत्रः धातुः (Panini 3-1-29) ऋतीयते कृपायां ।

अथात् = धर्मात् = धर्मेण = by Rectitude

सचा इति कर्म-प्रवचनीय योगात् पञ्चमी । पञ्चमी is induced by the post-position सचा = (with). Post-positions generally govern a noun in the ablative case (2-3-10) सचा also does so, by the principle of योग-विभाग ।

चित् = एव = alone

हचा = सचा = with, from (Nighantu 4-2-30)

अथात् सचा = by rectitude (Sans स=Zend ह) वसुभिः सचाभुवा (Rigveda 8-35-1) जरितुः सचा (Rig 3-12-2) सचा विदः (Rig 4-1-3). सचा becomes आम् (from) in Persian. आम् generally expresses ablative sense (from); but some times instrumental too (by), cf. Az dar i ma baz amad (Hafiz)—he came by my door (not from my door).

दज्दा = धत्ता = Upholder

धा—धाति = to hold

धा + तृ = धत्ता (alternative of धाता) धा becomes धत् by the Rule दधत् Etc. (8-2-38).

शत्रोथननास् = व्यौलानास् = कर्मणाम् = for deeds व्यु-व्यवते = to move व्यु + ल (Unadi 554) व्यौल । तादर्थ्ये चतुर्थी । षष्ठी in place of चतुर्थी by the Rule चतुर्थ्ये etc. (2-3-62) or षष्ठी हेतुप्रयोगे (2-3-26)—i. e. षष्ठी of purpose. प्र व्यौल्लेन सधत्वा सखराधाः (Rig 10-45-11)

असोः = जीवन्मय = of life.

समृदाये = वेधसे (हियानाय) = towards Mazda

सम् (पूर्ण) ध्यायति (जानाति) इति सम् + ध्ये + इ । सर्वज्ञः । यज्ञा—वेधस् = वेधा = सज्ज्वा = विज्ञाना, नियामकः । सज्ज्वा प्रीणयितुं इति चतुर्थी by the Rule क्रियार्थीपदस्य etc (2-3-14)

अश्रं = जिष्णुतां, अनपेक्षां = of Nonchalance,

द्वितीया in the object of the धत्ता ।

अहुरास्य = प्रभवे = in the cause of the lord.

There is suggestion of disincarnation in the word Asura. असु = life-breath असु + र (5-2-107) सादृश्यार्थे रः i. e. incorporeal like life breath

ध्रिगुभ्यः = यतिभ्यः = to the hermits.

ध्रिगु = अध्रिगु of the Veda. Initial अ elides in consonance with the Rule वष्टि भागुरि अलोपं अवाप्योर् उवसर्गयोः ।

टापं चापि हृत्स्वतां यथा वाचा निशा दिशा ॥

Bhaguri says, that in some words अ may be dropped at the beginning, while in others आ may be added at the end.

अग्नि (शान्ताः) गावः (इन्द्रियाणि) यस्य स अग्निगुः i. e. one who has controlled his senses. ध्रिगुः = ध्रिउः = ध्रिउस् = Dar-us = Darwes

न देवो नाग्निगुरु जनः (Rig 9-93-11).

वास्तारं = रक्षकं = protector.

वस + तृच = वास्ता । वस = to cover, to protect.

IV आशय (Implication) :—

The prophet is the highest manifestation of God. By emulating him we can acquire godly virtues Rectitude is the only means of serving God. Other deeds have only subsidiary value. For Rectitude, two factors are necessary : (1) Conscience, to point out the Duty (2) Nonchalance, to give the strength to stick to duty. By inculcating these two root principles, the prophet is saviour of mankind.

The Hindu Gayatri enjoins Conscience alone (धी). The Iranian gayatri enjoins not only Conscience (वसु मनस्—right mentality), but Nonchalance as well. श्रुम्—disfance to pleasure).

The Iranian gayatri is more practical, also because of its pointing to the Prophet, as an exemplar, in whom the ideal (of 'Life Divine') is realising itself more and more.

The idea enchants the apostle Sweta Asawtara, whose Upanisad lays down, that adoration is due, not to God alone, but to his Prophet as well.

यस्य देवे परा भक्तिर यथा देवे तथा गुरौ ।

Swetaswatara Upanisad 6-22.

Here, for the first time in the Vedic literature, the dignity of the prophet is declared in unambiguous terms.

The appellations अश्वतर (mule) and उष्ट्र (camel), seem agnate—the out-come of the same way of thinking. And when the attribute श्वेत (white = स्थितम् i.e. श्वेतम् or श्वेततम) is added to it, the analogy becomes greater. Is this an oblique reference to the source—a veiled acknowledgement of the debt to Iran ?

उप-क्रमणिका (PROLOGUE)

Suktam 29

यानीम् मनो, यानीम् वचो, यानीम् श्यओथनेम्

अषाओनो भरथुश्नहे ।

फेरा अमेषा स्पेन्ता गाथाओ गेउर्वाइन्

नेमो वे गाथाओ अषओनीश् ॥ *

अषावनः जरथुश्नस्य (of righteous Zarathushtra) मनः यान्यम् (mind is adorable) वचः यान्यम् (word is adorable) श्योथनं यान्यम् (deed is adorable) स्पेन्ताः अमेषाः (holy institutes) गाथाः प्र गृभन् (may accept the Gathas) अषवनीः गाथाः नमो वै (to the sacred Gathas, salutations).

Sublime is the thought, sublime is the word, and sublime

[* This verse being introductory to the Gathas is placed here. Geldner has placed it at the beginning of Yasna 28.]

the deed of righteous Zarathushtra. May the Amesha Spentas (sacred institutes) accept the Gathas. Salutation to the sacred Gathas.

यानीम् = यान्यम् = adorable

या = to pray (Nighantu 3-19) [Nighantu is the oldest Vedic dictionary] ।

या + लुट् = यान, prayer, यान + यत् = यान्य, worthy of adoration.

श्रुथनं = च्यौन्न + deeds ।

च्यु = (च्यवते) + ण । Unadi 554).

अपावनः = धर्मशीलस्य

अव + वणिप् = अपावान् । छन्दसि ई - वनिप् इति वार्तिकान् । (The suffix is वनिप्, and not वतुप् । The latter gives the form अपावतः, and not अपावनः)

जरथुश्रुदे = जरथुश्रुदे = जरथुश्रुदे । स becomes ह् by the rule दशादिभु हः (Vararuci 2-44).

गृभन् = गृभन्तु = may take ग्रह-ग्रहाति । Here it is भ्वादि so गर्हति । लेट् अन्ति = गर्हन्ति । ह् is changed to स by the dictum ह्-ग्रहोर् सः । final इ elides by the rule इत्थ (3-4-97) and त् elides by the rule संयोगान्तस्य (3-2-23) गर्भन् ।

गाथाः = गाथाभ्यः

चतुर्थी is induced by the word नमः (2-3-16). द्वितीया in place of चतुर्थी, by the dictum सुप्-तिङ्-उपग्रह etc.

The Amesha spentas (sacred institutes) are the laws and the stages of the spiritual life. Without knowing the meaning of the Ameshas, it is not possible to understand the Gathas.

१. स्वप्मइव्या मेउश् उर्वा मेरेभ्दा,
कहमाइ मा थ्वरोभ्दम् के मा तपत् ।
आ मा अपेमो हजस् चा रेमो,
आहिषाया देरेश् चा तेविश् चा ।
नोइत् मोह वास्ता स्वप्मत् अन्यो,
अथा मोइ सांस्ता वोह वास्त्या ॥

गोर् उर्वा युष्मभ्यं अगहिष्ट (the Soul of the World wailed to You) कस्मै मां अत्वर्यस्वम् (wherefore did you create me ?) कः मां अतसत् (who fashioned me ?) आ मां इष्मः सहस्य च रम्नाति (greed and violence oppress me) धृप् च तवत् च आशिषते (insolence and rapine assail me) नो इत् मे वास्ता युष्मत् अन्यः (I have no protector other than You) अथ मे शंस्त बहु वास्तं (so assign to me a good protector).

The soul of the world wailed unto You. "Wherefore did You create me ? Who is it that fashioned me ? Greed and violence oppress me, insolence and rapine assail me. I have no protector other than You. So direct me to a safe shelter."

ध्मा = युष्म = श्मा (Persian) = You.

चतुर्थी in the dative of अगहिष्ट (Panini 1-4-37)

गोः = जगतः of the world

गौः = world (Nighantu 1-1)

उर्वन् = आत्मन् = soul = रवान् (Persian).

उरु (बहु) अनिति (शब्दसिद्धि) इति उर्वन् ।

अगृजत् = अगहिष्ट = lamented, blamed.

गर्ह—गर्हते, कुतसायां ।

Here it is अदादि । लङ्—त । Initial अ drops by the rule बहुलं etc' (6-4-75)

कस्मै = कस्मै कारणाय = What for

चतुर्थी of cause, by the rule सर्वाः सर्वानामो हेत्वर्थैः

(Supadma 2-2-23)

त्वस् ध्वम् = अत्वस् ध्वं = असृजः = created.

त्वस्—त्वसते = to fashion लङ् ध्वम् ।

Initial अ drops (6-4-75)

के = कः = who

ए in place of सु (1/1), by सुपां सुल्लक् etc. (7-1-39)

तसत् = अतसत् = असृजत्—fashioned

तस्—तसति—निर्माणे ।

हृदा यत् तष्टान् मन्त्रान् अगंसत् (Rig. 1-67-2)

आ—fully.

The upasarga is used separate from the verb by the rule व्यवहिताथ (1-4-82)

मा = माम् = me.

इप्सः = दुर्लोभः = greed.

इप् (इच्छति) + मः (unadi 150)

हजस् = सहस् = violence

Sanskrit स (of सहत्) changes to ह, and ह to ज, in zend.

रेमे = रम्नाति = हिनस्ति = oppress

रम् = to kill (Nighantu-2-19). लिट्-ए । लिट् is used in present tense by the rule छन्दसि etc. (3-4-7).

आहिष्ये = आशिषते = द्वेष्टि = assail.

शिष—शेषते—हिंसायां । त of ते elides by the rule लोपस् etc. (7-1-41)

चा—च

final अ becomes आ by the rule निपातस्य च (6-3-136).

तवस्—बलात्कारः = assault.

तवस्—strength (Nighantu 2-9)

वास्ता—रक्षकः = protector.

वस्—(वस्ते) आच्छादने । वस्+तृच्—वास्ता ।

क्ष्मत्—युष्मत्—(than) you.

पञ्चमी is induced by अन्य (2-3-29)

अथा=अथ

final अ becomes आ by निपातस्य च (6-3-136)

शंस्ता—शंस्त—शंसत—tell

शंस (शंसति) = to describe. Here it is अदादि—शंसि । लोट-त ।

final अ becomes आ by the rule द्व्यचो etc. (6-3-135).

वहु—वसु adjective to वास्त्रं । विभक्ति elides by the rule सुपां सु लुक् etc (7-1-39)

वास्त्रा—वास्त्रं=रक्षकं = protector,

वस्—त्र (Unadi 610) वास्त्र=protector, object of शंस्त । या in place of द्वितीया, by the rule सुपां सु लुक् (7-1-39)

The problem of Evil is the main problem of religion. If God is kind, why is there so much misery in the world ? If He is not kind, what is the good of worshipping Him ? The Gatha starts with this moot point.

Jalal, the greatest poet-saint of sufism, who took up the task of explaining the root principles of the Gatha in modern

Persian, (under the garb of Arabic nomenclature as is the wont of the Sufis), points out how the world apparently is full of misery.

गर न बूदी तंग इन अफवान म् चोस्त् ।
चुन दुता शुद हर के दर वय बीश भीस्त् ॥

Masnavi 3-3540

If the world were not narrow, why is all this lamentation ? Why does one become more bent with grief, the longer he lives in the world

२ । अदा तथा गेउश् परेसत् अपेम्,
कथा तोइ गवोइ रतुश् ।
ह्यत् हीम् दाता खषयन्तो हदा
वास्त्रा गओदायो थ्वक्षो ।
केम् होइ उश्ता अहुरेम्,
ये द्रं ग्वोदेवीश् अएपेमेम् वादायोइत् ॥

I अन्वय (Proseorder) :—

अदा गोः तसा अपम् अपृसत् (then the Creator of the world asked Asha) कथा ते गवे रतुस् (where is the Prophet for the world ?) यः क्षयन् सदा हीम् धाता (who dominant, would ever sustain her) वास्त्रा गोधाः त्वक्षः (active, world-fosterer, and vigorous) कम् अस्य अहुरं उशय (whom do you intend as her

lord ?) यः द्रग्वद्भिः ईष्मं वाधाययेत् (who would counteract the oppression inflicted by the villains)

II अनुवाद (Translation) :—

Then the Creator of the world (Mazda) asked Asha (Rectitude) "Where is thy Prophet for the world who, capable, world-fosterer and vigorous, would sustain her always ? Whom do you intend as her lord, as one who can thwart the violence of the wicked ?"

III टीका (Word-note) :—

अदा — then.

अदस् + दा । cf यदा, तदा, कदा (5-3-15)

तसा — गठकः = fashioner

तस (तसति) रचनायां (गठने) तस् + कनिन् (Unadi 162)

— तसन् । 1/1 तसा ।

अहं तद्येव बन्धुरं पर्यचामि हृदा मतिम् (Rig. 10-119-5)

पृसत् = अपृसत् = अपृच्छत् = asked

पृस् + लङ् । Initial अ drops by the rule बहूलं etc. (6-4-75)

कथा — how, where

किम् + था (5-3-26)

रतुः = गुरुः = Apostle.

ऋत् + उन् (unadi 1)

for ऋत् as a root, vide Panini 3-1-29.

य्यत् = यत् = यः = who.

cf तद् = त्यद् । सः = स्यः.

Neuter for masculine, by the dictum सुप्-तिङ्-उपग्रह etc.

धाता = धास्यति = would protect, धा + छट् ता = धाता

क्षयन्तः = बलवान् । क्षि-क्षयति-ऐश्वर्ये । क्षि-भक्त् (unadi 414) = क्षयन्त ।

हदा = सदा = सर्वदा = ever.

वास्या = वास्त्रः = क्रियाशीलः = active.

वास-वासयति-उपसेवायां । वास् + घृन् (unadi 608) = वास्त्रः = क्रियाशीलः ।

(1/1)—आ in place of सु, by the rule सुपां सुल्लक् (7-1-39)

गोधास् = जगत्-पालकः = world-protector. गो + धा + असुन् (Unadi 638). गोधासं वि धनसैरं अदर्दः (Rig. 10-67-7)

त्वक्षस् = बलवान् = powerful.

त्वक्षस् = बलं Nighantu 2-9).

अर्श आदिभ्य (5-2-127) अच् । अच् elides by सुखादिभ्यथ (5-2-131)

हे = से = तस्याः = her.

ए in place of षष्ठी विभक्ति by the rule, सुपां सुल्लक् etc. (7-1-39).

Sans स = Zend ह ।

उशथ = उशथ = इच्छत = you wish. वश = वष्टि = लट् थ । final अ becomes आ by the rule द्वयचो etc. (6-3-135)

द्रुग्वद्भिः = by the villains. Nominative (in the passive voice) of the verb आचरितम् understood,

ईषत् = हिंसा = oppression. ईष = ईषति-हिंसायां । ईष् + मन् (unadi 145)

वाधाययेत् = निवारयेत् । वाध = वाधते = प्रतिबन्धे । to oppose. वाध + स्वार्थे णिच् । 'आय' comes in the णिच् (causative) by the Rule गूप घूप etc. (3-1-28)

IV टिप्पणी (Remark) :—

The problem of evil leads to the question as to what

the end of life is. If pleasure is the only end, then righteousness has no place in the economy of life, for righteousness consists in resisting the temptations of pleasure. So the matter is referred to Asha (Rectitude),

Virtue and vice cannot have the same consequences. Though the virtuous apparently suffer, they are going nearer to Mazda, and would attain perfect happiness at the end. Only a prophet can induce this conviction, and so an enquiry is made about the Prophet. Jalal, the Apostle of Sufism (cisti or esotric principles of Mazda Yasna) tells us how the Prophet is the agent of Mazda on earth.

चुन खुदा अन्दर नआयद दर अयान ।

नायवे हक अन्दर इन पयश्म्वरान ॥

Masnavi—1-673.

३. अह्माइ अपा नोइत् सरेजा,
अद्वएपो गवोइ पइति-म्रवत् ।
अवएपां नोइत् वीदुये,
या पवइते आद्रेम् एरेष्वाओङ्हो ।
हातांम् ह्वो अओजिस्तो,
यह्माइ जर्वेण् जिमा केरेदुषा ॥

I अन्वय (Proseorder) :—

अस्मै अपा प्रति अववीत् (to him Rectitude replied) गवि नो इत्

अद्वेषः शर्धः (in the world there is not a hero, free from arrogance) अवेषां नो इत् विदे (of them I know not one) यः आध्रं शवयति (who can make the lowly great) सतां स ओजिष्टः (of them he is the ablest) यस्मै कृत्वसः हवस् जमति (to whom the call of duty reaches).

II अनुवाद (Translation) :—

To Him replied Asha, "There is, in the world, not a hero who is (himself) free from arrogance. Of them I know not one, who can make the lowly great. Of these beings, he is the real worthy, to whom the call of duty reaches."

III टीका (Word-note) :—

सरेजा = शर्धः = बलवान्

शर्धः = बल (Nighantu 2-9) Noun is used as an adjective by the rule अर्श etc. (5-2-127)

अवेषां = एतेषां

अवोर् इत्था वां छदि यो अभिष्टौ (Rig. 6-67-11)

विदुषु = वेदिन

विद् + लट् ए। declined in तनादि class.

शवयति = प्रापयति

शवति गति कर्मा कम्बोजेषु इति महाभाष्ये। The Mahabhasya of Patanjali says that शव means "to go" in Kamboja (Afghanistan). शव + णिच् शवयति = to make to go, to lead.

आध्रं = ध्रुवं = lowly (object of शवयति)

आध्रस्य चित् यं मन्यमानः (Rig. 7-41-2)

आध्रस्य चित् प्रमतिर् उच्यते पिता (Rig 1-31-14)

शृष्वसः = शृष्वान् = श्रेष्ठान् (object of शवयति) प्रथमा in place of द्वितीया by the dictum सुप्-तिङ् उपग्रह etc. अस is the 1/3 vedic plural (7-1-50)

हातां = सतां = जीवानां = of beings

हः = स्वः = सः = he

तद् — त्यद् — त्यद् are variants.

ओजिष्टः = बलवत्-तमः strongest. ओजस्वान् + इष्ट — ओजिष्ट। वतुप् elides by the rule विन्मतोर् लृक् (5-3-60)!

जवस् = हवस् = आह्वानं = call.

Sans हवास् = Zend जवांह

जमे = जमते = गच्छति = reaches.

जम् = जमति = to go (Nighantu 2-14) लट् ते। त elides by the rule लोपस्त etc (7-1-41)

कृत्वसः = कर्तव्यस्य = of duty

कृ + त्वस् = कृत्वस् (Unadi 554 and 555)

IV टिप्पणी (Remark) :—

Asha replies that there is no one perfectly righteous. Yet that is not a matter for utter despair. For if one sincerely tries to walk in the path of duty, that is enough to bring him redemption. Misery and pain do not sway him. No one is free from fault ; if one sticks to duty that is enough merit.

Jalal, the prince of the sufis, tells us that the prophet starts by obeying the commands of God, and thereby grows to give commands to others.

ता कनुन फरमान पभीरकृति भ शाह ।
वाद अभीन फरमान रसानद बर सिपाह ॥

Masnavi 1-1075

Heretofore he took orders from the king. Thereafter he could give commands to the soldiers.

४ । मझ्दाओ सखारे मझरिस्तो,
या जी वावेरेजोइ पइरीचिथीत् ।
दएवाइश् चा मझ्याइश् चा,
या चा वरेपइते अइपीचिथीत् ।
हो वीचिरो अहुरो,
अथा ने अड्हत् यथा हो वसत् ॥

I अन्वय (Prose order) :—

मझ्दाः स-स्वरः स्मरिष्ठः (Mazda alone is the adorable-most) यत्
हि वावृज्यते परि-चिथात् (whatever has been done heretofore)
देवैश्च मझ्यैश्च (by gods and men) यत् च वृज्यते अपि-चिथात् (or will
be done hereafter) स्वः अहुरः विचिरः (He, Ashura, is the judge)
अथ नः असद्, यथा स्वः वरात् (May it be so unto us, as He wills)

II अनुवाद (Translation) :—

Mazda alone is the most adorable. Whatever has been done heretofore by men and devas, or will be done

hereafter, He, Ahura, is the Judge thereof. Let it be unto us as He wills.

III टीका (Word-note) :—

सखारे = सखरः = स-स्वरः = एकवरः = एकमात्रः = alone । स्वरति = to go.
(Nighantu 2-14) स-स्वरः = one who goes by himself, singular
ए in place of सु (1/1), by the rule सुपां सु-लुक् etc. (7-1-39)
स-स्वरः चित् सगृतिस् त्वेषी एषाम् (Rig. 7-6-10) । स-स्वरः (unique)
is their illustrious meeting.
[cf स-कृद् = once, स-पदि = simultaneously]

स्मरिष्ठः = पूज्यतमः = adorable-most.

स्मृ = अप् (Panini 3-4-70) = स्मरः । स्मरः means one who is
is remembered (and not one who remembers), like वरः
(one who is chosen, and not one who chooses) स्मर = इष्ठ-
स्मरिष्ठः । final अ or स्मर elides by the rule टेः (6-4-155)

वावृज्यते = मृशं क्रियते = is repeatedly done. वृह-वृहति = to attempt
वृहति = वृजति = to do. वृज + यद् = वावृज्यति = does repeatedly.
In the passive voice वावृज्यते ।
[Sans ह = Zend ज]

परि-चिथात् = before this

परि = before, चिथ = this चिथ = तिथ (vide Panini 5-2-52 बहु-
पूग-नाण etc)

वृज्यते = क्रियते = is done = will be done. वृश्-वृश्यति = to choose,
वृश्यते (passive) लट् is used in future tense by the rule
वर्तमान etc. (3-3-131)

अपि—चियात्—after this.

अपि—after. चिथ—this. vide बहु-पूग-गण etc. (Panini 5-2-52)

हः—स्वः—सः—he

तद्, ल्यद्, and त्वद् are equivalents

विचिरः—विचारकः—judge, वशीर in Persian.

वि+चि+र (Unadi 178)—विचिरः। चि—to choose. (vide 46-5) निचिरा निचयतु (Rig. 8-25-9)

अंहन्—असत्—भवेत्

अस्+लेट् ति। इ of ति elides by the rule इतश्च etc. (3-4-97)

लेट् has optative sense also, by the Rule लिङर्थे लेट् (3-4-7).

वशत्—वष्टि—इच्छति

वश्+लेट् ति। इ elides by इतश्च (3-4-97)

IV टिप्पणी (Remark) :—

Ethics leads to religion, for Mazda is the source of rectitude. If man had not been made what he is, if he had not been provided with conscience, he would not have made any distinction between the right and the wrong ; there would not have been any course of duty for him, just as there is none for the beasts. So we must look to the source, and learn that Mazda is the sole adorable—मज्दाओ सखारे मइरिस्तो। He alone can rectify evil.

Monotheism is the fundamental lesson of religion, and

this is enunciated here unambiguously—for the first time in the world—मज्दाओ सखारे मइरिस्तो।

The Hindu echoed it, as एको हि रुद्रो न द्वितीयाय तस्थुः।

Swetaswatara Upanishad 3-2

“Rudra is one, and does not stand (tolerate) a second.

The Musalman echoed it as, ‘La ilahi-il-Allah.’

None is adorable except Allah.

The source of all this however is in the Gatha. This Rik also lays down the ultimate lesson of Religion viz. complete surrender to the Will of God. अथा ने अंहन्, यथा ह्यो वसत्—Thy will be done.

Man is not left to his own resources alone. We did not create ourselves and there is a wise judge at the head of the affairs of the world. It is prudent to leave the matter (of rectifying the wrongs) to Him, and submit to His decision.

Jalal, the inheritor of the spiritual lore (cisti) of the Gatha, enjoins us to have full faith in Mazda—faith in His existence and faith in His desire and ability to rectify all wrongs.

खेकैए मारा वेदर दोमन्देह हस्त ।

वरनेह खुद मारा वरहनेतर वेहस्त ॥

Masnavi 3-1743

Rend my garment—if you would. There is one who will sew it. If I cannot count upon Mazda's sewing it, it is better that I should give up all thoughts of mending and go about naked, for my own efforts are ineffectual.

५ । अत् वा उस्तानाइश् अहवा,
जस्ताइश् फ्रीनेम्ना अहुराइ आ ।
मे उर्वा गेउश् चा अज्याओ ह्यत्,
मज्दाम् द्विदी फेरसान्यो ।
नोइत् एरेभेज्योइ फ्रज्याइतिश्,
नोइत् फ्रुयेन्ते द्रेग्वस् पइरी ॥

I अन्वय (Prose-order) :—

अत् वै उत्तानैः जस्तैः अहुराय अभ्वं आ प्रीणमाण (Then with out-stretched hands, gratifying profusely the Lord) मे उर्वा, यत् च अज्यायाः योः (my soul, and that of the living world) मज्दां पृसाभ्य दवतः (approached Mazda with the prayer) नो इत् ऋजु-ज्यवे प्रज्यातिः (may there not be adversity to the honest) नो इत् फ्रुवन्तिः द्रग्वत्सु परि (and not also prosperity to the dishonest).

II. अनुवाद (Translation) :—

Then so, with out-stretched hands, invoking the grace of the Lord, my soul and that of the living world, approached Mazda with this request "May there not be adversity for the honest, nor prosperity for the dishonest."

उस्तान = उत्तान = out-stretched

III टीका (Word-note) :—

Sans त = Zend. स्त

अभ्वा = अभ्वं = मृशं = profusely

अभ्व = great (Nighantu 3-3). द्वितीया in भेदक (adverb).

आ in place of द्वितीया by सुपां सु लृक् etc. (7-1-39)

तुच्छेन अभ्व पिहितं यद् आसीत् (Rig. 10-129-3)

गिरयश् चिद् अभ्वा (Rig. 1-63-2)

अर्हन् इदं दयसे विश्वं अभ्वं (Rig. 2-3-10)

प्रीणन्ना = प्रीणमाणः = तोषयन् = gratifying

प्री = प्रीणाति + शानच् । आने मुक् (7-2-82)

प्रीणमाणः । तनि-पत्योः (6-4-99) = प्रीणन्नः ।

सुपां सु लृक् (7-1-39) = प्रीणन्ना । माण becomes न्नः by (6-4-99)

आ in place of विभक्ति by (7-1-39).

मे = मम = my (i.e. of अप)

उर्वा = आत्मा

उ र् (बहु) अनिति (श्वसिति) इति उर्वन् ।

रवान् इति पारसीके ।

अज्यायाः = अन्तर्वत्याः = सजीवायाः = full of living beings

अज (वी) = to conceive (प्रजन)

अज + य = अज्या big with child.

(vide 34-14, 44-6, 46-19)

द्व्यत्त = धावतः = both go

दु- दवति (or द्व्यति—to move) लृट् तस् In place of तस्, the final इ of दवति becomes ई, in analogy with सुपां सु लृक् (7-1-39)

पृसा = पृच्छा = prayer

पृच्छति = prayer (not question) vide Nighantu 3-14.

ऋजु-ज्ये = सरल-चारिणे = to the straight-going

ज्यु-ज्यवते = to go.

चतुर्थी by the rule, चतुर्थी etc. (2-3-73)

प्रज्यातिः=हानिः = loss

ज्या-जिनाति = to wither. ज्या + क्तिः - ज्यातिः

ष्पुवन्तिः - वृद्धिः = prosperity.

ष्पु = grace (Nighantu 3-7) ष्पु + क्तिष्पुवति to be beautiful

ष्पुवति + भिच् (Unadi 337—भूवो भिच्) = ष्पुवन्तिः ।

द्रो गवसू = दूषवत्सु = in the vicious.

परि (like अधि) governs locative case, by यस्माद् etc. (2-3-9)

परी=परि—परितः=around.

इ becomes ई by निपातस्य च (6-3-136)

IV टिप्पणी (Remark) :—

Virtue does not necessarily lead to adversity and vice does not necessarily bring in prosperity. Even judged by the worldly standard, there is no reason to give up the course of virtue.

Souls (of Rectitude and the World) want to know what the real value of morality is, in the scheme of the universe.

Gatha seeks to deepen this conviction in the final victory of virtue. through the grace of Mazda. Mazda does so ordain that "out of evil cometh good."

आनके गुल आरद बेहून अम् अयने खार ।

हम तवानद कर् इन् दयरा बहार ॥ Masnavi 6-1741

He who brings forth rose from the very midst of thorns is also able to turn the autumn into spring.

६ । अत् ए वओचत् अहूरो मझ्दाओ,
वीद्वाओ वफूश् व्यानया ।
नोइत् अएवा अह् विस्तो,
न एदा रतुश् अषात् चित् हचा ।
अत् जी ध्वा फूपुयन्तए चा,
वास्त्र्याइ चा ध्वोरेस्ता ततषा ॥

I अन्वय (Prose order) :—

अत् ए अओचत् अहूरः मज्दाः (thereupon spoke, Ahura Mazda)
विद्वान् वपुः व्यानया (knowing the shape, with vision) नोइत् अ-एव
अहूः विते (there does not exist a single prince) न एदा रतुः
(nor a prophet) अषात् चित् सचा (who is for Rectitude alone)
अत् हि त्वाम् (therefore you) ष्पुवन्त्यै च वास्त्राय च (for progress and
protection) त्वष्टा ततसे (the Creator has moulded)

II अनुवाद (Translation) :—

Thereupon Ahura Mazda, surveying the world with insight or circumspection spoke, "There does not exist a single prince, nor a Prophet, (who lives) for the sake of Rectitude. Therefore indeed the creator has moulded you (Zarathushtra) for their progress and protection."

III टीका (Word-note) :—

विद्वान् = विद्वान् = knowing.

विद्+कस्=विद्वास्। on account of Vedic usage, the rule उगिदचां (7-1-70) does not apply and the word does not change to विद्वान्

वपुस्=विषयान्=matters.

वपुस्= form (Nighantu 3-7). वप-वयने । वप्+उस् (Unadi 282)

वप=to weave, to make. बाक्तान in Persian. (vide 48-9)

व्यानया=व्यानयेन=by circumspection

वि+आ+नी+अङ्=व्यानय (cf विनय=education) आ in place of तृतीया by सुपां सु etc. (7-1-39)

or वेन=वेनति=to see वेनति चाक्षुषज्ञाने (गणदर्पण)

वेना=sight तृतीया वेनया । (vide 44-7)

अ-एव=एक एव=one only

अहुः=प्रभुः=lord, prince

अस्+उ (unadi 1). अस्ति इति अहुः ।

one who really exists, i-e. exists for himself.

वित्ते=विद्यते=exists.

विद्=declined in the अदादि class. Sans त्त=2nd स्त

रतुः=ऋषिः, गुरुः=Prophet.

ऋत्+उ (unadi 1)=रतु This root is mentioned in Panini's rule ऋतेर् ईयम् (3-1-29) ऋत्=to show mercy.

अव=धर्म=Rectitude

'सचा' शब्द योगे पञ्चमी ।

चित्=एव=only

सचा=by, for.

पु पुत्रन्त्यै=अभ्युदयाय=for progress.

पु पुः=grace. व पु+क्विप् युवति । सर्वप्रातिपदिकेभ्यः क्विप् वा वक्तव्यः

All nouns may be changed into verbs by the addition of क्विप् । ध्रुव्+क्विप् (Unadi 337)=ध्रुवन्तिः । 4/1

वास्त्राय=रक्षणाय=for protection

वस्=वस्ते आच्छादने । वस्+त्र (Unadi 608)=वस्त्र' (रक्षणम्) ।

वस्त्र+स्वार्थं ध्यन्=वास्त्र्यां ; चतुर्वर्णादीनां इति वार्तिकात् ध्यच् ।

त्वष्टा=त्वष्टा=स्रष्टा=creator

त्वस्=त्वस्=तस्=गठने (निर्माणे) । त्वस्+तृ ।

ततसे=अमृजत्=moulded

तस=तसति, तसते निर्माणे । लिट् ए

IV टिप्पणी (Remark) :—

The busy world is apt to forget the most important lesson of life. So merciful Mazda sends Prophets now and then to remind men of their highest destiny.

And Atharvan Zarathushtra is the foremost of all the Prophets. He is the earliest of the Aryan prophets, being referred to in the Rigveda, (as Parsu Rama) as the prophet who teaches the religion of Ahura to the Maghavats (Rigveda 10-93-14).

He is also the Super-prophet of all the three Semitic religions—Judaism (of old testament) is the original religion, of which Christianity and Islam are only off-shoots; and it is Maha Ratu Zarathushtra who taught Moses the principles (Monotheism, Iconoclasm etc) that Judaism stands for, as

referred to in the Koran (Sura XVIII—[Cave]—verse 65)
—Rodwell—Koran, page 186 (footnote)

Muslim writers give to Zarath-ushttra [जरत्=हरित=green ऊष्ट्र=light, from ऊषा Dawn=Ever-green light] the name of Khizr or Pir-i-Sabz, the green mantled prophet, who is the inspirer of Sufism. It is to be noted that Khizr is the only prophet of non-semitic pedigree, mentioned in the Koran.

Jalal, who proceeds to explain the root principles of Sufism (of which Zarathushtra's Gatha is the original source) reminds us about the supreme dignity of Khizr

बा चुनीन जाहो चुनीन पयधमवरी ।
तालिवे खिमरम् म् खुदविनि वरि ॥

Masnavi 3—1963.

I (Moses) am a prophet, but I am only a disciple of Khizr
(Zarathushtra)

७ । तेम् आभूतोइश् अहुरो मांथूम्,
तषत् अपा हम्ओपो ।
मम्दाओ गवोइ क्षीदेम् चा,
हवो उरुषण्डव्यो स्पेन्तो सास्न्या ।
कस् ते वोहू मनड्हा,
ये इ दायात्, एण्आवा मरेतण्डव्यो ॥

I अन्वय (Prose order) :—

तस्मै अहुरः आहुते. मन्त्रम् (for him Ahura [ordained] the chants of prayer). तसत् अपा-सजोषः (ordained, co-joyous with Rectitude). मज्दाः गवे दिवदं च (Mazda, salvation for the world too) स्वः ऋषिभ्यः स्पेन्तं शास्त्रं (He ordained for the saints, the holy laws). कः ता वसु मनसा (where is that Conscience?) य इ दायात् (which will give) आ एवान् मर्तम्यः (all these to the mortals).

II अनुवाद (Translation) :—

Then Ahura Mazda, in harmony with Asha, ordained the mantram (the scripture) for him (the Prophet) Salvation for the World, and sacred laws for the Saints. But where is that Conscience, which alone can impart all these things to the mortals?

III टीका (Word-note) :—

तम् = तस्मै = for the prophet.

दative of तसत् । द्वितीया in place of चतुर्थी by Vedic usage.

आहुतोइश् = आहुतेः = of prayer.

मन्त्रम् = Sacred Formula

This seems to be the Pranava or "Hon" ("Aum" of the Veda) ओम् इत्येकाक्षरं ब्रह्म व्याहरन् माम् अनुस्मरन् Gita (8-13)

तसत् = अतसत् = असृजत् = ordained

तस- तसति—सम्पादने । लङ्-द् । Initial 'a' drops by बहुलं etc. (6-4-75) हृदा यत् तष्टान् मन्त्रान् अशंसन् (Rig 1-62-2)

द्विवदं = मुक्तिपदं = salvation

क्षिवद् + अप् = क्षिवद् ।

वि क्षिवदा-क्षवेदति-क्षियति-स्नेह मोचनयोः

= to release (Siddhanta kaumudi).

स्पेन्तः = स्पेन्तं = पुण्यं = holy.

Adjective to शालं । सु in place of द्वितीया, by सुपां सु लृक्
etv (7-1-39).

शास्त्र्या = शास्त्रं = शासनं = Laws.

शास् + न (unadi 293) = शास्त्रः object of तस्य । या in place
of द्वितीया, by सुपां सु लृक् etc (7-1-39)

कः = का = which

masculine in place of feminine, by the dictum सुप् तिङ्
उपग्रह etc.

दायात् = दद्यात् = would give

दाय-दायते, दायति = to give (Gana-darpan).

ए ए आवा = एता अवा = एताः = all these.

एता = this ; अवा = Such (cf अवा चिस्ति-Yas. 47-2). These such,
these much. अया = this (Nighantu 3-29-21)

अया ते अग्ने समिधा विधेम (Rig. 4-4-15)

अया पातं इत्तं सुतं (Rig. 3-12-2)

येभिः शिवः स्ववान् एव यावभिः (Rig. 10-92-9)

(vide 33-15, 32-16, 47-2).

IV टिप्पणी (Remark) :—

Mazda gives to the Prophet, the Scripture. The Scrip-
ture, containing the lessons of the prophet, is his main
instrument. It lays down the rules and regulations which

bring salvation to mankind. But unless man has the good-
will to accept the gospel, it does not benefit him at all.

Gatha is the best of the scriptures. Where is there
any other book which points out the end of life so lucidly
and is thus the primal gospel ?

गर पलीदम् ओ नमीफम् अय शहान ।

इन न खानम् पस चे खानम् दर जहान ॥

Masnavi 6-1196

If I do not read these, what else would I read ?

८ । अयम् मोइ इदा विस्तो,

ये ने अयवो सास्नाओ गूषता ।

भरथुश्नो स्पितामो,

ह्वो ने मभूदा वशती अपाइ चा ।

चरेकेरेथ्वा स्तावयेड्हे,

ह्यत् होइ हूदेमेम् द्याइ वखेभ्रह्या ॥

I अन्वय (Prose order) :—

अर्थ मे वित्तः (He is known to me here) यः सु अ-एव शास्नाः
गूषत (who alone hears my directions). जरथुश्नः स्पितामः (Zara-

thushtara of the Spitama family) स्वः नः मज्जायै वष्टि (he desires me-Mazda) अथायै च (and Rectitude) चरीकृत्रं श्रावयसे (for preaching highest Duty). यत् तस्मै वक्तिवस्य सद्मं दायं (therefore to him I confer the status of the Prophet)

II अनुवाद (Translation) :—

He, Spitama Zarathustra, is here known to me as one who alone listens to my directions. He desires me-Mazda, and Rectitude. This is why, for preaching Rectitude, I have conferred on him the status of the Prophet.

III टीका (Word-note) :—

इथा = इहा = इह here.

इदा हि वः उपस्तुति इदा वामस्य भक्तये (Rig. 8 27-11)

वित्तः = ज्ञातः = known

विद् + क्त । Sans त्त = Zend स्त

नः = अस्माकं = Our

गौरवे बहुवचनम् । Honorific plural

शास्त्राः = अनुशासनानि = directions

शास् + न (Unadi 293) = शास्त्रः । स्त्रियाम् आप्, शास्त्रा । (2/3)

गृणते = शृणोति = lends ear to

गृण् = कर्णः (cf खरगोश, (Persian) hare, having long ears)

गृण् + क्तिप् लट् ति = गृणति hears.

All nouns may be changed to verbs by addition of

क्तिप्—सर्वं प्रातिपदिकेभ्यः क्तिप् वा वक्तव्यः ।

जरथुस्त्रः = जरथुष्ट्रः = Zarathustra.

जरत् + उष्ट्र । जृ-जरति = to consume. उप-उषति = to shine

जरति (outshines) उष्ट्र' (sun) यः स जरथुष्ट्रः । सहसुषा बहुव्रीहि (2-1-13)

नः = अस्मभ्यं = Me-who-am-Mazda

मज्जा = मज्जायै = Mazda

Dative of वष्टि, by the Rule रुच्यर्थानां etc. (1-4-33), विभक्ति elides by सुपां सु-लुक् etc. (7-1-39)

चरीकृत्रा = चरीकृत्रं = नितरां कर्तव्यं = Highest duty

कृ + यङ् = चरीकरोति certainly does चरीकृ + त्र (Unadi 608)

= चरीकृत्रं । Object of श्रावयसे । आ in place of द्वितीया by सुपां सु-लुक् etc (7-1-39)

श्रावयसे = श्रावयितुं = to preach

श्रु + णिच् = श्रावयति = to make hear, to tell. श्रावि + असेन् = श्रावयसे । असेन् is added to denote the meaning of the infinitive mood, by Rule तुमर्थे से-सेन् etc (3-4-9)

सद्मं = गृहं = पदवीं = status.

object of दायै । सद्म is a variant of सद्मन् by the dictum "नभं तु नभसा सार्धं, तर्प तु तपसा सह"—Dwirupa Kosha.

दायै = ददामि = I give

दाय—दायते दाने । लट् ए

वक्तिवस्य = वक्तुः = अनु-शासकस्य = of the Prophet

वच् = to tell वच् = इत् (Unadi 629).

IV टिप्पणी (Remark) :—

Bhagavan Zarathushtra is the first and the foremost of all the Prophets. He raised the *first* voice of protest against the divorce of morality and Religion, in the then current Vedic Religion.

He alone who is commissioned by Mazda can lead a nation.

One should surrender himself completely to Maha ratu Zarathushtra, even as Moses did.

चुन गेरफ्तत पीर हीन तसलीम शव ।
हमचु मुसा भीरे हुक्मे खीभूर शव ॥

Masnavi 1-2969

When this Ancient one calls you, submit to him.
For even Moses took orders from Khizr (Zarathustra).

Khizr is the green-mantled prophet of ancient Iran, who inspired Hafiz and all the Sufi poets of Persia. (Claud Field—Persian Literature p. 217)

जरत=हरित=green. उस् (deriverd from वस् to cover)
=वस्त्र=garment.

For Khizr being the teacher of Moses, Vide Koran—Sura 18 (the Cave verses 63—82)

For Gatha being the source of the monotheism and non-idolatry of Judaism (i. e. Zarathushtra being the inspirer Moses)—vide Macdonell—Comparative Religion—chapter VI and Blair—Sources of Islam.

६ । अत चा गेउश उर्वा रओस्ता,
ये अनएशेम् ख्पांमेने रादेम् ।
वाचेम् नेरेश् असुरद्या,
येम् आ वसेमी इपा-क्षथ्रेम् ।
कदा यवा हवो अङ् हत,
ये होइ ददत जस्तवत् अचो ॥

I अन्वय (Prose-order) :—

अत च गोः उर्वा अस्त (Thereupon the soul of the world cried) यद् अनीशं क्षमनि आराधम् (that I obtained in this disaster the feeble) वाचं नरः अशुरस्य (voice of a weak man) यत आ वशामि ईप-क्षथ्रम् (when I long for a master-hero) कदा यवे स्वः असत् (at what time would he be) यः तस्य हस्तवद् अवः ददाद् (who would give protection of his arms).

II. अनुवाद (Translation) :—

Thereupon the Soul of the World lamented : "in this disaster, when I long for a master-hero, (alas) that I would get (only) the feeble voice of an impotent man. O when would he come, he who can give me the protection of his able arms?"

III टीका (Word-note) :—

रुत्त=अरुत्त=अरोदीत्=cried

रुद्+लङ् त (Atmanepada). Initial अ drops by बहुलं etc (6-4-75)

अनीशं=अक्षमं=feeble
adjective to वाच'

क्षमति=संकटे=in the crisis

क्षण्-क्षणोति=to injure क्षण्+मन् (Unadi 594)=क्षमन् (7/1).

आराधम्=I obtained

राध-राध्नाति=to accomplish, to achieve

नरुः=नरस्य=of a man

नृ-षष्ठी (6/1)

येम्=या इम्=while

ईशा-क्षमम्=शक्तिपति=Master of Strength.

क्षत्रस्य ईशम्=ईशा-क्षमम् । क्षत्र comes afterwards, by राजनन्तानिषु (2-2-31) आ is added to ईश in analogy with आन् महतः (7-3-47).

यवः=कालः=time

सप्तमी (7/1)=यवे । आ in place of ए, by सप्तां सु लृक् etc (7-1-39)

हः=स्वः=सः

स्वः, स्यः, and सः are equivalents

असत्=अभवत्=भवेत्=would be

अस्+लृट् ति । final इ of ति elides by इतश्च etc (3-4-97).

लृट् expresses also optative mood by लिङ्थे (3-4-7).

हे=से=तस्य

ए in place of षष्ठी by सप्तां सु लृक् etc (7-1-39)

ददात्=दद्यात्-would give

दा+लृट् ति । final इ elides by इतश्च etc (3-4-97).

expresses optative mood लिङ्थे etc (3-4-7)

IV टिप्पणी (Remark) :—

It is not wisdom to attach too much importance to physical strength. One who cannot control himself, how can he control others ? They know not that it is the way of Mazda to conquer without the help of the sword.

बाम् गो दानम् के इत् असरांरे हुस्त् ।

भानके वी शमशीर कुदत् कारे उस्त् ॥

Masnavi 1-3747

He kills without the sword, i. e. changes the heart.

१० । यूक्तेम् अण्ड्यो अहुरा

अओगो दाता अपेस् स्वपथेम् चा ।

अवत् वोह् मनड्हा,

या हुषितीश् रामां चा दात् ।

अजेम् चीत् अद्या मफ्दा,

ध्वाम् मेड्ही पओउर्वीम् वणदेम् ॥

I अन्वय (Proseorder) :—

यूयं एभ्यः अहुरा (Oh Ahura, You to these) ओजस् दात अपे क्षय् च (give as strength, Rectitude and Nonchalance) अवत् वसु

मनसां (and such Conscience) या सुषिति रामां च दधाति (as upholds security and peace) अहं चित् मज्झदा अस्य (I too oh Mazda, here) त्वाम् अमंसि पौर्व्यं वेद्यम् (consider You to be the highest knowable).

II अनुवाद (Translation) :—

Oh Ahura, do Ye give to them (all men), as strength, Rectitude and Nonchalance, and (also give) such Conscience, as holds (chooses) security and peace. May I too, O Mazda, recognize You to be the highest object of knowledge

III टीका (Word-note) :—

यूजम् = यूयम् = you.

व-वयोर् ऐक्यम् (Siddhanta Kaumudi—(Unadi 178 अन्त्यादयश्च) सिद्धान्त कौमुदी holds व and व to be interchangeable. Similarly ज and य also are interchangeable.

ओगम् = ओजम् = वलं = strength.

object of दात ; Sans ज = Zend ग

दात = प्रयच्छत = give

दा + लोट् । declined in अदादि class. Final अ becomes आ by द्वयचो etc 6-3-135)

अवर्ती = एतावर्ती = such.

Adjective to वसु-मनसां । अवत् does not change to अवर्ती by the dictum सुप्-तिङ्-उपग्रह-लिङ्ग-नराणाम् etc.

सुषिति = आश्रयं = shelter.

क्षि-क्षयति निवासे । to dwell सु + क्षि + क्ति । सुक्षितिः = सुषितिः object of धातु । सु in place of द्वितीया by सुपां सुल्लङ्घ (7-1-39)

रामां = शान्ति = peace.

रम्—रमते—सन्तोषे । रम् + घञ् + आप्

चा = च = and

च becomes चा by निपातस्य च (6-3-136).

धात् = धाति = दधाति = holds

था + छेत् ति । final इ elides by इत्तश्च etc (3-4-97).

मंसि = अमंसि = मन्ये = I consider

मन् + लृङ् इ । छेः सिच् (3-1-44) this is how स comes. लृङ् is used in the present tense by, छन्दसि etc (3-4-5) Initial अ drops by वदुलं etc (6-4-75).

IV टिप्पणी (Remark) :—

Not physical prowess, but Rectitude and Nonchalance are the real source of strength. So the soul of the World need not wail. One who possesses these two, is stronger than an emperor. An emperor succumbs to temptation—a saint does not. Strength of character enables the virtuous to prevail over the vicious, at the last reckoning.

रहमतश वर नेकमतश वालिव शुद् ।

चिम्हन् भीन् शुद् हर नवी वर मेहे खुद् ॥

Masnavi 5-515

This is an important rik. It clearly states that Mazda yasna a does not encourage asceticism. Family life need not prick against the conscience of a Mazdiya. On the other hand, family-life is active (Yas. 48-11)—affords a greater scope for activity.

Thus while the Indian culture divides life into four stages,

viz., that of the student, the householder the public man and the recluse, the Iranian culture makes no such distinction. The householder is the unit, of which society is formed—the other stages are either preparatory, or subservient to the householder.

The principle enunciated here has been imported into Islam, by a hadis of Muhammad *La Rahbniyat fi-ul Islam*, "There is no asceticism in Islam."

Islam is a revolt against the asceticism of Christianity, and aimed at reviving the householder's life of original Judaism. All that is best in Judaism, developed only after the contact of the Jews with Mazda-Yasna, during their exile at Babylon in Nebuchadnezzar's reign (586 B. C.) Before that, the Jews were polytheistic and idolatrous, and had no dignified conception of the householder's life. (*vide Macdonell—Lectures on Comparative Religion*, pp. 128-136) Islam, which is only a modification of Judaism, has to pay unconscious homage to the ideals of Mazda-Yasna.

११ । कुदा अपेम् वोहु चा मनो,
खूपश्चेम् चा अत् मा मया ।
यूफेम् भभूदा फ्राक्षेने,
मजोइ मगाइ आ पइतिजानता ।
अहुरा नू नाओ अवरे,
एह्मा रातोइश् यूष्मावताम् ॥

I अन्वय (Prose order) :—

अत् कदा अपं बहु मनस् च (Now, when Rectitude and Conscience) क्षत्रं च मां मस्येत् (and Nonchalance would come to me) हे मज्झा, यूयं महते मयाय प्राक्ष्णं आ प्रति-जानत (Oh Mazda, do You approbate Equity for this great Church) हे अहुरा, नः अवरे (oh Ahura, for our protection, indeed) युष्मावतां रातिभिः एहि-स्म (with Thy graces come speedily.)

II अनुवाद (Translation) :—

When would Rectitude, Conscience, and Non-Chalance come to me? Do thou, oh Mazda, vouchsafe Equity for this great Magha (Church). Oh Ahura, for our protection come speedily with Thy graces.

III टीका (Word-note) :—

मा = मां = me. object of मसा (मसते) ।

मसे = मसते = मसिष्यति = would come.

मस् = मिस्य = to go (Nighantu 2-14).

मस = मस्यति = to turn up (गण-दर्पण)

मस् = लट् ते = मसते declined in भ्वादि class

मसते = मसे by लोपस्त (7-1-41)

लट् is used in future tense by वर्तमान सामीप्ये etc (3-3-31)

प्रक्ष्णाणे = प्रक्ष्णाणं = सम-दर्शनम् = equity

क्ष्ण = क्ष्णाति = to identify, to equate (छान्दसः) ।

शेनाख्तन in Persian.

प्र + क्ष्णा + ल्युट् = प्रक्ष्णाणं = equity (object of प्रतिजानत) ए in

- in place of द्वितीया by सुपां सु लुक् etc. (7-1-39)
(cf 43-12, 43-14 and 44-7)

महे = महते = great, adjective to मघाय ।

टि (i. e. final त) of महत् elides by Vedic usage (4/1).

[Sans. ह=Zend ज । Sans. ए=Zend ओइ]

महे रणाय चक्षसे (Rig. 10-9-1)

कथं महे असुराय ब्रवीर् इह (Angirasa 5-11-1)

मघाय = (भार्गव) संधाय = To Zarathushtrian brotherhood.

Dative of प्रतिजानीत । [Sans. घ=Zend ग]

इन्द्रो मघानि दयते विषह्य (Rig. 7-21-7)

Indra favours the Maghas, by winning them over.

पुनर् मघ त्वम् मनसा चिकित्सीः (Angirasa 5-11-1)

Yet in your heart, you desire the Magha.

प्रति जानत=approve, vouchsafe

प्रति + ज्ञा = Promise. cf Gita (18-65) प्रतिजाने प्रियोऽसि मे

अवरं = अवराय = रक्षणाय = for protection

अव - अवति रक्षणे । अव + अर (Unadi 418)

सप्तमी in place of चतुर्थी by the dictum सुप्-तिङ्-उपग्रह etc.

एहमा = एहिद्वा = एहिस्म = Come speedily.

स्म is added to Imperative Mood to denote quick action,
by the rule स्मे लोट् (3-3-165)

Final अ changes to आ by द्वयचो etc. (6-3-135)

रातेः = रातिभिः = रातिभिः सह = with Thy graces

षष्ठी in place of तृतीया, by the dictum

सुप्-तिङ्-उपग्रह । तृतीया is induced even without the word

सह, by the implication of dictum वृद्धो यूना ।

IV टिप्पणी (Remark) :—

The basis of Rectitude is प्रक्षणा, Equity. —equal treatment to all. Do unto others what you would do unto yourself. Equity is the foundation of a corporate life, a united church (Magha).

सुमिनान आहनेह हमदीगरन्द ।

इन खबर मी अम् पयधम्बर आवरन्द ॥

Masnavi 1—1328

In the mirror one finds himself (reflected) over again.
A Maghavat (Parsi) should feel himself present in the brother Maghavat.

प्रतिपद् (CHAPTER I)

P 5, 59,

4UN - P 381 - Parsus होन्-वती (In tune with "H-O-N")
AVM - a - ... Suktam - 28-1

१ । अद्या यासा नेमड्हा,
उस्तानजस्तो रफेग्रद्या ।
मन्येउश् मफ्दाओ पौर्वीम् स्पेन्तद्या,
अपा वीस्पेण् व्यओथना ।
वड्हेउश् खूतुम् मनड्हा,
या क्षेनेवीषा गेउश् चा उर्वानेम् ॥

I अन्वय (Prose-order) :—

अन्य उत्तान-हस्तः नमसस् रफेग्रद्यस्य यसे (Now obeisant, with out-spread hands, I would first of all, pray for Bliss) मज्दायाः मन्योः (which is the Spirit of Mazda) स्पेन्तस्य अपस्य विरवाः च्यौतनाः (all the deeds of Holy Rectitude) वसोः मनसः खूतुं (the duties of conscience) यथा गोः उर्वानं क्षणविसे (so that I may gratify the soul of the world).

II अनुवाद (Translation) :—

Now saluting, and with out-spread hands, I would, first of all, entreat for (i) Bliss (which is) the Manyu (essen-

प्रतिपद्

[28-1

tial element) of Mazda, (ii) all the deeds of holy Rectitude, and (iii) the Duties inculcated by Conscience, so that I may indeed satisfy (serve) the soul of the world.

III टीका (Word-note) :—

अस्य = अत्र = अधुना, अथ = Now.]

पश्री in place of सप्तमी by the dictum सुप्-तिङ्-उपग्रह etc.

यासे = प्रार्थयामि = I pray

यस = to worship, to pray

यस + लट् ए = यसे । यसे becomes यासे by the extension of the Rule. छिबु क्रमु Etc (7-3-75)

नमसस् = नमस्यन् = Obeisant

नमस् + क्तिप् = नमसति bows. सर्व-प्रातिपदिकेभ्यः क्तिप् वा वक्तव्यः (Nouns change to verbs by the addition of क्तिप्) नमस् + क्खुन् = नमसस् । अस् (as distinct from अत्) is the sign of present participle, by analogy of the rule सुप्-तृदोः क्खुन् (3-4-17)

रफेग्रद्य = आनन्दस्य = आनन्द = Bliss

रफ-रपनाति—हर्षे (छान्दसः) रफ + अत्र (Unadi 392) = रफत्रः = आनन्दः (Nairyo Sanga) object of यसे । पश्री in accusative case by योगविभाग (analogy) of Rule अधीगर्थ etc (2-3-52)

मन्यु = गुण = energy (element, spirit)

अपा—अपायाः = of Rectitude

पश्री elides by the Rule सुपां सु-लुक् (7-1-39)

चौत्नं = कर्म

च्यु—च्यवते = to move च्यु + णत् (unadi 554). Object of यसे । आ in place of द्वितीया by सुपां सु-लुक् Etc.

या = यथा = so that.

क्षुण्विषे = प्रीणामि = I may gratify

क्षु-क्षनौति तेजने । लेट् ए-क्षुण्विषे क्षु+शप्+सिप् । स comes by the Rule सिव् बहुलं लेटि (4-1-34) लेट् denotes optative mood लिङ्ग्ये लेट् (3-4-7) क्षु is cognate with स्तु, out of which स्तुवा (daughter-in-law) is formed.

उर्वाणम् = आत्मानं = Soul

रवान् in Persian. object of क्षुण्विषे ।

IV टिप्पणी (Remark) :—

सत्, चित्त and आनन्द (Existence, Consciousness and Bliss) are the three elements of God-head. Existence is shared also by matter (जड़). Consciousness (चैतन्य) is shared also by animals. But Bliss is the characteristic element of Mazda. [Bliss is to be distinguished from happiness. Happiness depends on the possession of external objects. Bliss is not contingent on the environment. It wells up from within] Man sometimes gets a glimpse of Bliss He wishes to have it *always and ever* and it is his privilege to be able to enjoy perpetual Bliss. Atharvan Zarathustra starts his Gospel with the prayer for Bliss—the objective and consummation of human life. Man becomes more and more Blissful, as he approaches nearer and nearer to Mazda. This is possible through righteous deeds and service of mankind.

When he is attuned to Mazda, Bliss never departs from him.

चून तू शिरिन अज़ शकर वाशि बुवद ।
कान शकर गाहे ज़ो तू घायेव शवद ॥
चून शकर गरदि ज़ो विसियारि वफा ।
पस शकर कय अज़ शकर वाशद जुदा ॥

Masnovi 1-1980

How can sugar ever be devoid of sweetness ?

The saints are not only always joyful themselves, but their very presence makes others joyous.

२ । ये वाओ मझ्दा अहुरा,
पइरि-जसाइ वोहु मनड्हा ।
मइव्यो दावोइ अह्वाओ,
अस्तुवतेस् चा ह्यत् चा मनड्हा ।
आयसा अपात् हचा,
याइश् रपन्तो दइदीत् खाश्रे ॥

I अन्वय (Prose order) :—

यः, हे मझ्दा अहुरा, वसु मसना वः परिजसे (I, who, Oh Mazda Ahura, approach You through Conscience) मभ्यः दाभि अह्वोः आप्ति (grant to me the obtainment of the two selves — अस्तवतः यत् च मनसः असोः (of the tangible [Lower], as well as the spiritual [Higher], self) यैः रपन्तः अपात् सचा खाश्रे दध्यात् (so that the aspirant may, through Rectitude, persist in holiness)

II अनुवाद (Translation) :—

Oh Mazda, to me, who approach you through Conscience, grant the gain of both the selves—of the tangible (i. e. the Lower) self, as well as of that, which is the spiritual (i. e. the Higher) self, so that the aspirant, may through Rectitude, persist in holiness.

[The two selves are the mind and the soul]

III टीका (Word-note) :—

परिजसे = परिक्रामामि = walk around

जस—जसति, जसते = to go (Nighantu 2-14)

दाभि=दाहि=देहि = give

ह be come भ by योगविभाग (extension) of the Vartik ह-ग्रहोर भः ।

अहोः = अस्वोः = चैतन्ययोः = of both the intellects

असु = Consciousness (Nighantu 3-9-6) (vide 43-1).

अस्तवत् असु = स्थूलं चैतन्यं = Mind (witnessed Consciousness)

अस्तवत् is adjective to असोः (understood)

मनस् असु = सूक्ष्मं (कूटस्थं) चैतन्यं = Soul

(witnessing Consciousness)

मनसः—adjective to असोः (understood)

आयस = आसि = obtainment, gain

आप् + कि = आसिः । आप = याफूत् in Persian

आसि becomes आसा by addition of डा (7-1-39) in place of द्वितीया ।

येः = यथा = whereby, so that.

रपन्तः—साधकः = aspirant.

रभ—रभते = to begin रभ (Unadi 415) रपन्तः

दध्यात् = तिष्ठेत् = would persist

धा-दधाति-धारणे । लिङ् यात् ।

खात्र = पवित्रता = holiness.

सप्तमी in Locative case

धात्र = स्वात्र = पवित्रता (Nighantu 4-2-14)

खात्रा (Yas 33-9) and खात्रु Yas 43-2) are variants of

खात्र [cf हर्षु (Rig 8-16-4) is a variant of हर्ष । पादु (Rig 10-26-4) is a variant of पाद । मायु (Rig 3-30-15) is a variant of माया]

(vide 31-7, 33-9, 40-2 and 53-6)

From 53-6 it is evident that खात्र means holiness or purity (and not light, as is generally translated).

IV टिप्पणी (Remark) :—

Recognition of two planes of Consciousness—Mind and Soul, the introspected consciousness and the introspecting consciousness, is the basis of religious philosophy. Mind (introspected consciousness) is always the play thing of the two opposite forces of pleasure and pain. The soul is above the reach of these two opposite currents. Thus it is ever delightful—always satisfied, in its status as the witness of the mind.

The first lesson that a saint teaches to the disciple, is to

ask him to rise beyond the life of the mind, to the life of the soul. When one is well established in the life of the soul, he can be as indifferent to the pleasures and pains of his own mind, as he is to the pleasures and pains of a third person. This is Haurvatat, so often repeated in the Gatha. Thus a knowledge of the two Consciousness (two Ahus) is called the Path of Delight or Sabas (Yas 43-3)—the path of Sufism or theosophy.

['Sabas', derived from the root सु, (to love, to enjoy) has two meanings (1) Love and (2) Delight—cf सन्तु (son), उत्सव (festival)]

Gita gives to the two intellects, the names of Kshara and Akshara.

द्वाव् इमौ पुरुषौ लोके क्षरश् चाक्षर एव च । Gita 15-16.

[While Paramatma or God, is called Uttama Purusha (15-17). पुरुष = Consciousness. प्रकृति = Unconscious Matter.]

That the Soul is ever delightful, is made clear in Yas 51-9. (याम् क्षणुतेम् etc)

The existence of two Selves is pointed out by Jalal as follows.

तू यकी कस निस्तु ई अय खूप रफिक ।

बलके गरदत्त ई ओ दरिया-इ अमीक ॥

Masnavi 3-1302

There are two Selves in you, my friend—one lofty as the high heaven, and the other low as the deep sea.

३ । ये वाओ अषा उपयानी,
मनस् चा वोहु अपओउर्वीम् ।
मभ्दाम् चा अहरेम्,
यएइव्यो ख्पथ्रेम् अध्मओन्वम्नेम् ।
वरेदइती आर्मइतिश,
आ मोइ रफेघ्राइ जवेङ्ग जसता ॥

I अन्वय (Prose order) :—

यः वः अषा उपयानि (Oh Rectitude, I, who compose to you)
मनस् च वोहु अपौर्वीम् (to Conscience also, wonderful) मज्दां च
अहुरं (and to Ahura Mazda) येम्यः आरमतिः अक्षण्वमाणं क्षथ्रं वधर्यति
(through all whose help, Faith develops unfailing Non-
Chalance रफघ्राय मे हवं आ जसत (Come, at my call, for my
bliss)

II अनुवाद (Translation) :—

[Towards me,] Who weave (compose hymns) wonder-
fully, unto, (i) You, Oh Rectitude, (ii) unto Conscience,
and (iii) unto Ahura Mazda, because of all Whom (i. e. by
whose grace) Faith develops unfailing Nonchalance, towards
me, do please come, to my bliss.

III टीका (Word-note) :—

उपयानि = वपाभि = रचयामि = Compose a hymn

वप—वपति—विन्यासे—to weave [वाफ्तन in Persian.] वप्+लोट्
आनि। लोट् in present tense by the dictum स्रप्-तिङ्-उपग्रह
etc.

इन्द्राय अर्कं अभिहत्य ऊचुः (Rig 1-61-8)

येभ्यः = on account of whom = by whose help. अपादाने पञ्चमी।

अख-जन्वमानं=अक्षन्वमानं=अक्षीयमाणं

क्षि-क्षिणोति हिंसायां (गणदर्पण)। क्षू-क्षूणोति इत्यपि (छान्दसः)
—to decay क्षू+शानच्-क्षन्वानः by the योग विभाग of the
Rule आने मुक् (7-2-82)

हव—(i) आह्वानं=call. (Object of आजसत।)

or (ii) जव=speedily. Adverb to आजसत

आजस्त=आजसत=come.

जस-जसति—to go (Nighantu 2-14)

जस्+लोट् त=जसत। जसत becomes जस्त in analogy of the
Rule तनि-पत्योर् etc (6-4-99).

IV टिप्पणी (Remark) :—

It is futile to expect delight except from Mazda i.e.
until one believes that, Mazda really exists and that He
is our greatest Friend.

ज्ञान कि जान चून वासिल ए जानान न वूद ।

ता अवद वा खवेश कोर अस्त ओ कवूद ॥

Masnavi I-3906

One gets peace only when he has known God.

As the Gita says

भोक्तारं यज्ञ-तपसां सर्वलोक महेश्वरम् ।

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिम् व्रच्छति ॥ 5-29

४। ये उर्वानेम् मेन् गइरे,

वोहु ददे हथा मनड्हा ।

अषीम् चा प्यओध्ननांम् वीदुश,

मभूदाओ अहुरह्या ।

यवत् हसाइ तवा चा,

अवत् खसाइ अएणे अषह्या ॥

I अन्वय (Proseorder) :—

यः [अहम्] उर्वानम् वसु मनसा सत्रा आगारे मन्-दधे (I, who by Conscience, have placed my soul in its own abode) मज्दायाः असुरस्य च्यौत्रानाम् आशिषम् च वेद्मि (and am aware of the benefits of the deeds of Ahura Mazda) यावत् ईशे तवे च (so long as I have power, and I can) अवत् अपायाः एषे क्शायै (I shall exhort for the pursuit of Rectitude).

II अनुवाद (Translation) :—

I, who have, by means of Conscience, well-restored the soul to its own abode (the function of introspection), and am aware of the benefits of the deeds of Ahura Mazda, I shall, so long as I may and can, exhort for the pursuit of Rectitude.

III टीका (Word-note) :—

मन्-सं = well.

मन् is an Upasarga (Vide चादयो असत्वे—1-4-57—which is आकृतिगण i.e. to be known from usage)

The Upasarga is placed at a distance from the verb दधे, by व्यवहिताश्च (1-4-82) (vide 31-5, 44-8): The name मान्धाता—(celebrated Emperor) is cognate.'

गरे = आगारे = in its abode.'

दधे = स्थापयामास = I placed

हृथा = सत्रा = समस्मिन् = स्वस्मिन् = स्वकीये = in own "साकं सत्रा समं सह"—
Amara Kosa स-त्र = सस्मिन् = in same

विदुस् = वेदिस् = I know.

विद् + लिट् उत् । Past suffix is used for the present, by विदो लटो वा (3-4-93), and third person in place of first person, by the dictum सुप्-तिङ्-उपग्रह etc.

ईशे = शक्नोमि = I am able

ईश-ईष्टे = to be able. लट्-ए

तवे = पारयामि = I can.

तू-तवीति, सौत्र-धातु (7-3-95) वृद्धिः (शक्तिः)

तवते = to be able. लट्-ए

तवस् = strength (Nighantu 2-9)

तवानेस्तन् in Persian.

स तुताव नैनं अश्रोतिर् अहंति (Rig 1-4-92)

अवन = तावत् = that far

Sans अदस् = Zend अव ।

रुस्मान् = ख्यायै = कथयेयम् = I would speak.

ख्या + लेट् ए = ख्यायै ।

लेट् is Optative mood लिङ्ग्ये लेट् (3-4-7). ए becomes ऐ by आत् ऐ (3-3-95)

चक्ष्, क्शा, and ख्या all mean to tell, चक्षिडः ख्याञ् (2-4-55)

एषे = अन्वेषणे = अन्वेषणाय = for pursuit

एष = एषते to search एष + अल् = एषः search. तादर्थ्यं चतुर्थी ।

सप्तमी in place of चतुर्थी by the dictum सुप्-लिङ्-उपग्रह etc.

IV टिप्पणी (Remark) :—

The soul is the witness self. Its proper function is to be a witness, i. e. to review the activities of the mind (cf तदा द्रष्टुः स्वरूपे अवस्थानम्—Yoga Sutra 1-3). When the mind becomes perturbed by passions, the soul is clouded, it goes to the background. If the mind is cleansed of passions and becomes serene, the soul emerges, and resumes its function. This is here stated to be the restoration of the soul to its own abode. It is a state of perfect peace and may be attained with the help of conscience, by subduing the passions. श्वेताश्वतर Upanisad (4-6), following Rigveda (I-165-20), describes this blissful state by the simile of two birds.

The Santi Gita points this out very tersely

द्रष्टा इत्यात् पृथक् न्यायात् त्वं पृथक् च विलक्षणः ।

अविवेकात् मनोभूत्वा दग्धो अहम् इति मन्यसे ॥

Santigita 2-37

It is an accepted truth that the 'seer' is different from the 'seen'. The soul is different from the mind. Through

folly, you identify yourself with the mind (and not with the soul) and that is the source of all your misery.

As Jalal says

रु इ दर रु ए खुद आर अय एशक् केश ।
निस्त अय मफतुन तुरा जुज़ ख्वेश ख्वेश ॥

Masnavi 6-1983

Look to your real Self, oh devotee (i. e. to your soul)—
you have not got a greater friend, oh fool.

५ । अषा कत् त्वा दरेसानी,
मनस् चा वोहू वएदेमो ।
गातुस् चा अहुराइ सेविस्ताइ,
सओषेम् मफदाइ ।
अना मांथा मभिस्तेम्,
वाउरोइमइदी खफ्स्त्रा हिम्वा ॥

I अन्यय (Proseorder) :—

अषा कत् त्वां दर्शानि (oh Rectitude, when would I find you)
वसु मनसं, च विदेम (and know Conscience) सेविष्टाय अहुराय मजदायै
गातुं श्रूषं च (and Devotion too, which is the way to Ahura
Mazda, the most venerable) जिह्वया अनेन मन्त्रेण कफ्स्त्रान् महिष्टं
वावरामहे (and by the tongue, with this Evangel, convert
the savages extensively).

II. अनुवाद (Translation) :—

Oh Rectitude, when will I be able to find you, and
to know Conscience, and also Devotion, which is the way
to Ahura Mazda, the most beneficent ; and when with this
Evangel, we shall be able, by our tongue, to reclaim greatly
the perverts.

III टीका (Word-note) :—

विदेमन्=विदेम = we would know.

विद्+लिङ् याम् । A 'न' is added to final म, in analogy
of the Rule शीडो लृट् (7-1-6). Plural in place of singular,
by the dictum सुप्-तिङ्-उपग्रह etc.

गातुम् = पन्थानम् = way.

गा = to go (छान्दस) गा + तु (Unadi 75) = गातु ।

गातुः = पन्थाः (Nighantu 4-1-55) object of विदेमन् ।

अमृतत्वाय गातुम् (Rig 1-72-9)

गातुं कृण्वन् उअसो जनाय (Rigveda)

सेविष्ट=पूज्यतम=the most adorable.

सेव्य + इष्ट = सेविष्ट । final य elides before इष्ट by टे: (6-4-155)

or शिव + इष्ट = शिवेष्ट—कन्यागतम most beneficent

श्रूषम् = भक्ति = Devotion.

श्रू + सन् = श्रुषति । श्रूष + अल् = श्रूषः to be all ears (for service)

It is the same word as शुश्रूषा (Sans) (desire for service)

Reduplication of श्रू is prevented by अत्र लोपो अभ्यासस्य
(7-8-58)

अना = अनेन = by this.

आ in place of तृतोया, by सुपां सु-लृक् etc. । आन् in Persian.

मन्त्रा = मन्त्रेण=by this Evangel.

आ in place of तृतीया, by सु-लुक् etc. (7-1-39)

वावरामहे = वरयेम=would reclaim.

वृ-वरयति—(1) to turn, to convert

(2) to welcome, to reclaim

वृ+यङ्=वायरते। लिङ् महे। ह् of महे becomes घ by the extension of the rule हु-भल्लम्यो etc. (6-4-101)

क्रफल् = तिर्प्यग् = पशुः = अनाप्यः = savage.

क्रफल्=across, slanting. स्तृणाति = goes

क्रफल् = तिर्प्यग्—those who walk across i.e. with their back-bone parallel (and not horizontal) to the earth. i.e. beasts (who do not walk straight like men). Object of वावरामहे। आ in place of द्वितीया, by सुपां सु-लुक् (7-1-39) (vide 34-5) तिरस्-टेङ्गा (Hindi)

हिज्वा=जिह्वा = जिह्वया—by the tongue.

तृतीया elides by सुपां-सु-लुक् etc. जिह्वा becomes हिज्वा by the dictum

वर्णागमः गवेन्द्रादौ सिंहे वर्ण-विपर्प्ययः।

घोदशादौ विकारः स्याद् वर्णनाशः पृषोदरे ॥

letters interchange place, as हिंस becomes सिंह (lion).

IV टिप्पणी (Remark) :—

Rectitude, Conscience and Godliness, are the features that distinguish mankind from the animal-world,—human being, from Nature. A stranger in this world, his true citizenship is in the ethical and ideal sphere, and so let

प्रतिपद

[28-6

him dwell on these features, in order to realise the dignity of man.

Even the hooligans are amenable to the appeal of virtue, and if the demand of Rectitude is often repeated to them, it would ultimately change their heart.

तेषु हिलम अज्ञ तेषु आह्न तेजतर ।

बल् ज सङ् लङ्कर जफर-अज्ञे ज तर ॥

Masnavi 1-3989

The gentle pen is more powerful than the sword.

६ । वोहू गइदी मनड्हा,

दाइदी अषादाओ दरेगायू ।

एरेष्वाइश् तू उख्धाइश् मझ्दा,

जरथुश्त्राइ अओजोंगह्वत् रफेनो ।

अझइव्या चा अहुरा,

या दइबिष्वतो द्रएशाओ तउर्वयामा ॥

I अन्वय (Prose order) :—

बसु मनसा गवि (start along with conscience) अषा-धायं रीधायुवं दाधि (give rectitude holding long life) त्वं ऋष्वैः उक्थैः हे मझ्दा, जरथुश्त्राय ओजस्वत् रफान (by your noble maxims, oh Mazda, do enthuse strongly Zarathushtra) अस्मभ्यं च अहुर (and these too,

○ Ahura) यथा द्विषतः द्वेषाः तूर्वयामः (so that we may smash the opposition of the enemy)

II अनुवाद (Translation) :—

Come, along with Conscience, and give us Rectitude—holding long life. By your noble maxims Mazda, enthuse strongly Zarathushtra, and these others as well, so that we may smash the opposition of the enemy.

III टीका (Word-note) :—

गधि = गहि = गच्छ = start

गम् + लोट् हि = गहि । म elides by अनुदात्त etc. (6-4-37) हि becomes धि by हू-भलभ्यो etc. (6-4-101) (vide 49-1)

दाधि = दाहि = देहि = give

दा + लोट् हि । हि becomes धि by योग-विभाग (extension) of the Rule श्रू-शृणु etc. (6-4-102)

ऋष्व = Noble

ऋष्व = महत् (Nighantu 3-3)

उगध् = उक्थ् = maxim.

वच + थ = उक्थ् (unadi 172)

ओजस्वत् = strongly. (Adverb to रफान)

रफान = प्रीणीहि = hearten

रक् + रप्नाति = to satisfy (छान्दसः)

रक् + लोट् हि = रफान । हि becomes आन by हलः इनः etc. (3-1-83)

अस्मेभ्यः = एभ्यः = these

स्म comes by the Rule सर्वनाम्न etc. (7-1-14). Object of रफान ।

चतुर्थी in the object (in place of द्वितीया) by the dictum सप्त-तिङ्-उपग्रह etc.

तूर्वयामः = चूर्णयामः = we would smash.

तूर्व = तूर्वति = हिंसायाम् ।

धूर्व = धूर्वति = to kill (Nighantu 2-19)

IV टिप्पणी (Remark) :—

Conscience is the first factor of the moral life. Through Conscience, Mazda sustains the aspirant.

A conscientious (virtuous) man can convert the enemy into a friend

हासिल इन आमद कि यारे जम बाश ।

हमचूँ बूतगर अज हजर यारी तराश ॥

Masnavi 2-2150

Hew the figure of a friend, out of stone.

७ । दाइदी अषा ताम् अपीम्,

वड् हेउश् आयसा मनड् हो ।

दाइदी तू आन्मईते,

वीस्तास्पाइ ईषेम् मइन्या चा ।

दाओस् तू मफ्दा क्षया चा,

या वे मांथा स्वेवीमा रादाओ ।

I अन्वय (Prose order) :—

हे अथा ताम् असीं दाधि (Oh Rectitude give that perfection, वसोः मनसः आप्तं (which is the reward of Conscience) हे आरमते त्वं बिष्टारवाय मद्यं च इषं दाधि (Oh Faith, grant to Vistaspa and myself, our wish) हे मम्भ्रा, त्वं दास् क्षय च (Oh Mazda, do give and confirm) ये वै मन्त्राः राधाय श्रवामः (those formulas which we hear, are for attainment).

II अनुवाद (Translation) :—

Oh Rectitude, give us that excellence which is the reward of Conscience. Oh Faith, grant to Vistaspa and to myself, our wish. Oh Mazda, You too, do give and flourish, those Mantras, which we hear, lead to attainment (God-realisation).

III टीका (Word-note) :—

दाधि—दाहि—देहि—give

दा+लोट् हि। हि becomes धि by the extension of श्र-शृणु etc. (6-4-102)

ताम्—प्रसिद्धा—that well-known

असीं—सौष्ठवं—excellence

—अस्—असति—दीप्तौ (सिद्धान्त कौमुदी)

—to shine अस्+ई—असी। (Unadi 446)

अधी—Rectitude (from) ऋत)

असि—Perseverance, from असति आदाने

असी—Perfection, from असति दीप्तौ

अशीस्—Blessing, from आशिष्।

आसिः—प्राप्तिः—wage, reward.

object of दाधि। आ in place of द्वितीया by सुपां सु लृक् etc. (7-1-39) याप्तन in Persian.

दास्—दासि—देहि—give

दा+लेट् सि। लेट् is optative Mood by लिङ्गै लेट् (3-4-7).)

Final इ of सि elides by इतश्च etc (3-4-97).

त्—त्वम्—Thou

क्षय—दृढय—Confirm

क्षि-क्षयति—to be able (Nighantu 2-22)

अन्तर्भावित णिच्। Causative is understood Thus क्षयति—to make able (strong)

श्रवाम—शृणुमः—we hear

श्रु+लेट् मस्—श्रवाम। The final स elides by स उत्तमस्य (3-4-94)

‘आ’ of (श्रवाम is changed to ‘इ’ by the dictum क्षरिति क्षमिति-वमिति Katantra Chanda 4-2)।

म be comes मा by द्वयचो etc (6-3-135).

राधाय=सिद्धये—for success.

राध—राधोति—to accomplish. राध्+अल्—राधः—success.

चतुर्थी by the Vartik कृपि सम्पद्यमाने (to denote result)

IV टिप्पणी (Remark) :—

(i) What we lack is an earnest desire (ईष) for the vision of Mazda. If the desire were very strong in us, it would have found out the means of achievement. (Where there is a will, there is a way). Our primary task is to make the desire strong.

आव कम जु तिष्णगी आवर व दस्त ।
ता बेजुशद आव अज वाला ओ पस्त ॥

Masnavi 3-3212.

When you are really thirsty, Mazda is sure to give you water,

(ii) The Mantra referred to here is होन—H-O-N—as the Gita says

ओम् इत्येकाक्षरं ब्रह्म व्याहरन् माम् अनुस्मरन् ।

8-13

The one syllable Om (Hon), represents Brahma (Mazda).
Its recitation suffices for realisation (राध) of God.

८ । वहिस्तेम् ध्वा वहिस्ता येम् ,
अषा वहिस्ता हम्-ओषेम् ।
अहुरेम् यासा वाउनुस् ,
नरोइ फूषओश्नाइ मइन्या चा ।
यएइन्यस् चा ईत् राओङ्हाओङ्होइ,
वीस्पाइ यवे वङ्हेउश् मनङ्हो ॥

I अन्वय (Prose order) :—

वहिष्ठः अयं (This one [myself], the best), वहिष्ठं त्वां, वहिष्ठया
अषया, सुजोषाम् (would realise you the best, with Rectitude, the
best) वन्वानः अहं नरे पूषोद्गाय मय्यं च असुरं यासे (I, beloved, would

worship Ahura, for hero Frashostra and for myself) येम्यः
च विश्वाय यवाय वसोः मनसः राससि (and for the sake all those, to
whom you assign Conscience for all time).

II अनुवाद (Translation) :—

This one (myself), being at his best (Purity), would
realise You, the best (Deity), with Rectitude, the best
(faculty). I, beloved, would worship Ahura, for manly
Frashoshtra, and for me, as well as for those, to whom You
consign Conscience, for all time.

III टीका (Word-note) :—

त्वा = त्वाम् = you

object of सुजोषाम् ।

येम् = अयं = अयं जनः = this one (myself)

सुजोषेम् = सुजोषाम् = प्रकटयेयम् = I would realise (manifest)

जुष-जुषति-परितर्कने = to examine, to explore जुष् + लेट्
मि = जोषाम् । इ of मि elides by इतश्च etc. (3-4-97). लेट् is
optative by लिङ्यै लेट् (3-4-7).

यासे = I pray, I worship.

यास् = यासते = प्रार्थनायां (छान्दसः) लट्-ए । यद्वा — या = to pray
(Nighantu 3-19) या + लेट् ए । स comes by सिच् etc. (3-1-34)

वन्वस् = प्रीयमाणः = Be-loving

वन-वनोति = to love वन् + कसु = वन्वस् ।

नर = hero

पृषोष्ट्रः = तजामकः कुलपतिः = Frashoshtra, the Patriarch, पृषन् (धावन्.)

उष्ट्रः यस्य स पृथोष्ट्रः । One whose camel runs well. 'अन्' elides by the Rule पृथोदरादीनि (6-3-109), पृथ-पर्यति—to carry across स नः पर्यद् अति दुर्गाणि बिद्वा (Rig 1-91-1) he would carry us over all difficulties.

राससि—ददासि—you assign.

रास—रासति दाने । यस्मा उमास अमृता अरासत (Rig 1-166-3)

विश्वाय—सर्वस्मै—all (adjective to यवाय)

यवे—यवाय—कालाय—for (all) time यवे (ए in place of चतुर्थी) by

सुपां सु लुक् etc (7-1-39)

चतुर्थी व्यप्यर्थे—विश्वं यवं व्याप्य ।

वस मनः—Conscience

object of राससि । object takes षष्ठी विसक्ति by the extension of अधीगर्थ etc (2-3-52).

IV टिप्पणी (Remark) :—

Mazda lies latent in every body. The highest end of of human life is to realise Him—to make Him real (patent). This is to be done by means of Rectitude. The holier a man becomes, the fitter he becomes for the manifestation of Mazda—(i) through him, (to others), as well as (ii) for the vision of Mazda, by him.

[One may easily consider himself to be best, if he is conscious that Mazda is latent in him and he is going to achieve Him. So Man also is called 'best', along with Rectitude and Mazda.

Rectitude is the best resource for attaining Mazda.]

Jalal, the great Cisti, points out the dignity of man as follows.

मनेगर आन कि तू हकिर ई, या जइफ़ ।

बेनेगर अन्दर हेम्मत खूद अय शरिफ़ ॥

Masnavi 3-1438.

Do not regard the fact that thou art low and infirm. Look to thy aspiration (ideal), o noble one. Stick to your ideal, and you will reach your highest end.

६ । अनाइश् वाओ नोइत् अहुरा मझ्दा,

अपेम् चा यानाइश् भरनएमा ।

मनस् चा ह्यत् वहिश्तेम्,

योइ वे योइथेमा दसेमे स्तूताम् ।

यूभेम् जेचिस्ताओइहो,

इषो खूपथेम् चा सवड्हाम् ॥

I अन्वय (Prose order) :—

हे अहुरा मझ्दा अनैः नू इत् यानैः, वः अर्षं च जृणाम (with these lauds Oh Ahura Mazda, we would extol You and Rectitude too) मनस् च यत् वहिष्ठं (and that which is the Best Conscience) ये वै [वयं] स्तूतां दशमे यूयामः (as we flock to the congregation to praise) यूयं यविष्ठाः (you are the most powerful) सवसां क्षयं च ईष (send us the power of love)

II अनुवाद (Translation) :—

With these lauds, oh Ahura Mazda, we would adore You, and (adore) Rectitude too, and the Best (i.e. Social) Conscience, as we flock to the Congregation, to praise. You are the most adorable ; send us the firmness of Love.

III टीका (Word-note) :—

अनैः = by these

नृहत् = नूनं = verily

यानैः = स्तवैः = by lauds

या = to adore (Nighantu 3-4)

या + ल्युट् + यान, prayer, hymn

जृणाम = गृणाम = स्तूयः = we would pray

जृ - जरते = to adore. Declined in कृयादि class. लेट् मः ।

स elides by स उत्तमस्य (3-4-98)

यूथेम = मिलेम = would associate यूथ = group. युथ + किप् = यूथति to group together. A noun changes to verb by the addition of किप् । सर्व प्रातिपदिकेभ्यः किप् वा वक्तव्यः ।

यूथ + लिङ् याम = यूथेम ।

लिङ् expresses desire by आशंसा etc (3-3-13)

दशमः = संघः = Congregation.

दश सन्ति अस्मिन् इति दशमः । दश + म by the exxtension of the Rule य-द्र etc (5-2-108)

स्तूताम् = स्तोतृ = in order to be-laud.

यूक्तम् = यूयम् = You.

ज-य-Vararuci—Prakrita Prakas (2-31)

जविष्टासः = जविष्टाः = बलवत्तमाः

गौरवे बहुवचनम् । जविष्ट (1/3) आस is the Vedic Plural (7-1-50)

जवः = strength = strong. Nouns become adjective by addition of अच् by अर्श etc (5-2-129)

ईष = देहि = give

ईष - ईषति दाने (गणदर्पण) ईष + लोट हि = इष

सवस् = प्रेम = love

सु - सुनोति-बन्धने, योगे to fasten (with love) सु + अस् (Unadi 638) = सवस् । (6/3).

IV टिप्पणी (Remark) :—

Congregational Prayer (दशम) gives the greatest aid in creating the sense of solidarity. It is the best institution for developing Religion. As Jalal, the Apostle of Sufism, points out.

कुवत ए एक, कुवत ए बाकी शवद ।

मा बाकी-रा हर यकी साकी शवद ॥

Masnavi 2-3237

The strength of one becomes the strength of the rest. Each one becomes a cup-bearer to the rest.

Congregational prayer is again referred to in Sukta 43-14 (along with whom, I utter your prayer) and Sukta 46-10 (whom I call to your prayer)

१० । अत् येण् अषाअत् चा वोइस्ता,
 वड्हेउश् चा दाथेङ्ग मनड्हो ।
 एरेध्वेण् मझ्दा अहुरा,
 अएइव्यो पेरेना आपनाइश् कामेम् ।
 अत् वे क्षमइव्या असुना वएदा,
 खरइथ्या वइन्त्या-स्रवाओ ॥

I अन्वय (Prose order) :—

अत् यान् अषायाः वंसाः मनसः च धातं अनुद्धाः (to whomsoever You explain the law of Rectitude and Conscience) ऋत्वं मज्झा अहुरा (speedily, oh Mazda Ahura) एभ्यः कामं पूर्णं आप्नासि (for them You render their wish successful) अत् वः अशून्यं वेद (therefore I know You to be flawless) स्वरत्ना वन्त्य-श्रवाः (and of elegant fame in glory)

II. अनुवाद (Translation) :—

Whom-so You teach the Law of Rectitude and Conscience, to them you speedily make their wishes successful. Thus-so I know you to be Un-deficient, and elegant-famed in glory.

III टीका (Word-note) :—

याः—यान्

Feminine in place of masculine gender, by the dictum सुप्-तिङ्-उपग्रह etc.

अषा-अत् = अषायाः = धर्मस्य—of rectitude

अत् (in place of षट्) by सुपां सु-लुक् etc (7-1-39)

उद्धा = अनुद्धाः = ज्ञापयसि=you explain.

बुध-वोधति, बोधते । लङ् धास् = अनुद्धाः Initial अ is dropped by बहुलं etc (6-4-75) लुङ् is used in the present tense dy छन्दसि etc (3-4-6).

धाथं = विधानं = Law

धा + थ (unadi 167) = धाय. । [धा + क = धात = हित]

ऋत्वं = ऋतुथा = in no time, speedily

ऋत्वं is a निपात (अव्यय) like ऋथक्

पूर्णा = पूर्ण = complete.

आ in place of द्वितीया by सुपां सु-लुक् etc.

आप्नास् = आप्नासि = समाप्नासि = accomplish आप् + लेट् सि । इ of सि elides by इत्थं etc (3-4-97)

दमव्या = युष्मभ्यं = you

object of वेद । चतुर्थी in the object, by कर्मणा etc (1-4-32)

अशून्या = अशून्यं = not defective

शून्य becomes शून्या by सुपांसु-लुक् etc (by addition of डा)

वेदा = वेद = वेदि = I know

वेद becomes वेदा by द्व्यचो etc. (6-3-135) Past tense in place of present, by विदो लटो etc. (3-4-87)

खरतिः = स्वरतिः = प्रभा=lustre.

स्वर्-स्वरति-दीप्तौ (छान्दसः) स्वर + अति (unadi 509) = स्वरति ।

स्वरति = to glorify (Nighantu 3-14) cf स्वरति-सूति etc (Panini 7-2-44)

वन्त्य-श्रवाः = पुण्य-श्रवाः = of elegant fame

(वन्त्य = graceful) from वन् = to love वन् + त्य = वन्त्य । श्रवस् = fame (from श्रु = to hear) वन्त्यः श्रवस् यस्य स वन्त्यः श्रवाः । Bahuvrihi Samasa.

IV टिप्पणी (Remark) :—

A religious man is afraid of the burden of endless desires. But Mazda fulfils the few noble desires that a pious man happens to entertain.

हर शिकार ओ हर केरामाती कि हस्त ।

अज्ञ बराये बन्देगान ए आन शेह अस्त ॥

Masnavi 1-3141

[whatever valuable there is in the world, has been created by Mazda for the benefit of His creatures]

११ । ये आइश् अपेम् निपाओडहे,
मनस् चा वोहू यवए ताइते ।
त्वेम् मझूदा अहुरा,
फो मा सीपा थ्वह्मात् वओचडहे,
मन्येउश् हचा थ्वा एएआओडहो,
याइश् आ अडहूश् पअउरुयो ववत् ।

I अन्वय (Prose order) :—

यथा अनेः अपाम् निपासे (in order that I may thereby uphold Rectitude) बहु मनस् च तावते यवाय (and Conscience for all time)

हे अहुर मझूदा त्वं मां प्रशिष (oh Ahura Mazda, do you teach me) त्वस्मात् वचसः (with Your own words) मन्योः सचा त्वाम् आ अयसे (from the Manyus, I would come up to You) या इश् आ असोः पोर्न्यः अभवत् (as had been the primeness of life)

II अनुवाद (Translation) :—

So that I may thereby uphold Rectitude and Conscience for all time, Oh You Mazda, do teach me with your own words. From (the region of) the Manyus (i. e. from Phenomena) I would come up to you (Noumenon), as it had been, prior to the (creation of) life.

III टीका (Word-note) :—

ये = यथा = so that,

आइस = आभिः = एभिः = by these (words)

निपासे = पालयेयम् = I may uphold

पा-पाति — to protect, Atmanepada. पा + ल्प् ए-पासे । स comes by सिव् बहुलं, लेटि (3-1-34). ल्प् denotes also optative mood (may) लिङ्ग्ये ल्प् (3-4-7).

यवाय = कालाय up to time

व्याप्त्यर्थे चतुर्थी ।

तावते = सर्वस्मै = all

तावत् — so much as there are, all (Adjective to यवाय)

शिषा = शाधि = teach

शास् + लोट हि । शास् becomes शिष by the extension of शास् इद् etc (6-4-34). तुदादि (and not अदादि), final अ becomes आ by द्व्यचो etc (6-3-135).

त्वस्मात्—(from) your own

वचसे—वचसः—from (with) words.

ए in place of पद्ममी, by सुपां सु-लुक् etc

मन्योः—गुणात्—from the play of Gunas ; from Phenomenon.

पद्ममी is induced by the post-position सचा (from)

हचा—सचा—from (अस् in Persian) अपादानार्थकः कर्म प्रवचनीयः ।

A post-position denoting the sense of the ablative
(Nighantu 4-30/2)

ए—आ (upasarga)

आयसे=आगच्छामि—I would come अय—अयते—to go.

आ+अय+लेट्=ए—आयसे । स comes by सिच् etc (3-1-34)

अंदु—असु—life. Sans स=zend अंह । (Vide 30-4, 31-3, 32-13)

पौर्य्यः—पौर्य्यः—पूर्वता—first stage. Masculine in place of neuter
gender by the dictum सुप् तिङ्-उपग्रह etc.

भवत्—अभवत्—had been.

भू+लङ् दू । initial अ stopped by बहुलं etc (6-4-75)

IV टिप्पणी (Remark) :—

Man attains primal peace, when the illusion of the world ceases, and he fixes his eye on the noumenon, in the midst of phenomena.

This Rik speaks of a stage, which is prior to the play of the Manyus (i. e. prior to creation). This status is known as the Brahma aspect of God (which is Transcendent and Impersonal God), while the status after creation, is known as the Iswara aspect (i. e. Immanent and Personal God).

We may speak of the former as the God of Philosophy, (i. e. for conception alone), and of the latter as the God of Religion (i. e. for worship as well).

They are not two entities—two Gods. There is only one entity, looked at from two different points of view—pre-creation and post-creation.

Belief in this entity (Brahma or Iswara) is called in the Gatha, 'Ameretatat.' For it teaches man the value of his own life, and points out to him his highest possibilities. According to all saints, apostles, and prophets, this Faith means permanent (immortal) peace. The human soul is immortal, and so permanent peace is not an impossible ideal.

The Manyus are the Manyus (Forces) of Mazda. They did not come into existence all on a sudden, and out of mere nothing. They issued out of the transcendent status of Mazda, and therefore they belong to Mazda. That this transcendent status is also an aspect of Mazda, is made clear by the words त्वा, एएआओङ्हा—I would go up to You (freed from the clutch of the Manyus).

The atheist may feel inclined to argue that the two natural forces—Positive and Negative (Spenta and Angra)—suffice to explain the process of creation ; how does then the theme of Mazda come in at all. He might argue in the words of Jalal

मुनकिरान गोयेन्द खुद हस्त इन कदिम ।

इन चेरा बन्दीम बर रव इ करिम ॥

There is no scope for Mazda to enter it to the arena.

He forgets that if there were not Ahura Mazda at the back ground, holding together the two forces, their opposite action would neutralise each other, and the result would be a mere zero. There would not have been the universe (and an atheist therein to question the existence of Mazda)

Thus Maharsi Swetaswatara who tried to popularise the philosophy of Maha Ratu Zarathustra, announces that even when the two forces (the force of Light and the force of Darkness) were not in existence, the benign entity of Mazda was still there

यदा तमस् तन् न दिवा न रात्रिः ।

न सन् न चासन् शिव एव केवलः ॥

Swetaswatara Upanisad 4-10

This is the underlying idea of the present Rik of the Gatha.

It is to be noted that this Rik mentions Manyu in the singular number, and does not speak of two Manyus. This is quite right from the ultimate point of view. Manyu means Force : [It is called मन्यु (the mental), for force is not a material object that can be perceived by the eye and the ear ; it is to be perceived by the mind alone. The effect produced by a force may be seen, but not the force itself, whose existence is inferred by the mind]. Mazda is one, and His Energy (force) is one. Only it acts in two different ways, It is called centripetal or centrifugal, according as its field of activity is different.

When it goes away from the centre, it is called centrifugal, and when it returns to the centre, it is called centripetal. The force that takes us away from Mazda is Angra ; the force that takes us back to Mazda is Spenta] The force is incessantly coming out of Mazda, and going back to Him. There are thus cross currents in every plane of existence, and therefore the play of Spenta and Angra Manyus, in every walk of life.

Their correlativeness (inter-dependence) is pointedly stated by Jalal

नअलहा वाङ्मनस्त अय सलीम ।

सरकशी ए फराउन मी दान अज़ कलीम ॥

Masnavi 1-2481

When there is the loyalty of Abraham in one pan of the scale, there springs up the refractoriness of Pharaon in the other pan, to counter-balance it

Such is the way of the world. But when one transcends the worldly force, and enters into the presence of Mazda (by overcoming desires, with the help of Kshathram) peace is re-established, as had been the original state of the soul

चुन बि-रङ्गि रसि के आन दाश्ती ।

सुसा ओ फेराउन दाश्द आश्ती ॥

Masnavi 1-2468

When you attain unto Colourlessness (serenity) that you originally possessed you will have no enemies—Pharaon will make peace with Moses.

द्वितीया

मन्युविवेकः (गुण-भेदः)—Twin Manyus

Suktam—30-1

१ । अत् ता वक्ष्या इषेन्तो या,
ममूदाथा ह्यत् चित् वीदुषे ।
स्तओता चा अहुराइ,
येस्न्या चा वड्हेउश् मनड्हो ।
हुमांज्द्रा अषा ये चा,
या रओचेवीश् दरेसता उर्वाजा ॥

I अन्वय (Prose order) :—

अत् तान् वक्ष्ये ये इष्यन्तः (Now I shall proclaim to those who are assembling here) मज्दाथा यत् चित् विदुष्यं (all that is knowable from Mazda) स्तुता च अहुराय (the hymns of Ahura) वसोः मनसः यस्त्रं च (the duties of conscience) सुमन्त्रा अषा या च (what noble-principled Rectitude is) या खचिभिः वहीं दर्शते (which by its light, reveals beatitude)

द्वितीया

30-1

II अनुवाद (Translation) :—

Now I shall proclaim to those who have assembled here, all that is to be learnt from Mazda, viz the hymns of the Lord, the imperatives of Conscience, and what noble-principled Rectitude is, which by its light, reveals Beatitude.

III टीका (Word-note) :—

ता = तान्

डा (आ) in place of द्वितीया by सुपां सु-लृक् etc (7-1-39)

इष्यन्तः = मिलन्तः = assembling

इष-इष्यति = to go इष + शतृ (1/3) = इष्यत

मज्जातः = from Mazda

मज्जा + तस् = मज्जातः । by पञ्चम्या etc (5-3-7) cf मयथा (33-9)

विदुष्यं = वेद्यं = knowable

विद्-वेत्ति = to know विद् + क्तिष् (unadi 628) = विदिष्य ।

स्तुता = स्तुतम् = praise

object of वक्ष्ये । आ in place of द्वितीया by सुपां सु-लृक् etc स्तु + क + स्तुतम् । क forms a noun (and not participle) by नपुंसके etc (3-3-114)

यस्त्र्या = यस्त्रं = आराधनां = Service. object of वक्ष्ये । या in place of द्वितीया by सुपां सु-लृक् etc यस् = to adore यस् + न = यस्त्रः ।

सु मन्त्रा = right-principled सु (शोभनः) मन्त्रः (निष्ठा) सस्या सा ।

ये = या = which.

या becomes ये by the dictum सुप्-तिङ् उपग्रह etc.

दर्शता = दर्शते = दर्शयति = reveals दृश् + णिच् (causative) + लट् ते ।

णिच् elides by the extension of the Rule णेर_अनिटि (6-4-51)

Penultimate अ of दर्शते elides (दर्शते became दर्शते) by extension of तनि पत्यो : etc (6-4-99)

उर्वाजा = उर्वाजं = वहं = आनन्द = Bliss. object of दर्शते । आ in place of द्वितीया by सुपां सु-लुक् etc (7-1-39)

वहं—वहयति = to shine (गणदर्पण) वहं + अल = वहः । cf उर्वाजिमा (वहिमा) = love (Yas 32-1) Nairiyosang always translates the word as आनन्द ।

IV टिप्पणी (Remark) :—

Maha Ratu Zarathustra proceeds to announce the great truths, that he had learnt from Ahura Mazda. This recalls to us the scene where Maharsi Swetaswatara spoke to the congregation of saints, the highest secrets that he had learnt from God.

तपः प्रभावाद् देव प्रसादाच्च,
ब्रह्म ह श्वेताश्वतरो अथ विद्वान् ।

अत्याश्रमिभ्यः परमं परित्रम्
प्रोवाच सम्यग् ऋषिर्षष्ठि जुष्टम् ॥

Swetaswatara Upanisad 6-21

He was speaking to a people who entertained the ideal of a caste-less caste (अत्याश्रमिभ्यः). The Lord of the white mule (श्वेत अश्वतर) was explaining the gospel of his exalted prototype, the lord of the yellow camel (जरत् उष्ट्र—जरत्=yellow from जर, gold)

२ । स्वओता गेउशाइश् वहिश्ता,
अवएनता सूचा मनड्हा ।
आवरेनाओ वीचिथद्या,
नरेम् नरेम् खख्याइ तनुये ।
परा मभे याओड्हो,
अह्माइ ने सभ्मद्याइ बओदन्तो पइती ॥

I अन्वय (Prose order) :—

गोशैः वहिष्ठं श्रवत (hear the best with ears). शुचा मनसा आ वेनत (see by pure mind) नरं नरं स्वस्य तनवे विचिथं आवृणाय (every man, for his self, choose “the ought”) महतः यासः परा (before the great trial) नः अस्यै शस्त्यै प्रतिबुध्यन्तु (let all wake up to this my counsel).

II अनुवाद (Translation) :—

Hear the best with your ears, and discern by pure mind : Choose “the ought,” man by man (every man), for his own self. Before the great trial (comes), wake up to this my counsel.

III टीका (Word-note) :—

वहिष्ठा = वहिष्ठ = Best

Adjective used as noun. Object of श्रवत । आ in place of द्वितीया by सुपां सु-लुक् etc (7-1-39)

आ वेनत = पश्यत = see

आ + वेन + लोट् त। वेन-वेनति = to see (गणदर्पण)

वी-धीनाति = to see (Nighantu 4-1). cf बीन् in दूरबीन् telescope, in Persian.

शुचा = शुचिना = (by) pure. adjective to मनसा। आ in place of तृतीया by सुपां सु-लृक् etc.

वृणाय = वृणीहि = choose वृ + लोट् हि। हि becomes आय by छन्दसि शायञ् अपि (3-1-84)

विचिथ = उचित = the ought वि + चि + थ (unadi 167). Object of वृणाय। षष्ठी in the object, by the extension of अधीगर्थ etc (2-3-52).

तनुये = तनत्रे = for the self.

तादर्थ्ये चतुर्थी। तनु generally means the body. But it also sometimes means the mind उत स्वया तन्वा संवदे तत् (Rig 7-86-2). Now I would converse with my mind about this.

परा = प्राक् = before.

मजे = महे = महस्य = महतः = (of) great.

adjective to यासः। महत् = great. Final त elides by vedic usage, मह। ए in place of षष्ठी by सुपां सु-लृक् etc cf. महे रणाय चक्षसे (Rig 10-9-1)

यास = यासस्य = आयासस् = of troubles

यस् यस्यति चेष्टायां — to strive. यस् + णिच् — यासयति = to torment (गणदर्पण) vide Panini 1-3-89 न पा etc. यास + क्तिप् = यास् (6/1) = यासः।

शस्त्यै = अनुशासनाय = To counsel

Object of प्रतिबुध्यन्तु। चतुर्थी in the object by कर्मणा etc (1-4-32).

IV टिप्पणी (Remark) :—

The Kena upanishad also sounds the same warning, that if we donot listen to the Counsel of the Prophet, we lose the chance of obtaining permanent peace.

इह चेद् अवेदीद् अथ सत्यम् अस्ति,

नो चेद् इहावेदीत् महतीर् विनष्टिः।

भूतेषु भूतेषु विचित्य धीराः

प्रेत्या अस्माद् लोकाद् अमृता भवन्ति ॥

Kena upanishad 2-5.

Prophets can only instruct. It is for us to follow.

It is better to think over the problem of life in cooler moments, and thus equip oneself for facing the challenge of circumstances.

३। अत् ता मइन्तू पओउरुये,

या येमा खफेना अस्रवातेम्।

मनहि चा वचहि चा प्यओथनोइ,

ही वद्यो अकेम् चा।

आओस् चा हुदाओड्हो एरेप् वीप्याता,

नोइत् दुम्दाओड्हो ॥

I अन्वय (Prose order) :—

अत् तौ पौर्व्यौ मन्यू (Now those two primordial Manyus) यौ यमो स्वफनौ च अश्रूयताम् (which are heard to be co-relative and co-ordinate) मनसि वचसि च्यौत्रे च (in thought, word and deed) तौ बहीयस् अकं च (they two are, the better and the bad) अनयोः सुधाः ऋप् वीष्यति (of them two, the wise chooses the right) नोइत् दुर्वाः (but not the fool) ।

II अनुवाद (Translation) :—

Now (there are) those two primordial Manyus (Gunas, Forces), which are said to be co-relative and co-ordinate, in thought, word and deed,—one is the better one, and the other is the bad. Of these two, the wise choose the right one, but not the fools.

III टीका (Word-note) :—

ता-तौ = these two

आ (डा) in place of औ by सुपां सु-लुक् etc (7-1-39).

मन्यू = गुण = Divine energy, force

मन-मन्यते ज्ञाने, = to know. मन् + युच् (unadi 307) = मन्यु that by which the world is known (created).

यमौ = twins, co-relative.

स्व-फनौ = स्वतत्रौ = independent of each other, co-ordinate फण-
फणति = to go (vide Panini 6-4-125, फणां च etc)

ह्री-सी-तौ = they two

ई in place of द्वितीया by सुपां सु-लुक् ।

बह्यस् = बहीयस् = the better

बहु + ईयसुन = बह्यस् । Final उ of बहु elides by बहोर etc (6-5-158)

सुधासः = सुधियः = sages.

सु + ध्यै + क्रिप् = सुधा = ज्ञानी । अस is the vedic plural आज्
जसेर् असुक् (7-1-50)

वीष्यते = वृणाति = accept, choose इष-इष्यति = to go, to attain.
वि + इष + लट् ते = वीष्यते । Singular in place of plural, by the dictum सुप् तिङ्-उपग्रह etc.

IV टिप्पणी (Remark) :—

According to Indian philosophy there are three Gunas Satwa, Rajas, and Tamas. Bhagavan Zarathustra rejects the Rajas, as redundant, and holds that there are only two Manyus (Gunas)—Spenta and Angra.)

The Manyus have no independent existence. They owe their existence to Mazda. In Yasna 19-9, Mazda refers to them as "my Manyus". Yas 51-7 says that Mazda created the Spenta Manyu (as well as the Angra). Thus those who hold Angra Manyu to be the rival of Mazda and (on that account,) impute Duality of God-head, to Mazda-yasna are entirely mistaken.

On account of their predilection for two Gunas (and not two Gods, as the simpletons state) the Iranians were known as Dualists (द्विता), even at the time of the Rigveda. We find in the Rigveda.

द्विता यद् ईम् क्रीस्तासः अभियव

नमस्यन्तः उपवोचन्त भृगवः । 1-117-7

“Even as the Cistis (mystics) of the Bhṛigu (Iranian) branch, splendid and respectful *Dualists*, greet him (the fire).”

The underlying idea of this Rik is beautifully re-stated, in the celebrated stanza of the Katha upanishad.

अन्यत् श्रेयस् अन्यद् उत्तैव प्रेयस् ,

ते उमै नानार्थे पुरुषं सिनीतः ।

श्रेयस् आददानस्य ताशु भवति

हीयते अर्थाद् य उ प्रेयस् कृणीते ॥

Katha upanishad 2-1

This verse, which emphatically points out the contrast between श्रेयस् (the good) and प्रेयस् (the pleasant) is the very foundation of Ethics. For the whole question of Ethics is, whether one should adopt Hedonism (pursuit of pleasure), or Eudemonism (pursuit of duty) as the end of his life.

४ । अत् चा ह्यत् ता हेम् सइन्यू ,

जसएतेम् पओउर्वीम् ।

दभूदे गएम् चा अज्याइतीम् चा,

यथा चा अङ् हत् अपेमेम् अङ्हेउश् ।

अचिस्तो द्रैग्वताम्,

अत् अपाउने वहिस्तेम् मना ।

I अन्वय (Prose order) :—

अत् च यदा तौ मन्यू पौर्वीं सम् अजसेताम् (Now when these two Manyus first came into contact) गयं च अज्यातिं च दधे (they created motion as well as inertia) यो च असोः अपमं असत् (which became at the ultimate end of life) द्रुस्वताम् अचिष्टं (the worst-mind, for the vicious) अत् अपवने वहिष्ठं मनः (and Best-mind [Conscience] for the virtuous)

II. अनुवाद (Translation) :—

When these two Manyus (Gunas) came into contact, they created motion as well as inertia, which, ultimately in life, came to be the worst mind (malignance) in the vicious, and the best mind (conscience) in the virtuous.

III टीका (Word-note) :—

अयत् = यत् = यदा = when

cf लद् = तद्

ता = तौ

आ (डा) in place of द्वितीया by सुपां सु लृक् etc (7-1-39)

हेम् = सं = con, together

जसेताम् = अजसेताम् = अगच्छेताम् = went जस्-जसति = to go (Nighantu 2-14) जस् + लृट् आताम् । Initial अ is stopped by बहुलं etc (6-4-75)

दज्दे = धत्ते = धिदधे = created

धा + लट् ते । Singular for Dual, by the dictum सुप्-तिङ्-उग्रह

etc. Present tense for past, by वर्तमान समीप्ये etc.
(3-3-117)

गयम् = गति = motion

गा = to go (Nighantu 2-14)

अज्याति = स्थाणुत्वम् = inertia

ज्या-जिनाति = to change (vide Panini ग्रहि-ज्या etc. 6-1-16)

ज्या + क्ति = ज्याति

अहु = असु = life

Sans स = Zend हं ।

अहु is a variant of अहु (28-11, 31-8, 32-13).

अचिस्तं = अकिष्टं = अधिष्ठं = vilest.

च be comes क by the analogy (योग विभाग) of कुहोरुचुः
(7-4-62). चजो कुः (7-3-52)

see also 30-5, 30-6, 32-10, 32-13, 33-4.

द्रोघवतां = पापाशयानां = of the deceitful

द्रोघ = falsehood

द्रोघाय विद् वचस् आनवाय (Rig. 6-62-9)

अपावने = अपावति = in the virtuous

अपावने-(4/1) = अपावने । व becomes उ by इव-युव etc. (6-4-13)

The word is अपावन् and not अपावत् (otherwise the form would have been अपावति). vide Vartika छन्दसि ई-वनिपौ ।

चतुर्थी in place of सप्तमी by the dictum सुप्-तिङ्-उभयह etc.

IV टिप्पणी (Remark) :—

From the point of Philosophy (Ontology) this Rik is of supreme importance. It explains the process of creation, as to how the universe came into existence.

(1) The view put forth by Maha Ratu Zarathustra, is in effect the same as that of Hegel, the greatest philosopher of modern Europe. And it is supplemented by that of Spencer, a leading philosopher of England. Thus a more rational theory may not be found any where else.

Hegel says that on account of the contradiction inherent in the Absolute (in as much as It is both Being and Not Being at the same time—Being, because It is existent, and Not-Being, as It is void of any definite content) there starts the process of Thesis, Anti-thesis, and Synthesis, and the universe is the result of the onward recurrence of these three states. Of them, the forces of Thesis and Anti-thesis are the real forces—Synthesis being only a stage of unstable equilibrium, which breaks up again and again into Thesis and Anti-thesis, on and on. This is why the whole process is called Dialectics i. e. the play of two forces.

Maha Ratu Zarathustra says here the same thing, viz that the universe is the result of the inter-play of two forces—one a positive force called Spenta Manyu, and the other a negative force called Angra Manyu.

Spencer adds, that this movement is a process of evolution, in which higher forms emerge out of lower forms (as the result of integration and differentiation) till the highest stage is reached, in the mind (consciousness) of man. This is exactly what the Gatha says viz "it ultimately turns out to be the Best mind of the pious".

So far as the Gatha asserts the universe to be the result of the inter-play of two forces, its view is upheld by Hegel, and so far as it states this to be a process of evolution, its view is maintained by Spencer.

(2) Turning to oriental philosophy, the Sankhya bases its view on the celebrated lines of the Svetaswatara upanised.

अजाम् एकां लोहित-शुक्ल-कृष्णाम् ।

ब्रह्मी प्रजाः सृजमानां सरूपाः ॥

Svetaswatara upanised 4-5

And explains creation by the three forces of Satwa, Tamas and Rajas.

Now the real forces are Satwa (positive) and Tamas (negative); and Rajas is only an equilibrium of the two—it may not be considered as an independent force. Maha Ratu Zarathustra does not therefore recognize the Rajas as a separate force, though he alludes to it in Sukta 31-14 (हेन्-केरता) and 33-1 (हेम्-यामइते)

Thus the main difference between the Gatha and Sankhya philosophy is whether the Rajas deserves to be considered as an independent force or not. Evidently the view of Atharvan Zarathustra is more economical (cf Occam's principle)

It is to be noted, that though the Svetaswatara speaks of three forces, the Rigveda speaks only of two—the सध्रीची (centripetal) and the विमूची (centrifugal)

स सध्रीचीः स विमूचीर् वसानः ।

आ वरीवर्ति भुवनेषु अन्तः ॥

Rigveda 10-177-3

Weilding the two forces, Sadhrici and Vis'uci, He rotates in the Universe (this is how the Universe is evolved)

Thus the Gatha is more representative of the original Vedic point of view.

It is to be noted, that though the Gita accepts the three Gunas of the Svetaswatara, it does not forget the original two fold division.

द्वौ भुतमर्गौ लोके अस्मिन् दैव दानव एव च ॥

Gita 16-6

Vedanta seems also to support the two fold division and mentions the two forces as (1) विद्या (Spenta) and (2) अविद्या (Angra)

द्वे अक्षरे ब्रह्मपरे त्वनन्ते ।

विद्या-अविद्ये निहिते यत्र गूढे ॥

Svetaswatara 5-1

Thus we see that the Gatha is in a line with the Sankhya and the Vedanta, and its philosophy is unassailable

This Rik is very important from the historical point of view as well. For it exerted tremendous influence on the course of history in Iran, and through it, on the history of the world. It furnished to Sufism a distinct philosophy of creation, and there by enabled Sufism to metamorphose

Islam. Islam gave up its original theory of Generation (creation out of nothing) and adopted the Iranian theory of Transformation (emanation out of Mazda) and thereby tacitly admitted the supremacy of the Gatha.

Broadly speaking, there are three theories of creation viz.

(1) आरम्भवाद (Generation)

i. e. creation out of nothing such as "God said, 'let there be light' and there was light."

(2) परिणाम वाद (Transformation)

i. e. the theory projection or emanation.

According to this theory God transforms Himself into the universe—He is immanent in the universe. He is not only the maker of the universe, but also the material out of which the universe is made. The material does not come from outside of God, for there is nothing which can be outside of Him.

(3) विवर्तवाद (Transposition)

This emphasises that this transformation is not an ordinary transformation, which brings about a change in original substance (as when milk is changed into curd) for God is unchangeable (immutable), but that it is only an apparent transformation (as when one individual appears to have changed into many individuals, in course of a dream).

आरम्भवाद is the only theory that the Semitics know. This is the theory of the *Koran*, the Turat (old Testament) and the Injil (New Testament).

The Aryans evolved परिणामवाद and विवर्तवाद. This is the theory of the Veda and the Upastha. That परिणामवाद is the philosophy of the Gatha is apparent from Yasna 48-9 which says येजी चह्या क्षयया—that you live in and through every body (you are immanent in every object)

आरम्भवाद is very unsatisfactory, for God is infinite and therefore nothing can exist outside of God. The material of the universe also comes out of God (as the cobweb comes out of the spider).

What is more significant, is that if आरम्भवाद is accepted, there would always be a lacuna, a hiatus, between the created and the creator, a gulf that can never be over-bridged. It would then be quite impossible (as Aurovinda has pointed out in his Life Divine) for man to attain at-one-ment with Brahma. Without this kinship with Brahma (i. e. unless it is held that the world is the objective manifestation of Absolute Spirit or God, and that the finite minds are the finite reproductions of the Divine mind) it is impossible to be attuned to Mazda, as Gatha enjoins (त्वावान् मजदा—48-3).

The Iranian mind hungered for at-one-ment with Mazda. Generations after generations of Iranian saints gave up their lives for assailing the आरम्भवाद of the Semitics, and establishing the परिणामवाद of Gatha, till the force acquired full momentum in Mansur, and cried out the famous creed अन अल हक् (the Reality of the Brahma is in me.)

That this is the truth of the matter is admitted even by the Muslim divines. This they say, is the esoteric truth of Islam. Hazrat Muhammad had also taught it, but he taught it only to one person viz. Ali.

Amongst the Arabs, there was only one person fit to receive this great secret ; but the number of Iranians, who were fit for this higher truth was legion. Gatha definitely asks us to see the presence of Mazda everywhere, and there by *put an end to all duality*. (Sukta 48-9). This conviction ran in the blood of the Iranians, as Hafiz beautifully expresses

कशद् नक़्शे अनलहक् वर ज़मीन खुन ।

चु मन्सुर गर कशी वर दारम इमशान ॥

If you spill my blood, it will go on drawing the figure of "An al Haq" on the ground. It is through the doctrine of (creation by) transformation, that the dictum अन अल हक् is connected with Sufism. Otherwise there is no visible connection between (i) अन अल हक् which hears like the monism of Sankara, and (ii) the Sufi doctrine of at-one-ment through love, which is the philosophy of Ramanuja (and which implies the existence of two—the Lover and the Beloved)

It would appear that this Rik and some others (e.g. Sukta 28-11, 43-2, 44-5, 44-17, 51 15 which lay down the fundamentals of Sufi philosophy) served to mitigate the fury of the Arabs, and tamed them to Sufism. It is unfortunate that the implication of these Riks were not pointed out to Dr. Browne. Or else he would not have

made the hasty remark, that sufficient evidence is not forthcoming to prove that Sufism is rooted in the Gatha (Literary History of Persia, vol I, p 419).

५ । अयाओ मनिवाओ वरता,

ये द्रेग्वाओ अचिस्ता वेरेज्यो ।

अपेम् मइन्युश् स्पेनिश्तो,

ये खूओज्दिश्तेग् असेनो वस्ते ।

यएचा क्षनओपेन् अहुरेम्,

हइश्याइश् व्यओथनाइश् फ़ओरेत् मज्दाम् ॥

I अन्वय (Prose order) :—

अनयोः मन्व्योः वरते (of those two Manyus, choose) य द्रव्वान् अचिष्टां वृज्यां (who is vicious, the worst acts) स्पेनिष्ठः अयं मन्व्युः (the most honest [chooses] the right Manyu) यः कूडिष्ठः अस्मानं वस्ते (who wears the hardest stone) ये च सत्यैः च्यौत्नैः अहुरं क्षुपन्ति (they who satisfy Ahura, by truthful deeds) प्रवरेत् मज्दाम् (attain Mazda)

II अनुवाद (Translation) :—

Out of these two Manyus (Gunas), the dishonest man chooses the worst acts, whilst the holiest (man) chooses the righteous Manyu ; who (thus) wears the hardest stone

(shield). Those who satisfy Ahura by truthful deeds, realise Mazda.

III टीका (Word-note) :—

अचिस्ता = अचिस्तं = अकिष्ठं = अविष्टं = lowest

अच + ईष्ट = अविष्ट। घ becomes क by the extension of वावसाने (8-4-56) and क becomes च by analogy of कुहोश् चुः (7-6-62)

आ in place of द्वितीया, by सुपां-सु-लुक् etc. (see—30-4, 30-6, 32-10, 32-13, and 33-4)

वृज्यो = वृज्यां = क्रिया = acts

वृज् = वृजति करणे छान्दसः। वृह्-वृहति = to attempt.

वृह् + वृज्यप् = वृज्य = वृज्य। object of वरते। प्रथमा in the object by सुप्-तिङ्-उपग्रह etc.

अर्ध = धर्ममयं = righteous

adjective to मन्युम्। अपः (Noun) + अच् = अपः (adjective)
Noun changes to adjective by the addition of अच् by अर्धं आदिभ्य अच् (5-2-127)

मन्युस् = मन्युम् = गुणं = Force

object of वरते। प्रथमा in the object (in place of द्वितीया) by the dictum सुप्-तिङ्-उपग्रह etc.

खज्जदिष्टं = कूडिष्टं = crudest, hardest,

कूड् + इष्ट = कूडिष्ट। कूड् (कूर्) = hard कूड्-कूड्यति = to merge, to be heavy.

अशोनो = अशनं = अश्मानं = Stone

अश्मन् drops म (and becomes अशन) by the rule अघो म-न-यां (Vararuci—Prakrita Prakas 3-2)

object of वरते। सु in place of द्वितीया by सुपां-सु-लुक् etc. (7-1-39)

वरते = wears.

वस्-वरते आच्छादने। वस् + लट् ते (अदादि)

क्षुण्वन् = क्षुण्वन्ति = satisfy

क्षु-क्षुण्वति-तेजने। तोषणे च (छान्दसः) क्षु + लेट् अन्ति। स comes by सिव् बहुलं लेटि (3-1-34) इ elides by इतश्च etc (3-4-97) and त elides by संयोगान्तस्य लोपः (8-2-23)

प्रवरेत् = लभेत would attain

वृ-वरति-संभक्तौ = to enjoy. लिङ् यात्।

लिङ् in the present tense, and singular number in place of plural, by the dictum सुप्-तिङ्-उपग्रह etc.

IV टिप्पणी (Remark) :—

The sage chooses the path of the Right (as against that of the Pleasant) and thus takes his stand on solid ground, on eternal verity. These two paths are quite distinct, and Katha upanishad simply reproduces the idea of this Rik, when it says.

श्रेयश् च प्रेयश् च मनुष्यम् एतस्,

तौ सम्मरीत्य विविनक्ति धीरः।

श्रेयस् हि धीरो अभि प्रेयसो वृणीते

प्रेयस् मन्दो योगक्षेमाद् वृणीते ॥

Katha 2-2

६ । अयाओ नोइत् एरेष् वीप्याता दएवाचिना,
 ह्यत् ईश् आ देवओमा ।
 परेस्मेनेङ्ग उपाजसत्,
 ह्यत् वेरेनाता अचिश्तेम् मनो ।
 अत् अएषेमेम् हेन्-द्वारेन्ता,
 या वांनयेन् अहूम् मरेतानो ॥

I अन्वय (Prose order) :—

अनयोः देवाचीनाः नो इत् ऋष् वीप्यन्ति (of these two, the Deva-worshippers do not see aright), यत् ईश् देवयमाः आ प्रष्टुं उपाजसन् (because they proceed to worship deificating) यत् अचिष्टं मनः वर्ते (as they choose the narrowest mind) अतः इष्मं संधुरन्ति (they glide to passions) यः मर्त्यनः असुं व्यस्तान्ति (which deflects the life of the mortals)

II. अनुवाद (Translation) :—

Of them two, the Deva-worshippers do not see aright, as they proceed to worship by way of deification (attribution of divinity to insignificant things). Because they choose the narrowest mentality, they glide to infatuation (foolish passions), which is calculated to deflect the life of the mortals.

III टीका (Word-note) :—

वीप्यते = वीक्षते = see

इष-इष्यति = to go. सर्वे गत्यर्थाः ज्ञानार्थाः प्राप्त्यर्थाः स्युः । to go = to reach (attain) = to understand (see) वी + इष् + लट्
 ते = वीप्यते । singular number in place of plural, by the dictum सुप्-तिङ् उपग्रह etc.

देवाचीना = देवपूजकाः = followers of Deva Yana (Deva-Yasna).

देव + अञ्च + अप् = देवाञ्चः Deva-worshipper. अञ्च — अव्यति — गति-पूजनयोः । अञ्च = to worship.

देवाञ्च + ख = देवाचीनः cf प्र — अञ्च + ख = प्राचीन ।

ईश् = एते = It (these)

देवयमाः = देवी-कुर्वाणाः = deificating.

अदेवं देवं करोति इति देवयति (makes God of an un-god)

देव + णिच् = देवयति — by the dictum “तत् करोति तद् आचष्टे” इति ।

सर्व-प्रातिपदिकेभ्यः णिच् वक्तव्यः (cf मुण्ड etc Panini 3-1-21). Every noun may turn into a verb, by the addition of णिच् । देवय + म (unadi 150)

देवयमः — deva-worshipping.

पृस्-मनस् = प्रष्टुं = पूजयितुं = in order to worship

पृस् — पृच्छति = to worship (Nighantu 3-14)

पृस् + मनस् by the yoga-vibhaga (extension) of the rule तुमर्थे से-सेन् etc (3-4-9). cf तुम् काम-मनसोर् अपि ।

उपाजसत् = उपागच्छत = proceeded

जस-जसति = to go (Nighantu 2-14)

उप + जस् + लङ् दू = उपाजसत् ।

Singular number for plural, by the dictum सुप्तिङ्-
उपग्रह etc.

इष्मं = चित्त-विक्षेपं = passions.

इष् = इच्छति-to wish इष् + मक् (unadi 150)

—इष्मः = greed. इष्मः काम-वसन्तयोः ।

संघ्वरन्ते = अनुसरन्ति = stray over to

ध्व-ध्वरति = कुटिल गतौ (सिद्धान्त कौमुदी) ।

वांनयेन् = व्यलान्ति = भ्रंशयन्ति = deflect.

अस्-अस्यति = to throw. क् यादि-अस्नाति ।

वि + अस् + लेट् अन्ति = व्यालान् । इ elides by इत्श्च the (3-4-97)
and त elides by संयोगान्तस्य लोपः (8-2-23). Plural number,
in place of singular, by the dictum सुप्तिङ्-उपग्रह etc.

मर्तनः = मर्त्यनः = मर्त्यस्य = of man.

मर्त्यः = mortal, man. Its variant is मर्त्यन् (ending in न्)
by the analogy तपस्तु तपसा सह (तप and तपस् are equivalent,
and so मर्त्य and मर्त्यन्) cf मरुदुम् (Persian) लोर अन्तयोर् लोपः ।
final स् and न् often drop.

IV टिप्पणी (Remark) :—

Bhagavan Zarathushtra here lays down the fundamental
principle of his Religion, explaining as to why he differs
from Deva-yasna The Deva-Yasnis pay more attention
to non-essential matters, making a fetish of every minor
rite. They idolise the medium and pay to rituals the
devotion that is due to God.

Those who pay more attention to little things, miss

the great things of life The protest of Bhagavan Zarat-
thushta is echoed in the Mahabharata

प्रणष्टः शाश्वतः धर्मः सदाचारेण मोहितः ।

तेन वैद्यस् तपस्वी वा बलवान् वा विमुह्यते ॥

Santi Parva 268-21

Real religion is killed by too many rites.

[Here is the denunciation of idolisation—of losing sight
of the end, in the blind zeal for the pursuit of the means—
whereas in Yas. 48-10 there is prohibition of image-worship
proper.

Here is the larger problem of Dogmatism vs Rationa-
lism, the necessity of distinguishing between the Essential
and the Non-essential, of the chaff from the corn.

Here we are asked, not to suppose a thing to be what it
is not, not to place such value on a thing as it has not got,
not to consider any ceremonial as indispensable for the wor-
ship of Mazda, i.e. not to make an idol of any ceremonial.
Mazda alone and nothing else is our concern.—विशेषं अन्यं
मन्येजस् स्पस्या दूषणंहा]

cf. Jalal

चन्द बाज़ी इस्क वा नक़्शे सबु ।

बोगज़ार अज़ नक़्शे सबु रव आव जु ॥

Masnavi 2—1021

How long will you go on dallying with the shape of the
jug ? Leave the jug alone ; seek water.

It is not that Deva-Yasna has got no value at all. But “the good is the enemy of the better”, and if we choose the good in preference to the better, we can never reach our highest goal. This is at least stagnation, if not the beginning of the down-ward march. So Jalal advises us not to be satisfied with the good, but to adopt the better procedure.

तु मरा दर खैर ज्ञान मी खानदी ।
ता मरा अज्ञ खैरे इ बेहतर रानदी ॥

Masnavi 2—2792

७ । अहमाइ चा खूषथा जसत्,
ममङ्हा वोहू अपा चा ।
अत् केहर्पेम् उत यूतिश्,
ददात् आर्मइतिश् आन्मा ।
अएषाम् तोइ आ अङ्हुत्,
यथा अयङ्हा आदानाइश् पओउरूयो ॥

I अन्य (Prose order) :—

अस्मै च क्षत्रा जसति (to that [other] one, comes Nonchalance) बहु मनसा अपा च (and Conscience and Rectitude) अत् अनम्या आरमतिः कर्पं उत यूति ददाति unflinching faith confers consolidation and integration) एषां तत् आ असति (such happens to

them) यथा पौर्व्यं अयसा आधानासि as the metal by which He built in the beginning).

II अनुवाद (Translation) :—

To the other one, (he who does not take to Deva Yasna) comes Nonchalance, Conscience and Rectitude, and Unflinching Faith brings about corporation and solidarity. Such happens to them as is (i.e. befits) the metal, with which He (Mazda) had built them in the beginning.

III टीका (Word-note) :—

जसत् = जसति = गच्छति = goes

जस = to go (Nighantu 2-14) जस् + ल् + ति = जसत् । इ of ति elides by इत्थ (3-4-97)

मनसा = मनस् = Mind

According to grammarian Bhaguri, all words ending in consonants may add an आ (in the end)

वष्टि भागुरिर् अल्लोपं अवाप्योर् उपसर्गयोः ।

टापं चापि हलन्तानां यथा वाचा निशा दिशा ॥

कर्पं = संहति = Consolidation.

कृप् = कृत् + कृप् = कल्पयति — निर्माणे, विन्यासे । (गणदर्पण) ।

कृप् + अप् = कल्पः = कर्पः । Corpus in Latin. (vide 51-17)

हर (Zend) = ल (Sanskrit)

उत् = किञ्च = and.

उत "प्रश्न-वितर्कयोः समुच्चये विकल्पे च" इति हेमचन्द्रः । उत signifies
(1) question (2) doubt, (3) and (4) or,

यूति = दृढता = integration.

यु—यौति, युनाति वन्धने (गणदर्पण) = to unite, to fasten.
यु+क्ति=यूति (कृति यूति etc Panini 3-3-97). Object
of ददात् । प्रथमा in the object by the dictum सुप्-तिङ्
उपग्रह etc.

सन्तस्थाने अजरे इत कृति (Rig 10-31-7)

आन्मा - अनेमा = महती = great

अनेमा = noble (Nighantu 3-8)

तोइ = ते = they, that

असत् = असति = भवति = happens. अस्+लेट् ति । इ of ति elides by
इतश्च (3-4-97)

आधानास् = आधानात् = He built. वा - दधाति = to make. Declined
in कयादि class धानाति । आ+धा+लङ् द् = आधानात् । 2nd
person in place of 3rd, by the dict-सुप्-तिङ् उपग्रह etc.

IV टिप्पणी (Remark) :—

The wise man pays attention to essential things—non
chalance, conscience, rectitude, faith, and unity. He
thereby gets rid of affectation and reverts to simplicity,
which is the natural instinct of man.

Rectitude is inborn to man—it is in his build.

परं मन् रोस्तेस्त हम् अजं ज्ञते खीश ।

वर् न चकशानम् दु पर् मन् वा सेरीश ॥

Masnavi 2—3564

My wings have grown out of my very essence. I did
not stick two wings on me by means of glue.

८ । अत् चा यदा अएषां,
कएना जमइती अएनड्हाम ।
अत् मझ्दा तएइव्यो ख्पथूम्,
वोहू मनड्हा वोइ-विदाइती ।
अएइव्यो सस्ते अहुरा,
योइ अपाइ ददेन् जस्तयो दूजेम् ॥

I अन्वय (Prose order) :—

अत् च यदा एषां ऐनसां किनः जमति (and when passion goes out
of these sinners) अत् मज्दाः बहु-मनसा तेभ्यः क्षयं बुबुध्यति (then
Mazda, through Conscience, inspires in them Non-chalance)
एभ्यः अहुरः शास्ति (Ahura instructs them) यः अवायै हस्तायोः इजं
ददाति (who gives the devil up unto Rectitude, in the hands).

II अनुवाद (Translation) :—

And when frenzy goes out of the these sinners, then
Mazda, with the help of conscience, inspires in them non-
chalance. Ahura (Himself) instructs them, who give the
Evil up unto the hands of Rectitude.

III टीका (Word-note) :—

क्रिन — खिनः = रिपुः = Passion, rage

खै—खायति-खेदने to distract

खै + न (Unadi 289) = खिनः । कीनाहू in Persian.

जमति = निर्गच्छति=goes out

जम = जमति = to go (Nighantu 2-14)

जम + णिच् (स्वार्थे) = जमयति = to go.

ऐनसां = आ एनसाम् = एनसां = पापिनां = of the sinners एनस = sin. एनस +
अच् = एनस = sinner by अशं आदि (5-2-127) कलुषं वृजिने एनः
इत्यमरः ।

वोबुध्यति = उद्बोधति = inspires बुध-बुध्यति = to understand [अन्त-
भावित (implied) णिच्] = to explain. declined in जुहोत्यादि
class.

जस्तयोः = हस्तद्वये = in the two hands.

IV टिप्पणी (Remark) :—

The sinner however is not lost for ever. As soon as he gets rid of his passion, he develops conscience and non-chalance, and thus opens himself up to the influence of Mazda and is saved.

This hope is echoed in the Mahabharata.

स्तनो वा यदि वा पापः यदि वा पापकृतः तमः ।

यष्टुं इच्छन्ति यज्ञं यः साधुमेव वदन्ति तम् ॥

Santi Prava 59-55

Vide also Gita (9-31)—क्षिप्रं भवति धर्मात्मा ।

Jalal points out how to escape this rage by means of one's calmness of spirit.

गुफत् अज्जीन खेश्मे खोदा चे बुद् अमान ।

गुफत् तर्के खेश्मे खीश अन्दर जमान ॥

Masnavi 4—115

६ । अत् चा तोड् वएम् ख्यामा,
योड् ईम् फूपेम् केरेनाउन् अहूम् ।
मज् दाओस्चा अहुराओड् हो,
आ मोयस्त्रा वरना अषा चा ।
ह्यत् हथ्रा मनाओ ववत्,
यथ्रा चिस्तिश् अड् हत् मएथा ॥

I अन्वय (Prose order) :—

अत् च वयं ते स्याम (Now we would be they) ये अहु' पर्ष-कृण्वन्तः
(who going to renovate their life) मज्दास् व अहुरासः (O
Ahura Mazda) आ मैत्री अषां च वृणन्ति (choose Fraternity and
Rectitude) यत् मनः अत्र भवति (for the mind turns that way)
यत्र मेथायाः चिस्तिः असति (where is the glimpse of the goal)

II. अनुवाद (Translation) :—

O Ahura Mazda, may we be they, who, going to reno-

vate their life, choose ¹⁶ Fraternity and Rectitude. For the mind turns towards the glimpse of the goal.

III टीका (Word-note) :—

तोइ-ते=they

पर्ष-कृण्वन्-अभिषिञ्चन्=Baptising ; renovating.

पृष-पर्षति-सेचने । to sprinkle, to baptise. पर्ष is compounded with the participle कृण्वन् by साक्षात् etc (1-4-74).

म् is retained as in उष्ण-कृत्वा । कृ-कृणोति+शतृ=कृण्वन् ।

मोयस्त्रा-मैत्रा-मैत्रं=Fraternity तत् (Sanskrit)-स्त (zend)
मिद्-मेदते=to love मिद्+त्र (unadi 608)-मिद्-त्र=मिस्त्र ।
object of वृणै । आ in place of द्वितीया by सुपां सु-लुक् etc
(7-1-39)

वरणा=वृणै=वरयेम

Singular in place of plural, by the dictum सुप्-तिङ्-उपग्रह
etc.

हश्चा-स-त्र-तत्र=there. Sans-स=zend ह । त्र become त्रा by
निपातस्य च (6-3-136)

चिदितः=ज्ञानं=knowledge. चित्-चेतति=to know. चित्+क्ति
=चित्तिः [It is different from चिस्ति which means secret
science, or mysticism, that comes from the root चिस्= to
inspire] (vide 44-10)

Sans तत्=zend स्त (स्त)

मेधा=पुरुषार्थ=end of life.

मिथ-मेयते संगमे, ग्रहणे च । मिथ+अप्+मेथ । आप्, मेथा । where
one meets with his wish, objective, goal. षष्ठी elides by
सुपां सु-लुक् etc.

न मेयते त तस्यथुः सुमेके (Rig 1-113-3)

They do not reach the end (goal) and yet do not stop.

IV टिप्पणी (Remark) :—

Rectitude and Fraternity are the outward signs of a renovated life. Renovation is called दीक्षा in Tantra literature.

पर्ष is sprinkling of water or baptism.

Initiation into spiritual life is second birth or Navajote.
It raises one above the material world.

चुँ दोव्वमवार आदमीजादह वेजाद्
पाए खुद वर फकै इलउतहा नेहाद् ॥

Masnavi 3-3576

When a man is *born twice*, he plants his foot upon the head of all causes (i. e. laws of nature).

१० । अदा जी अवा द्वूजो,
अवो ववइति स्केन्दो स्पयग्रह्या ।
अत् असिस्ता यओजन्ते,
आ हुपितोइश् वडहेउश् मनडहो ।
मभूदाओ अपख्या चा,
योइ जजंन्ती वडहाउ सवही ।

I अन्वय (Prose order) :—

अदा हि अपतूजः स्कयध्रस्य स्कन्दः भवति (then forthwith happens the collapse of the inflation of the accursed Devil) अतः अविष्टाः वसोः मनसः सुषितेः गुज्यन्ते (and the purest ones are fastened to the tendrils of Conscience) मज्झायाः अपस्य च वसौ ये जहन्ति (they who strive for the good prizes of Mazda and Rectitude)

II अनुवाद (Translation) :—

Then forthwith happens the collapse of the inflation of the accursed Devil, and the purest ones are fastened to the cord of Conscience, (they) who strive for the good prizes of Mazda and Rectitude.

III टीका (Word-note) :—

अदा = तर्हि = presently

अदस् + दा (vide Panini 5-3-20)

जी = ही = also.

final इ becomes ई by निपातस्य च (6-3-136)

स्कन्दः = विनाशः = collapse

स्कन्द—स्कन्दति—गतिशोषणयोः = to perish

स्कयन्त्र = स्क्रीति = inflation

स्काय—स्कायते वृद्धौ । स्काय + अत्रन् (unadi 392)

असिष्ट = पुण्यतम = purest.

अपावान् + इष्ट = अविष्ट । वत् elides by विन्-मतोर् लुक् (5-3-6).

final आ of अपा elides by टेः (6-4-153)

सुषिति = तन्तु = tendril, string.

सि—सिनोति—बन्धने । सु + सि + क्ति = सुषिति । षष्ठी in instrumental case, (in place of तृतीया) by the implication of the rule पूर्ण गुण etc (2-2-11) cf नाग्निसु तृप्यति काष्णानाम् ।

जजन्ति = यत्नन्ते = try.

हा—जिहीते = to go. हा + यञ् = जहति proceed, attempt

वसौ = शुभे = (for) good

adjective to श्रवसि ।

श्रवसि = धने = (for) prize श्रवस = wealth (Nighantu 2-10) तादर्थ्यं चतुर्थी । सप्तमी in place of चतुर्थी, by the dictum सुप्-तिङ-उपग्रह etc.

IV टिप्पणी (Remark) :—

(i) In his heart of hearts, man detests falsehood and loves truth. Thus Evil cannot hold him in bondage for ever. This relieving feature is the seed of the collapse of the Devil. Such collapse is bound to ensue, since moral order or As'a, is the truth of the very structure of the universe. Even malice is rooted in love.

तर्कं लेज्जदह अज्ज हसद गीरम के बुद ।

आन हसद अज्ज इरक खीज्जद नेह अज्ज जहुद ॥

Masnavi 2-2642

(ii) Zunnar (kushti) is the outward emblem of “the cord of conscience”

Jalal wishes to put on this cord.

वा नुमा सर्री ज्ञ असरात ब मा ।
ता वेवुरीम अज्ञ मयान ज्ञोन्नारहा ॥

Masnavi 2-3801

Please explain the secret of this miracle, so that I would put the sacred cord on my wrist [The verb here is *bordan* = to carry, and not *buridan* = to cut, as some fanatics would have it. For the saint referred to, is a lonely *cisti darves*

These translator ignore the rules of interpretation laid down by Jalal himself

सुर्ष ओ माही दानद आन इहामरा ।
के सेतुदम मुजमल इन खुशनामरा ॥

Masnavi 3-2117

Even the bird and the fish can see through the irony, and understand that my hidden purpose is to praise only the reverced one (the holy prophet of Iran).

पस ज्ञ नकशे लफजहाजहा ए भसनवी ।
सुरती ज्ञाल अस्त ओ हादी मानवी ॥

6-655.

The words of Masnavi lead the profound and mislead the superficial]

Hafiz also hides the Zunnar under his cloak

हाफिज इन खेकें परमीनेह बेबीनी फरदा ।
के चे ज्ञुन्नार ज्ञ जीरश वजफा बुकशायन्द ॥

Hafiz (188)

Even if the Zunnar is figuratively, and not actually worn, that shows which way the wind blows.

११ । ह्यत् ता उर्वाता सपथा,
या मझ्दाओ ददात् मण्याओड्हो ।
खीती चा एनेइति,
ह्यत् चा दरेगेम् द्रेग्वोदेव्यो रपो ।
सव चा अपवव्यो,
अत् अइपी ताइश् अंड्हइती उश्ता ॥

I अन्वय (Prose order) :—

हे मण्यासः (o ye mortals) यत् तौ उर्वातौ शपतः (what those two selves inculcate) यौ मझ्दाः अदधात् (which Mazda imparted) स्त्रिति च अनिति च (right course and wrong course) यत् च द्रुग्-वद्भ्यः दुर्गं रसति (which brings misery to the dishonest) सवं च अपवद्भ्यः (and happiness to the honest) अत् तै अपि उष्टं असति (even by that, welfare happens)

II अनुवाद (Translation) :—

These two Selves (the Lower and the Higher Self) that Mazda assigned, Ye mortals, stimulate Right and Wrong (respectively), which awards misery to the dishonest, and happiness to the honest, yet by all these welfare

(ultimately) comes to happen. [Even the evil operates for the ultimate good]

III टीका (Word-note) :—

यत् = यत् = that

cf त्यद् = तद्

उर्वातौ = उर्वाणौ = two selves.

उरु अनिति (श्वसिति) इति उर्वन् = आत्मन् ।

रवान in Persian.

The n of उर्वन् changes to त by analogy (योगविभाग) of the rule अर्वाणस्त्र etc (6-4-127)

उर्वत् is a variant of उर्वन् (vide 31-1, 50-7)

It is different from उर्वाति = व्रत = vow (Vide 34-8, 44-10)

स्विति = सुपथः = right course.

इ-एति = to go सु + इ + क्ति = स्विति

अनिति = कुपथः = wrong course

इ-एति = to go. न + इ + क्ति = अनिति ।

दुर्ग = दूर्गति = misery

object of रसतः ।

रसा = रसतः = आकर्षतः = they two attract.

रस-रसति = to welcome (Nighanu 3-14)

रस + लट् तस् । तस् elides by the extension of the rule मन्त्र

घस ह्रस्व etc (2-2-80)

सुख = सुखं = happiness

सु-सवति = प्रसवैर्देवर्ग्ययोः । to flourish.

सु + अप् = सव । object of रसतः । द्वितीया elides by सुपां सु-लुक् etc (7-1-39)

असति = भवति = happens.

अस् + ल्येत् ति । अ is added to अस् by ल्येत् अद्भाटौ (3-4-96).

IV टिप्पणी (Remark) :—

Evil is not wholly evil. In tackling it, the soul acquires moral strength, i.e. competence for nearness to God This is the relieving feature of sin.

This Rik gives the reason why Mazda has been said to be good (spenta), in spite of there being evil in the world.

Jalal, the spiritual successor of Ardaviraf and Mare spand states the reason for the existence of Evil.

गुफत् इवलिस गुसाय इन अक्दह्रा ।

मन महकम कल्वरा ओ नक्दुरा ॥

Masnavi 2-2672

Iblis said to him “unravel this knot (and apprehend the matter) : I am the touch-stone, for the false coin and the true.”

तृतीया

अगुस्ता-वाक् (Unheard words)

Suktam—31-1

१ । ता वे उर्वता मरेन्तो,
अगुस्ता वचाओ सेंगूहामही ।
अएइव्यो योइ उर्वताइश् द्रुजो,
अपह्या गएथाओ वीमेरेन्चइते ।
अत् चीत् अएइव्यो वहिस्ता,
योइ जरज्जाओ अउहेन् मज्जाइ ॥

I अन्वय (Prose order) :—

तद् वः उर्वता स्मरन्तु (do ye recollect with your mind) अगुस्तानि
वचांसि शसामहि (I shall proclaim unheard message) एभ्यः ये
द्रुजः उर्वतैः (for them, who out of fiendish mentality) अपस्य
गयथान् विमृञ्चते (devastate the regions of Rectitude) अत् चिद्
एभ्यः वहिष्ठं (and also best for those) ये मज्जायै हृद्वाः असन्ति
(who are heart-devoted to Mazda)

तृतीया

[31-1

II अनुवाद (Translation) :—

Recollect with your mind ; I shall proclaim a message
that has not been heard before. It is the best for those,
who on account of fiendish mentality, devastate the regions
of Rectitude, as well as the best for those, who are devoted
to Mazda.

III टीका (Word-note) :—

ता = तद् = that.

तद् becomes ता by addition of डा by सुपां सु-लुक् (7-1-9).

वः = यूयम् = You.

द्वितीया in place of प्रथमा by the dictum सुप्-तिङ् उपग्रह etc.

उर्वता = उर्वणा = आत्मना = मनसा = by mind.

“आत्मा यन्नो ऋतिर् बुद्धिः स्वभावः ब्रह्म वर्षम् च” इत्यमरः । Atman
(urvan) may mean mind also.

न of उर्वन् changes to त, by analogy with अर्वणस् व्र etc
(6-4-157) (vide 30-11, 50 7)

स्मरन्तु = स्मरत = Remember.

Third person in place of second, by the dictum सुप्-तिङ्-
उपग्रह etc.

अगुस्ता = अश्रुता = unheard before.

गूश्-गूशति = to hear (छान्दस) cf खर्-गोश (Persian) = hare,
(with long ears). गूश् + क् = गूस्त । adjective to वचां ।

वचा = कथा = message.

वच + अल् = वच । स्त्रियाम् आप् । object of शसामहि ।

शसामसि = शंसामसि = कथयामः - I would tell.

शस्+लट् मस्। मसि is the Vedic equivalent of मस् by इदन्तो-
मसिः (7-1-46)

उवांतेः = व्रतैः = by the creed, instigation.

हेतौ तृतीया । हेतौ—(2-3-23) (vide 34-8, 44-10)

गयथ = विषय = region.

गा—जगाति—to spread (Nighantu -14) गा+अथ (unadi
400)=गयथ । स्त्रियां आप । object of विमृशते ।

विमृशते = विनाशयति = devastate.

मृचि -विनाशे छान्दसः । न comes by इदितो मुम् etc (7-1-58).
Singular in place of plural, by सुप्-तिङ् उभग्रह etc. मा
नो मृचा रिपूनां (Rig 8-67-4) मर्चयति द्वयेन (Rig 1-147-4)

जरज्-दाः = हृद्-धाः = दत्त हृदयः = heart-given.

असन् = असन्ति = भवन्ति = are

अस्+लेट् अन्ति । अ comes after अस् by लेट् etc (3-4-94).
इ of अन्ति elides by इत्थ etc. (3-4 97) त of अन्ति elides
by संयोगान्तस्य (8-2-23).

IV टिप्पणी (Remark) :—

With similar words Srikrishna proceeds to reveal the
highest truths.

परं भूयः प्रवक्ष्यामि ज्ञानानाम् ज्ञानम् ज्ञानम् उत्तमम् ।

यज् ज्ञात्वा मुनयः सर्वे परां सिद्धिम् इतो गताः ॥

Gita 14-1

२ । येजि आइश् नोइत् उवांते,
अद्वाओ अइवी देरेस्ता वख्याओ ।
अत् वाओ वीस्पेगू आयोइ,
यथा रत्स् अहुरो वएदा ।
मज्झाओ अयाओ आंस्याओ,
या अपात् हचा ज्वामही ॥

I अन्वय (Prose order) :—

यद् हि अजैः उवाणि अश्वान् अभिददं नू इत् वख्येय (in order that
thereby we may know firmly the way of the soul) अत् वः
विद्वाः आये (we all flock to you) यथा रतुं अहुरो विदे (as to a
Prophet, O Ahura, in order to know) मज्झाः अयाः आख्यास्
(O Mazda tell that) यथा अपात् सचा जीवामहि (so that we
may live in Rectitude).

II अनुवाद (Translation) :—

In order that thereby we may know firmly the “way
of the Soul”, we flock to you, Ahura, as to a preceptor, to
learn. Mazda, tell us how we may live in Rectitude.

III टीका (Word-note) :—

ये हि = यद् हि = so that.

यद् becomes ये, by सुपां-सुलृक् etc (7-1-39) and हि becomes

ही, by निपातस्यच (६-3-136) Sans ह = Zend ज (vide कुहोश्चु :- 7-4-62)

आ इम् = एभिः = by these.

भिः = एः by Panini 7-1-9 (अतो भिमृ ऐस्)

नो इत् = नू इत् = verily

उर्वणे = आत्मने = for the soul

स्वान् = in Persian. तार्थ्यं चतुर्थी ।

अद्वा = अश्वा = पन्था = way.

object of वख्येय । अश्व is a variant of अश्वन् by the dictum धनुषा च धनुं विदुः ।

अश्व + क्रियाम् आप् । (2/3) (vide 34-13, 44-3)

देरेस्ता = दृढा = दृढं = firmly

दृह् + क्त = दृह् + क्त = दृह् = दस्त । sans क्त = Zend स्त । Adverb to वख्येय । भेदके द्वितीया । आ in place of द्वितीया, by सुपां-सुलुक् etc (vide 50-5)

वख्येय = गच्छेम = जानीयाम

वख्—वखति, वखते गतौ । अत्र दिवादिः वख्यते । लिङ्—ईमहि ।

Singular number, in place of plural by सुप्-तिङ्-उपग्रह etc

वः = युष्मान् = You

object of आये । गौरवे बहुवचनम् ।

विद्वाः = विदवे = सर्वे

adjective to वयं understood

Sans इव = Zend स्य ।

आयै = आयामः = we come

या—याति to go. अत्र आत्मनेपदं ।

आ + या + लट् ए = आयै । Singular number, in place of plural by सुप्-तिङ्-उपग्रह etc.

विदे = वेदितुं = to know.

ए in place of तुम् by the extension of दृशे etc. (3-4-1).

अयाः = एताः = these

object of आख्यास् ।

अया = ऐना (Nighantu 3-29)

अया ते अग्ने समिधा विधेम (Rig 4-1-15)

आंस्यास् = आस्यास् = आख्यास = आख्यासि = Tell

आ+ख्या+लेट् सि । इ of सि elides by इत्थ (3-4-97). लेट् expresses imperative mood by लिङ्थे (3-4-7) नूम् come by वक्रादिषु (Vararuci 4-15) vide चक्षिङः ख्याच् (Panini 2-4-54) ख्स्याति = ख्स्याति = (i) स्याति (ii) ख्याति ।

या = येन = that thereby

(जा) आ in place of तृतीया, by सुपां सुलुक्

अपात् = धर्मात् = (by) rectitude

The कर्म = प्रवचनीय (post-position)

सचा governs पञ्चमी by the analogy of the rule अपपरी वर्जने (1-4-88)

सचा = by.

ज्वामहि = जीवामसि = जीवामः = we may live

मसि in the Vedic variant of मस् by इदन्तो मसि (7-1-46) ।

ई of जीव elides by analogy of तनि पत्योर छन्दसि (6-4-99)

IV टिप्पणी (Remark) :—

Mazda is the only preceptor ; for all our worldly preceptors get their inspiration from Him. If He did not, out of kindness, disclose Himself to man, none could have reasoned up to Him.

यच् श्रेयस् स्यात् निश्चितं ब्रूहि तन् मे ।
शिष्यस् ते अहं शाधि मां त्वाम् प्रपञ्चम् ॥

Gita 2-7

३ । यां दाओ मङ्ग्यु आत्रा चा,
अषा चा चोइश् रानोइव्यो क्षुतेम् ।
ह्यत् उर्वतेम् चज्दोह्देव्यो,
तत् ने मङ्गदा वीद्वनोइ वओचा ।
हिज्जा ध्वह्या आओडूहो,
या ज्वन्तो वीस्पेण् वाउरुया ॥

I अन्य (Prose order) :—

यं मङ्ग्यु अत्रि च दासि (that spirit and that light which you give) अषां च (and [that] Rectitude) राणिभ्यः [यत्] क्षुतम् चेषसि (and to the heros, the beatitude, that you impart) चष्टन्-वदूयो यत् उर्वतेम् (and that vow [that you impart] to the sagacious) हे मज्झा, विद्वने [मङ्ग] तत् वच (O Mazda, tell that to this learner) त्वस्य जिह्वां आयासे (I have come to thy tongue) या विद्वं ज्वन्तु वावरये (so that I might adopt universal life)

II अनुवाद (Translation) :—

The mentality and the light that you confer on Thy votaries, the bliss that you inspire in them, the task that

you impose on the sages, tell me about that. I am desirous to learn. I have come to Thy tongue (for thy words) in order that I might achieve universal life.

दास् = दासि = ददासि = you give.

दा + लेट् सि । इ of सि elides by इत्थश्च etc (3-4-97)

मङ्ग्यु = मङ्ग्यु = spirit.

object of दास् । In place of तृतीया, final उ becomes long by सुपां-सु-लृक् etc. (7-1-39)

आत्रा = अत्रि = light

आ (डा) in place of तृतीया by सुपां-सु-लृक् etc.

चिष् = चिषसि = प्रेरयसि

चिष् = चेषति प्रेरणे (छान्दसः)

चिष् + लट् सि । सि elides by analogy of मन्त्रे वस-ह्वर etc. (2-4-80) (vide 44-16, 46-18)

राणिभ्यः = साधकेभ्यः = to the votaries.

dative of चिषामि

रण — रणति = to struggle

[vide 31-19, 47-6]

क्षुतम् = आनन्द = bliss.

क्षु + क्षौति — to sharpen. हर्षे छान्दस (to delight) क्षु + क = क्षुत । क forms noun by नपुंसके etc (3-3-114) object of चेषसि ।

उर्वतेम् = व्रतम् = vow.

object of चेषसि ।

चष्टन् = वदूभ्याः = विचक्षणेभ्यः = to the circumspect.

चक्ष् — चश् — चष्टे = to see

चक्ष् + क्निप् (Unadi 563) = चक्षन् = sight [ट comes by Unadi 566]

चक्षन्-वद्भ्यः = चक्षन् + वतुप् = चक्षन्-वत् = Sight-ful. circumspect

विद्वन्ने = विदुषे = to a learner

विद् + वनिप् = विद्वन् (Unadi 562)

आयासे = आगच्छामि = I come

आ + या + लेट् ए । स comes by सिक्वहूलं etc (3-1-34) ।

Sans स = Zend 'ह' ।

ज्वन्तु = ज्वन्तु' = जन्तु' = life

Object of वावरये । In place of द्वितीया the final उ becomes long by सुपां-सु-लुक् etc.

वीर्ये = विद्वं = सार्वजनीनं = universal ; adjective to ज्वन्तु' ।

वावरये = वरयाणि = I would choose

वृ + वरति = वरणे = to select

वृ + यङ् = वावरते । लेट्-ए

IV टिप्पणी (Remark) :—

The catholic life that Maha Ratu Zarathushtra recommends, is made explicit in the Isa Upanisad.

यस् तु सर्वाणि भूतानि आत्मन्येवानुपश्यति ।

सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥

Isa—6

When one sees every body in his own self, and sees his own self in every body, that is universal life.

Jalal extols universal life as simply divine.

मर्द ओ ज्ञन चून यक शवद आन यक तू-इ ।

चून कि यकहा महु शद्द आन यक तू-इ ॥

Masnavi 1-1786

When man and woman lose their difference (by rising above all sexual impulse) there Thou art. When one has cast off his selfish desires and adopted universal life, there Thou art.

४ । यदा अपेम् जेवीम् अङ्हेन्,

मज्दाओस्चा अहुराओङ्हो ।

अपि चा आर्मइती,

वहिस्ता इपसा मनङ्हा ।

मइन्यो स्वर्ध्मे अओजोव्हत् ।

येह्या वेरेदा वनएमा द्रुजेम् ॥

I अन्वय (Prose order) :—

यद् आ अपम् जीव्यं असन् (So that rectitude may be my pursuit) हे अहुरासः मज्दा (O Ahura Mazda) असि च आरमतिं वहिष्ठया मनसा इपसे (I desire noble faith through best conscience) मभ्यः ओजस्वत् क्षप्रं च (and for me firm nonchalance) यस्य वरतः द्रुजं वनुयाम (with whose favour I may liquidate evil)

II अनुवाद (Translation) :—

In order that Rectitude may be my resource, O Ye

Ahura Mazda, I wish for holy faith, through best conscience : I wish for me also firm nonchalance, with whose help I would expunge the evil.

III टीका (Word-note) :—

यद् आ = यथा = so that.

अपं = धर्म = rectitude.

the word is used in all the three genders — अपः, अपी, अपं । nominative to असन् ।

जीव्यं = उपजीव्यं = resort.

case in apposition with अपम् ।

असन् = भवेत् = may be.

अस् + लेट् अन्ति । इ of अन्ति elides by इत्थं etc. (3-4-97) and त by संयोगान्तस्य etc. (8-2-23) लेट् is optative लिङर्थे लेट् (3-4-7) Plural number in place of singular by सुप्-तिङ् उपग्रह etc.

मज्जाः = मज्जा = हे मज्जा = O Mazda.

vocative case गौरवे बहुवचनं honorific plural.

असुरासः = असुराः = हे असुर

अस is the Vedic plural by आज् जसेर् असुक् (7-1-50)

अपि = पूया = holy.

adjective to आरमति । द्वितीया elides by सुपां सु-लृक् etc.

चा = च = and.

च becomes चा by निपातस्य च (6-3-36)

आरमति = श्रद्धा = Faith.

आर = उरी (Panini 1-4-61) = Yes, आरी in Persian.

आर + मति = आरमति = Yes-mindedness ; object of इप्से । In place of द्वितीया, final इ of मति becomes long by सुपां सु-लृक् etc.

त्याद् अस्मे आरमतिर् वसुयुः (Rig 7-34-21)

इप्से = इष्टामि = I wish.

इष = to wish. इष + लेट् ए । स comes by सिच् बहुलं लेटि (3-1-34)

वनुयाम = हन्याम = abolish.

वनुयति (वनुष्यति) = to kill (Ninghantu 4-2-8)

वीरैर् वीरान् वनुयामा त्वोता (Rig 1-73-9)

IV टिप्पणी (Remark) :—

आरमति (Faith = श्रद्धा) is the foundation of higher life.

श्रद्धालक्षणम् इत्येव धर्मं धीराः प्रचक्षते ।

इत्येवं देवयानाः वः पन्थानः परिकीर्तिताः ॥

Aswamedha Parva 35-344

Sages hold Faith to be the mark of spiritual life.

५ । तत् मोइ विचिद्याइ वओचा,

हत् मोइ अपा दाता वह्यो ।

वीदुये वोहु मनङ्हा,

मेन् चा दइद्याइ येह्या मा एरेपिश् ।

ता चीत् मज्जा अहुरा,

या नोइत् वा अङ्हुत् अङ्हुइती वा ॥

I अन्वय (Prose order) :—

तत् मे विचित्यै वच (So tell for my knowledge) यथा अथा मे
वहीयस् दाता (how Rectitude would award me the better).
वसु-मनसा विदे (I would know through conscience) मन्-दध्यै च यत्र
मे आर्षिः (and meditate which-way is my welfare) ता चित् मज्झा
अहुरा (that too O Ahura Mazda) या नू इत् असत् असति वा (which
verily has been or will be).

II. अनुवाद (Translation) :—

Tell me, your disciple, as to how Rectitude can avail me
the better. I would know through Conscience, and me-
ditate, which way lies my welfare, and (know) all that also
Ahura Mazda, which has been, and all that which will be.

III टीका (Word-note) :—

विचितिः = ज्ञानम् = knowledge.

चित्-चेतति ज्ञाने । वि+चित्+इ (Unadi 567) तादर्थ्ये चतुर्थी ।

दाता = दास्यति = will give.

दा+लुट् ता = दाता

वह्यस् = वस्यस् = श्रेयस् = the better.

वसु+ईयसु+वस्यस् । ईयस् becomes यस् by analogy of वहोर लोपः
(6-4-158) उ of वसु elides by ३: (6-4-155)

Adjective used as noun. Object of दाता । sans स=zend ह

न हि त्वद् मधवन् आप्यं, वस्यः अस्ति पिता च न (Rig 7-32-19)

स नौ मृड सुसस्वा देव वस्यः (Rig 8-48-9)

विदुष-विद्वे = विद्याम् = I would know.

विद् — वेत्ति ज्ञाने । declined in the तनादि class. विद्+
लट् ए । लट् is used to denote desire (optative) by आशंसायां
etc. (3-3-132)

मन्=सं=well.

An upasarga of the verb दध्यै ।

upasarga is used apart from the verb by व्यवहिताश्च (1-4-82)

दध्यै = संदध्यै = निदिध्यासेयं = I would meditate.

ध्या+लिट् ए । लिट् is used to denote future by
आशंसायाम् etc (3-3-132) दध्यते । लोट् ऐ । or ध्या is here
बुहोत्यादि ।

यस्य = यत्र = where.

पष्ठी in place of सप्तमी by the dictum सुप्-तिङ-उपग्रह etc.

अर्षिः = कल्याणं = welfare.

ऋष् — ऋषति गतौ । ऋप्+इ (Unadi 567) some hold it to
be equivalent of अतिः and derive it from root ऋत् —
ऋतीयते = to pity.

असत् = भवति = are.

अस्+लेट् ति । असत् । अ is added to अस् by लेट् अङ् आटौ
(3-4-94). इ of असति elides by इत्थश्च (3-4-97).

असति = भविष्यति = will be.

अस्+लेट् ति = असति । final इ does not drop here on account
of Mahabibhasa (Vedic usage). लेट् is used for future
tense by वर्तमान सामीप्ये etc. (3-3-131)

IV टिप्पणी (Remark) :—

Until one is convinced that Rectitude is for his own

good, he can not be truly virtuous. This leads to the philosophical question, as to how the world came to be, and if the world is a mere passing show. The Universe did not start from a zero. If it was a zero, it was such a zero that the cosmos lay latent in it; it was pregnant with the whole universe. If the world did not come out of a zero, it cannot pass into a zero. There is some thing positive in the background, whatever its nature may be. The source of our life is an Eternal Verity, that cannot be argued away, as the Pancadasi says

अतः स्तिमित गम्भीरं न तेजो न तमस् ततम् ।

अनाख्यम् अनभिव्यक्तं सत् किञ्चित् अवशिष्यते ॥

Pancadasi 2-35

Its nature may be "unknown and unknowable" (as Spencer holds) but its existence cannot be denied.

Maharsi Swetaswara follows up the query of Maha Ratu Zarathushtra about the ultimate source of life.

किं कारणं ब्रह्म कुतः स्म जाताः

जीवाम केन क्व च सं प्रतिष्ठा ।

अधिष्ठिता केन सुखेतेरेषू

वर्तमिहे ब्रह्मविदो व्यवस्थाम् ॥

Swetaswatara Upanisad 1-1

६ । अह्माइ अड हूत् वहिश्तेम्,

ये मोइ चिद्वाओ वओचत् ।

हइथीम् मान्त्रोम् यिम् हउर्वतातो,

अपह्वा अमेरेतातस् चा ।

मज्जदाइ अवत् खपथ्रेम्,

ह्यत् होइ वोहू वक्षत् मनड्हा ।

I अन्वय (Prose order) :—

अस्मै असत् वहिष्टं (the best would happen to him) यः चिद्वात् मे सत्यं मन्त्रं अवोचत् (the sage who preaches my true principle) यत् सूर्वातेः अपस्य अमृतातेः च (which relates to spirituality, rectitude and immortality) अवत् मज्जदायाः क्षत्रम् (that-much is Mazda's strength) यत् बहुमनसा स वक्षति (which He lends through conscience)

II अनुवाद (Translation) :—

May the best happen to the sage, who preaches my principle, that consists of Spirituality, Rectitude and Godliness. That which He lends to Conscience, is so much Mazda's own strength.

III टीका (Word-note) :—

अह्माय = अस्मै = to him.

चतुर्थी is induced by the word वहिष्ठ' by चतुर्थी चाशिय etc.
(2-3-73)

असत् = भवेत् = would be.

अस् + ल्येत् ति । इ of ति elides by इत्थ (3-4-97)

वोचत् = वचेत् = प्रचारयेत् — would preach.

सर्वताति = Spirituality.

सु+उर्वन्+ताति । the state of good soul.

ताति is added by analogy of सर्व-देवात् etc (4-4-142)

अच्छा सूरीन् सर्वताता जिगात् (Rig 7-57-7)

अमृताति = Immortality (godliness).

अमृत+तातिल् = अमृतताति = अमृताति

तातिल् is added by भावे च (4-4-144)

अवत् = एतावत् = that much.

वक्षत् = वक्षति = ददाति = confers.

वक्ष — वक्षति दाने (छान्दसः) cf. उक्षति सेचने ।

उ becomes व vide इको यण् etc. (6-1-77). वक्षिद् in Persian.

वक्ष + ल्येत् ति = वक्षत् । इ of ति elides by इत्थ etc. (3-4-97).

IV टिप्पणी (Remark) :—

Conscience enables one to repel the seductions of pleasure. It is the power of Mazda that manifests itself through conscience. The voice of conscience is the voice of God.

उपद्रष्टा अनुमन्ता च भर्ता भोक्ता महेश्वरः ।

परमात्मेति चाप्युक्तो देहे अस्मिन् पुरुषः परः ॥

Gita 13-23

७ । यस्ता मन्ता पौरुषो,

रओचेवीश् रोइथ्वेन् खाथा ।

हो खूथा दांमिश्,

अपेम् या दारयत् वहिश्तेम् मनो ।

ता मझ्दा मइन्यू उक्ष्यो,

ये आ नूरेम् चित् अहुरा हामो ॥

I अन्य (Prose order) :—

यः तम् [वसु-मनसं] पौरुषं मन्ता (one who regards that [conscience] to be the foremost) स खात्रायाः रुचिभिः रुच्यति (he shines by the rays of holiness) स्वः क्रतोः धामिः (that is the root of Duty) यत् वहिष्ठं मनः अषां धरति (the best Conscience which sustains Rectitude) हे मझ्दा तं मन्यू उक्ष (O Mazda shower that mentality) यः नूरं चित् समः (which is always equitable).

II अनुवाद (Translation) :—

Who-so realises it (the principle) to be the foremost (asset), shines by the lustre of holiness. The best con-

science, that sustains Rectitude, is the root of Duty. Bestow that mentality, Mazda, which is ever equable.

III टीका (Word-note) :—

ता-तं=that.

adjective to बहुमनसं । तद् becomes ता in द्वितीया by addition of डा by सुपां सु-लुक् etc. (7-1-39).

मन्ता=ज्ञाता=cogniser.

मन् + तृच् = मन्ता

पौर्य्यं = पौर्य्यं = foremost.

adjective to तम् ।

प्रथमा in place of द्वितीया by सुप्-तिङ् उपग्रह etc.

रुद्वन् = रुदोति = दीप्यते = shines.

रुद-रुदयति दीप्तौ । here declined in तनादि class. रुद + ल्रेट् अन्ति = रुद्वन् । इ of अन्ति elides by इत्थश्च etc. (3-4-97) and त by संयोगान्तस्य etc (8-2-23). Plural number in place of singular, by the dictum सुप्-तिङ् उपग्रह etc.

खात्रा = स्वात्रा = पवित्रता = holiness.

खात्रा (स्वात्रा) = पवित्रता (Nighantu 4-2-14)

[In Nighantu 2-10-16, स्वात्रा means wealth. In 4-2-14 the meaning is suggested to be gathered from the context.]

खात्रा = खात्रायाः (रुचिभिः) । षष्ठी elides by सुपां सु-लुक् etc. (7-1-39)

धात्रं अग्निर् अकृणोज् जातवेदाः (Rig 10-88-4)

Jataveda Agni made it (the world) pure.

धान्यं सोमं आशिरं (Rig 10-49-10)

Pure Soma-juice

[Vide 28-2, 33-9, 43-2, 53-6]

धामिः = निदानं = source.

धा — दधाति = to place

धा + मि (Unadi 492) = धामि

उक्ष्य = देहि = award.

उक्ष — उक्षति — सेचने = to shower.

उक्ष + ल्रेट् हि = उक्ष्य । declined in दिवादि class

नूरम् = नूतम् = always.

IV टिप्पणी (Remark) :—

Conscience is the determinant of Duty. The dictate of conscience is the same for all. It does not ask one to speak the truth and another to tell a lie. The supremacy of Conscience should be duly recognised. Customs should not over-rule Conscience, as the Mahabharata says

न विधिर् ग्रसते प्रज्ञां, प्रज्ञातु ग्रसते विधिम् ।

Adiparva 118-10

Conscience dose not vary with circumstances.

इन नेहू आन जानस्त के अफज़ायद् ज्ञ नान् ।

या गेही वाशद् चुनीन गाही चुनान ॥

Masnavi 1-1977

Conscience is not now this and now that.

He alone can enjoy peace of mind who is not swayed by passions.

खशेम वर शाहान शेह ओ मारा धुलाम ।
खेशमूरा हम् वस्तेअम् ज़ीरे लगाम ॥

Masnavi 1-3799

Rage rules over Kings, and I rule over rage.

८ । अत् त्वा मेगूही पोउर्वीम्,
मझूदा येजीस् स्तोइ मनड्हा ।
वडहेउश् पतरेस् मनडहो,
ह्यत् त्वा हेम् चश्मइनी हेन् ग्रवेम् ।
हइथीम् अपह्या दांमीम्,
अडहेउश् अहुरेस् प्यओथनेपू ।

I अन्वय (Prose order) :—

अत् त्वां पौर्व्यम् अमंसि (Forthwith I recognised you to be the foremost) हे मज्जूदा मनसा अस्ति याज्यम् (O Mazda ever adorable with mind) वसोः मनसः पितरं (father of conscience) यत् त्वां सं चश्मनि सं अग्रभम् (when I beheld you with my eyes) अपह्य सत्यां धामि (the real source of Rectitude) असोः ज्यौत्नेपू असुरं (Lord of the actions of life)

II अनुवाद (Translation) :—

O Mazda, when I beheld you with eyes, I at once realised You to be the ever-adorable by mind, the father of Conscience, the real source of Rectitude, and the Lord of the actions of life.

III टीका (Word-note) :—

मंसि = अमंसि = अमन्यम् = I recognised.

मन् + लृङ् इ । Initial अ in stopped by बहुलं etc. (6-4-75)

येजीं = याज्यम् = adorable.

स्ति = अस्ति = चिरं = ever.

अस्ति is counted as a निपात (Avyaya) under स्वरदि etc. (1-1-37) (It is not the verb अस्ति)

(vide also 33-10, 34-4, 43-13)

हेन् — हेन् = सं सं = fully.

The Upasarga is repeated by the rule प्र-सम्-उपो दः (8-1-6)

चश्मनि = चश्मना = चक्षूषा = by the eye.

चक्ष् — चश् — चष्टे = to see.

चश् + मनिन् (Unadi 594) = चश्मन् ।

चश्म in Persian. तृतीया in place of सप्तमी by सुप्-तिङ्-उपग्रह etc.

ग्रभम् = अग्रभम् = अग्रहाम् = I took.

ह is changed into भ by the Vartika ह-ग्रहोर् भः । Initial अ is stopped by बहुलं etc. (6-4-75)

धामि = निदान = source.

धा — दधाति = to hold: धा + मि (Unadi 492)

अहु = असू = life.

अहु is a variant of अहु (28-11, 30-4, 32-13)

IV टिप्पणी (Remark) :—

In his magnificence, Mazda is the gracious support of the normal order of the universe.

धर्मावहं पापनुदं भवेशम् ।

ज्ञात्वात्मस्थं अमृतं विश्वधाम ॥

Swetaswatara Upanisad 6-6

'अहुरेम् व्योथनेषू' remind us of the कर्माध्यक्षः of the Swetaswatara.

कर्माध्यक्षः सर्वभूताधिवासः ।

साक्षी चेता केवलो निर्गुणश्च ॥ 6-11

६ । श्वोइ असू आर्मइतिश्

श्वे आ गेउश् तपा असू खूतूश् ।

मन्येउश् मज्दा अहुरा,

ह्यत् अख्याइ ददाओ पथाम् ।

वास्त्र्यात् वा आइते

ये वा नो इत् अहुहत् वास्त्र्यो ॥

I अन्वय (Prose order) :—

त्वे असू आरमति (you indeed faith) त्वे आ गोः अतसः (and you

created the world) असू कतु' (and indeed duty) मन्योः मज्दा अहुरा (by your energy O Ahura Mazda) यत् अस्मै पथं ददास् (so you give the path to him) वास्त्र्यात् वा आ-इते (who proceeds either by activity) यः न वा इत् वास्त्र्यः असत् (or who is not active).

II अनुवाद (Translation) :—

It is You, who created Faith, and it is You who created the World as well as Duty, by Your Energy, O Ahura Mazda. This is how you prescribe the path, both for him who proceeds by activity, as well as for him, who is not active.

III टीका (Word-note) :—

त्वे = त्वम् = You.

ए in place of प्रथमा by सुपां सु-लृक् etc. (7-1-39)

असू = एव = alone, indeed.

आ = किंच = and.

गोः = गां = the world.

object of अतसः । षष्ठी in the object by extension of अधीगर्थ etc. (2-3-52)

तसः = अतसः = असृजः = you created.

तस् = तसति = to mould. लङ्स् Augment अ is prevented by बहुलं छन्दसि etc (6-4-75)

असू = in deed.

कतुस् = कतुम् = duty.

object of अतसः । सु in place of द्वितीया by सुपां सु-लृक् etc.

मन्योः = मन्युना = by energy.

Instrumental of अतसः । पृष्ठी in instrumental case like
नामिस् तृप्यति काष्ठानां

ददास् = ददासि = you give.

दा + लेट् सि । इ of सि eiides by इतश्च (3-4-97)

पथां = पन्थानम् = way.

object of ददास् । पथ is a variant of पथन् (पथिन्) by the
dictum स्नोर् अन्तयोर् लोपः । पथ + स्त्रियाम् आप् = पथा । cf "स्यात्
तनुः तनुषा साद्ध", धनुषा च धनुं विदुः ।" Viswakosa

वास्त्र्यात् = वास्त्र्येण = कर्मणा = by deeds.

वास - वासयति = to subserve. वास् + त्र = वास्त्र (Unadi 608) ।
वास्त्र + स्वार्थे य = वास्त्र्य । प्रकृत्यादिभ्यः उपसंख्यानम् इति भेदके तृतीया ।
आत् in place of तृतीया by सुपां सु-लृक् etc (7-1-39)

आ-इते = आयाति = proceeds.

इ - एति = goes. declined here in Atmanepada.

वास्त्र्यः = कर्मशीलः = active.

वस् - वस्ते - परिधाने = to wear, to adopt वस् + त्र = वास्त्र (Unadi
538) वस् becomes वास् by the Vartika वसेर् तव्यत् etc वास्त्राय
साधुः इति वास्त्र + य = वास्त्र्यः ।

IV. टिप्पणी (Remark) :—

Two ways of life are outlined here (i) proceeding by
action (वास्त्र्यात् वा आइते) and (ii) renunciation of all action
(अवास्त्र्यः)

Gita calls them Yoga and Sankhya respectively.

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।

ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥

Gita 3-3

Santi Parva brings the contrast into relief.

वेदाहं तात शास्त्राणि अपराणि पराणि च ।

उभयं वेद वचनं कुरु कर्म त्यजेति च ॥

19-1

I am aware that there are two ways, viz (i) do action
(duty) and (ii) renounce all action.

The whole lesson of the Gita is that action should not be
renounced. The Gita adopts the view-point enunciated in
the next Rik (Sukta 31-10)

One of the arguments of the Gita is that God himself,
as creator, is active (3-22). Man should follow the ways
of God. The same idea is conveyed in श्वे आ गेडश् तवा

१० । अत् ही अयाओ फवरेता,

वास्त्रीम् अख्याइ फूप्यन्तेम् ।

अहुरेम् अपवनेम्,

वड्हेउश फ्शेन्गहीम् मनड्हे ।

नो इत् मभूदा अवास्त्र्यो,

दवांसचिना हूमेरेतोइश् वक्ष्ता ॥

I अन्वय (Prose order) :—

अत् हि अनयोः वास्त्रं प्रवरत (Now of these two, choose activity)
अस्मै संप्रयन्तं (which is edifying to one's self) असुरं अपवन्तं (magnificent and noble) वसोः मनसः प्सापं (and promotive of conscience)
हे मज़्दा, दम्भाचीनः अवास्त्र्यः नो इत् (O Mazda, the deceitful inactive is not) स्मृतेर भक्ता (gainer from remembrance)

II अनुवाद (Translation) :—

Now of those two (activity and reclusion), choose activity which is, for one's self, edifying. It is magnificent, moral and promotive of Conscience. O Mazda, the deceitful inactive one does not derive the benefit of *Japa*.

III (Word-note) :—

वास्त्र = कर्म = activity.

वस् + वस्ते = आच्छादने । वस् + त्र = वस्त्र (Unadi 608)

अस्मै = to one's own self.

dative of 'स्यन्तं' ।

प्स्यन्तं = भूषयन्तं = adorning.

प्सू = elegance (Nighantu 3-7).

'सु + क्तिप् = प्स्यति adorns. क्तिप् is added by the dictum तत् करोति तद् आचष्टे । प्सूय + शतृ = प्स्यत् । adjective to वास्त्र' (2/1).
उय comes by क्तिप् like ईय in ऋत (Vide ऋतेर ईयङ् 3-1-29)

प्सासं = वर्धकं = promoter.

प्सा - प्साति = to advance (Nighantu 2-14) प्सा + स (Unadi-349) = प्सास adjective to वास्त्रं

दम्भाचीनः = आत्मवद्भक्तः = deluded.

दभ - दभ्नोति = to cheat. दम्भ = deceit.

दम्भ + अच् + य = दम्भाचीनः

भक्ता = भागवान् — gainer.

भज - भजते = to enjoy. भज + तृ = भक्ता ।

IV टीप्पनी (Remark) :—

Activity is inescapable. For the so-called inactivity is also a sort of activity, viz. the action of rejection. The essence of activity lies in the mental act of intention. All intentions cannot be got rid of, for the intention to renounce intention, is also an intention. This is known as the paradox of Asceticism viz that it is impossible to renounce all activity. Gita (3-4) expresses this by saying न कर्मणाम् अनारम्भन् नैष्कर्म्यं पुरुषो अश्नुते । Thus Bhagavan Zarathusthra says that the protagonist of inactivity only deceives himself.

The Isa Upanisad says that one should persist with work as long as he lives.

कुर्वन् एवेह कर्माणि जिजीविषे च शतं समाः ।

एवं त्वयि नान्यथे इतो अस्ति न कर्म लिप्यते नरे ॥

Isa—2

Jalal reminds us that it is by exertion alone that hundred problems are reduced to ninety.

जहद कुल ता सद गुमान गरदद नवद् ।

शब वेरव वर तु वेखुस्पी शब रवद् ॥

Masnavi 1—3689

Even जप or silent repetition of Mazda's name, is a sort of action, and if one would give up all action, he would deprive himself of the benefit of *Japa* (स्मृति)

And Jalal points out how *Japa* (remembrance of Mazda) is the protection against the delusion of the world.

उस्तुने इन आलम अय जान गफलत अस्त ।

हुशयारि इन जहानरा आफत अस्त ॥

Masnavi 1—2066

Sufis introduced the rosary for ensuring the resolved number of repetitions.

Hafiz thinks that the rosary supplements the function of the Kushti.

वक्ते आन शीरीन कलन्दर खुश के दर अत्वार सैर ।

जो कों ए तस्वीहे मलेक दर हल्केए जु चार दाइत ॥

Hafiz—69

The happy darvesh puts the Kushti to use for the remembrance of Mazda.

११ । ह्यत् ने मझ्दा पओउर्वीम्,
गएथाओस् चा तपो दएनाओस् चा ।
ध्वा मनड्हा खूतूश् चा,
ह्यत् अस्त-वन्तेम् ददाओ उस्तनेम् ।
ह्यत् श्यओथना चा सेंड्हास् चा,
यथा वरेनेङ्ग वसाओ दायेते ॥

I अन्वय (Prose order) :—

यत् नू मज्दा पौर्व्यं (Because O Mazda, even from the beginning) गयथं च अतसः ध्यानां च (you fashioned both matter and thought) ध्वा मनसां कर्तुं च (and you [fashioned] mind and duty) यद् उस्तानं अस्तिमन्तं अद्धाः (and you made the soul tangible) यत् च्यौतनां च शंसां च (and deeds and words) यत्र वशायाः वरणं दीयते (wherein choice of will has been given)

II अनुवाद (Translation) :—

Because O Mazda, You fashioned for us, from the beginning, both matter and thought, and You (fashioned) mind and duty, and You gave the up-mind, along with a frame, and (You created) deeds and words, wherein (freedom of) choice has been given to the will—[it is better to choose activity].

III टीका (Word-note) :—

ने—नु—अपि—even.

गयथं—जङ्—matter.

गा—to go, to spread (Nighantu 2-14-113)

गा+अथ (Unadi 400)—गयथ । (Vide 50-3)

ध्यानाम्—चिर्ति—consciousness, mind.

ध्यै+ल्यूट्—ध्यान । स्त्रियाम् आप ।

[another दएन comes from धेना—holy words, and means religion].

अस्तवन्तं—अस्तिमन्तं—existent, tangible

दधास्-अदधास्- made.

धा + लङ्-स् । Initial अ dropped by बहुलं etc (6-4-75)

उद्-तनेम् = उद्- तनुम् = अर्धचित्तं = higher self.

Vide 33-10, 33-14, 34-14, 43-16.

Sans त्त = Zend स्त ।

वरणं = स्वच्छन्दतां = freedom of choice.

वृ- वृणोति वरणे । वृ + ल्युट् = वरणं ।

वशा = इच्छा = will.

वश्- वष्टि = to desire. वश् + अच् = वशः । स्त्रियां आप् । (6/1)

वशा हि सत्या बरुणस्य राज्ञः (Angirasa Veda 1-10-1)

दायते = दीयते = is given.

लट् in the present tense by छन्सि etc (3-4-6)

IV टिप्पणी (Remark) :—

The soul is enclothed in a body and activity is required to maintain the body ; as the Gita says—

शरीरयात्रापि च ते न प्रसिध्येत् अकर्मणः ।

Gita 3-8

Freedom of will is the postulate of moral life. It is because a man can turn either to the right or to the left (as he chooses) that responsibility can be fixed on him. "Ought" implies "can"

हीच वाशद् इन तरद्द दर सरम् ।

के रवम दर बहर या बाला परम् ॥

Masnavi 6-410

Duty does not exceed one's ability. None can be held responsible for not flying in the sky.

It is no good living in the world of imagination alone. Mind is enclosed in a body and we must face the actual facts of life.

गर वयाने मानवी काफी शूदी ।

खलूके आलम वातिल उ आतिल बुदी ॥

Masnavi 1-2624

If the mind alone would have sufficed the material world would not have been created.

१२ । अथा वाचेम् वरइती,

मिथह् वचाओ वा एरेष-वचाओ वा ।

वीद्वाओ वा एवीद्वाओ वा,

अह्वा जेरेदा चा मनड्हा चा ।

आनुश्-हस्वश् आर्मइतीश्,

मइन्यु पेरेसाइते यथा मएथा ॥

I अन्वय (Prose order) :—

अत्र वाचं भरति (utters words here) मिथ्या-वचाः वा ऋष-वचाः वा (whether liar or truthful) विद्वास् वा अविद्वास् वा (whether wise or ignorant) अस्य हृदा मनसा च (with his heart and mind) आनुषक् आरमतिः मन्युं प्रेषते (forthwith faith directs his energy) यत्र मेथा (where the goal is)

II अनुवाद (Translation) :—

Whether he is truthful or liar, whether he is ignorant or wise, a man utters words in accordance with his heart and mind. Faith forthwith directs energy where the goal lies.

III टीका (Word-note) :—

भरति = उच्चारयति = utters.

मिथ = मिथ्या = lie.

मिथ्या वचः यस्य = मिथ्या-वचाः (liar)

ऋष = सत्यं = truth.

ऋष्व = noble (Nighantu 3-3)

ऋष वचः यस्य = ऋष-वचाः = truthful

हृदा = with his heart

सहाय्ये तृतीया

आनूपक् = द्राक् = forthwith

It is an adverb (अन्यय)

मन्युं = शक्ति = energy.

object of प्रेषते । In place of द्वितीया final उ becomes long by सुपां सु-लृक् etc

प्रेषते = प्रेरयति = directs

प्र + इष = प्रेष = प्रवर्तने ।

मेधा = पुरुषार्थः = objective, goal

मेध - मेधते - सङ्गमे - to which all activities converge
(Vide 30-9, 34-6)

IV टिप्पणी (Remark) :—

Everybody has a philosophy of life, whether it is consciously present in his mind or not. He fixes up something as the object of his life, and strives therefor. Without some such object he cannot live for a day. The only difference between the wise and the foolish is this, that the goal (मेधा) of the former is based on rational considerations, while that of the latter is merely instinctive.

A man may profess many theories, but the only test of what he believes to be true, is found in his conduct. Conduct is a language that seldom lies. One's faith is bound to be reflected in his conduct. If one's conduct is to be right, he should have right faith (आरमति) ।

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।

श्रद्धामयो अयं पुरुषः यो यच्छ्रद्धः स एव स ॥

Gita 17-3

A man is as good as his faith.

१३ । या फ़पा आविष्या,

या वा मभूदा पेरेसाइते तया ।

ये वा कसे उश् अएनड्हो,

आ मजिस्ताम् अयमइते वूजेम् ।

ता चप्मेनेग् थ्विस्त्रा हारो अइवी,

अपा अइवी वएनही वीस्पा ।

I अन्वय (Prose order) :—

या पृसा आविष्या (that purpose which is openly) हे मज्झा, या वा तायु पृस्यते (or that Mazda which is secretly asked) यद् वा ऐनसः कस् उश (or that the sinful one in deed) महिष्ठं भुजं आयमते (runs towards great misfortune) तद् त्विस्त्रा चश्मना (that by sharp eyes) हारः अपि अषा अपि (both wrong and right) विश्व वेणसि (all you see)

II अनुवाद (Translation) :—

That quest which is sought openly, or that (purpose) which is sought secretly, and how a sinful man courses to misfortune,—all these, whether right or wrong, you see with your keen eyes.

III टीका (Word-note) :—

पृसा = प्रश्न = question, quest.

ताया = तायुना = secretly.

तायु = a thief (Nighantu 3-24). तृतीया in भेदक (adverb) by प्रकृत्यादिभ्यः etc. अया in place of तृतीया by सुपां सु-लुक् etc. (7-1-39)

कसे उश = कस् उश = कश्चित् = some one.

कश + उश = कसे उश । कस् = any. उश = अपि, चन । कस becomes कसे by addition of 'ए' by सुपां सु-लुक् ।

ऐनसः = पामरः = sinful.

एनस् = sin. एनस् + अण = ऐनसः ।

मजिस्तां = महिष्ठां = greatest.

महत् + इष्ट = महिष्ठ । Sans ह = Zend ज

आ यमयते = गच्छति = comes by.

यम = यमयति = to go.

भुजां = भोगं = दुर्भागं = misfortune,

ता = तद् = that.

object of वेणसि । तद् becomes ता by सुपां सु-लुक् etc.

चश्मनस् = चश्मना = चक्षुणा

चक्ष = चश = to see.

चश + मन् + चश्मन् (Unadi 594).

= चक्षुः । चशम् in Persian.

अस् in place of तृतीया by सुपां सु-लुक् etc.

त्विस्त्रा = त्विस्त्रेण = (by) keen.

त्विष् = दीप्तौ = to shine त्विस् + र = त्विस्त्र (Unadi 178)

adjective to चश्मना । आ in place of तृतीया by सुपां सु-लुक् etc.

हारः = wrong.

हर = anger (Nighantu 2-13).

हर + यण = हार arising out of passions.

वीणासि = पश्यसि = you see.

वी = वीणाति = to see (छान्दसः)

cf दूरवीन् (Persian).

IV टिप्पणी (Remark) :—

The worth of an action depends not on outward conformity with the moral laws but on the motive which cannot be concealed from Mazda. Nothing is hidden from Mazda.

द्वौ संनिषद्य यन् मन्त्रयेते ।

राजा तद् वेद वरुणस् तृतीयः ॥

Angirasa Veda (4-16-2)

When two persons conspire together, Varuna is present as the third person to hear it.

कु वेवीनद् सर्रो फेको गुस्तो जु ।
हमचु अन्दर शीरे खालेस तारे मु ॥

Masnavi 1-3145

The motive of a man is apparent to Him like a thread of hair in pure milk.

१४ । ता ध्वा पेरेसा अहुरा,
या जी आइती जेंघहतिचा ।
याओ इषुदो ददेन्ते,
दाथ्रानांम् हचा अषाउनो ।
याओस् च ममूदा द्रेग्वोदेन्यो,
यथा ताओ अङ्हेन् हेन्क्रेरेता ह्यत् ॥

I अन्वय (Prose order) :—

तद् त्वां पृष्टे अहुरा (O Ahura, that I ask you) यद् हि आयाति जसति च (that which comes and goes) या इषुध्याः दीयन्ते धात्राणां (what requitals for deeds would be given) सचा अषावनः (to the pious) याः च मज्झदा द्रेग्वद्वो (and that O Mazda to the impious) यथा ता असन् (how that will be) सं-कुर्वतः यत् (that to the equi-doer).

II अनुवाद (Translation) :—

This I ask you, Ahura, as to what will come and what will go, and what requital for deeds would be given to the pious, and what to the impious, and how that will be, which is for the equifactor.

III टीका (Word-note) :—

आ-एति — आयाति — comes.

इ — एति — to go.

जसति — गच्छति — goes.

जस् — जसति = to go (Nighantu 2-14)

इषुध्याः — प्रतिदानं — requital.

इषुध्याति — begs (Nighantu 3-19)

इषुध्या + अच् — इषुध्याः — desert, that which is attracted by conduct (Vide 34-15)

दद्यन्ते — दीयन्ते — are given.

दद — ददति — दाने । passive voice

धात्र — कर्म — deed.

धा — दधाति (विदधाति) — to do

धा + त्र — धात्र (Unadi 534)

उतो हि वां दात्रा सन्ति पूर्या (Rig 4-38-1)

इन्द्र यत् ते माहिनं दात्रं अस्ति (Rig 3-36-1)

सचा — प्रति — towards.

इन्द्राग्नी जरितुः सचा (Rig 3-12-2)

अषावनः — धार्मिकान् — (to the pious)

अषा + वनिप् (not वतुप्) by the vartika छन्दसि ई-वनिपो । Other-

wise the form would be अपावतः । (2/3) सचा induces द्वितीया
by the rule कर्म प्रबचनीय युक्ते द्वितीया (2-3-8)

असन् = असन्ति = भवन्ति = are.

अस् + ल्येऽन्ति । इ of अन्ति elides by इतश्च etc. (3-4-97) and
त by संयोनान्तस्य च (8-2-23)

Sans. स = Zend 'ह'

सं-कृत् = सम-कुर्वतः = (of the) equi-doer.

य्यत् = यत् = that.

cf. ल्यद् = तद् ।

IV टिप्पणी (Remark) :—

It cannot be that the consequences of a good deed and those of a bad deed, would be the same. They are sure to yield different results. The underlying principle of कर्मफल is laid down here.

हर कि आरद हुरमत उ हुरमत बूरद ।

हर कि आरद कन्द लवङ्गीनेह् खूरद ॥

Masnavi 1-1494

If you want to eat cakes, you should procure sugar.

१५ । पेरेसा अवत् या मइनिश्,

ये द्रेग्वाइते ख्पथ्मे हुनाइती ।

दुश्-श्यओथनाइ अहुरा,

ये नो इत् ज्योतूम् हनरे वीनस्ती ।

वास्त्रयेद्या अयेनडहो,

पसेउश् वीराअत् चा अद्रुज्यन्तो ॥

I अन्वय (Prose order) :—

पृसे अवत् या मेनिः (this I ask, what punishment) यः द्रुग्बते
क्षत्रं सुनोति (who furnishes strength to the rogue) द्रुथौन्ना
अहुरा (O Ahura, to the mischievous) यः ऐनसः नो इत् ज्योतुं
हनरं विनस्ति (which sinner does not know the way to proceed)
वास्त्रस्य पशोः वीरस्य अद्रुह्यन् (without injuring the cattle and
men of the worker).

II. अनुवाद (Translation) :—

This I ask You, O Ahura : what is the punishment
for him who furnishes strength to the mischievous rogue,
the sinner who does not know the way to live without
injuring the men and the cattle of worker.

III टीका (Word-note) :—

अवत् = एतावत् = all those.

मेनिः = दण्डः = punishment. मि + नि (Unadi 497)

मि - मिनोति = to punish.

मेनि = वज्र (thunder) — Nighantu 2-20

क्तरो मेनिं प्रति तं सुच्यते (Rig 10-27-11)

(Vide 44-19)

हनोति = योजयति = provides.

सु-हनोति = योगे ।

ज्योतुं = चलितुं = to proceed, to live.

ज्यु - ज्यवते = to go ज्यु + तुम् = ज्योतुं ।

हनरे - हनरं - कौशलं

हन - हनति = to go (Nighantu 2-14)

हन् + अर = हनर (Unadi 419)

object of चिनत्ति । ए in place of द्वितीया by सुपां सु-लृक् etc.

(cf सुनर in Yas 43-5)

cf. सनरः = लामः in V. da from सन-सनति to enjoy. सन् + अर ।

द्विगोदा सनरस्य प्रयसत् (Rig 1-96-8)

चिनत्ति - वेत्ति - knows.

विद् - वेत्ति = to know. Here declined in the रुधादि class

Sans तत् = zend सूत

ऐनस - पामरः - villain,

एनस् = sin. एनस् + अण = ऐनसः, sinner.

पशोः = पशुं = cattle.

object of अद्रुहन् । पश्री in the object in analogy of अधीगर्थ
etc. (2-3-52).

वीरायन् - वीरं - नरं - men.

object of अद्रुहन् । आत् in place द्वितीया by सुपां सु-लृक् etc.

अद्रुहन्तः - न द्रुहन् - un-injuring.

Plural for singular by सुप्-तिङ्-उपग्रह etc.

IV टिप्पणी (Remark) :—

It does not suffice if one is himself virtuous. He should not also lend support to the vicious. 'Mercy but murders pardoning those that kill.'

अनर्हते यद् ददाति न ददाति यद् अर्हते ।

अर्हानर्हा अपरिज्ञानाद् दानं धर्मो अपि दुष्करः ॥

Santi-parva 20-9

चोर भरोसे साहुके लाया वस्तु चोराय ।

पहिले बान्धो साहुको चोर आप बन्धि जाय ॥

Kabir—Sakhi 27-18

Restrain the abettor, and the thief will be disabled.

१६ । परेसा अवत् यथा हवो,

ये हुदानुश् देमनह्या खपथ्मेम्

पोइध्रह्या वा दख्येउश् वा,

अपा-फूदथाइ अस्परेजता ।

ध्वावांस् मज्झा अहुरा,

यदा हवो अड्हुत् या व्यओथ्न्सचा ॥

I अन्वय (Prose order) :—

पृसे अवत् यथा स्वः (This I ask as to how he is) यः सूदानुः
'दमनस्य क्षय' (the able manager who [organises] the strength
of the house-hold) क्षेत्रस्य वा दख्योः वा (of the city or the
country) अपा-प्रधातये अल्पुहत् (applies for the promotion of the
Rectitude) त्वावान् मज्झा अहुरा (O Ahura Mazda, similar-to-you)
यथा स्वः असत् (how he would be) येन व्योत्सेन च (and by which
deeds)

II अनुवाद (Translation) :—

I would ask You this, as to how is he, the wise man who
organises the strength of the house-hold, the village, and the

country (i.e. the family, the community and the nation)
for the advancement of Rectitude. When, O Ahura Mazda
and by which deeds, will he be your own !

II टीका (Word-note) :—

सु-धानुः=सु-कर्ता=good director

धा—विदधाति=to do. धा+नु=धानु (Unadi 319).

दमनस्य=गृहस्य=of the house

दम=house (Nighantu 3-4)

दम=दमन । cf धामन । दम, दमन् and दमन् are variants.

क्षय्=शक्ति=strength.

object of अस्पृहत ।

क्षेत्रस्य=नगरस्य=of the city.

दश्योः=देशस्य=of the country.

अथा—प्रधातये=धर्मरक्षणाय=for upholding Rectitude

धा—दधाति = to uphold धा+क्ति=धातिः ।

अथायाः प्रधातिः=अथा--प्रधातिः । वृथीतत,पुरुष ।

तादर्थ्यं चतुर्थी ।

(Vide 45-9, 33-11)

अस्पृहत—नियुक्ति=applies

स्पृह्—स्पृहयति । चेष्टायां वेदे । आत्मनेपदं । declined, in
तुदादि class, लङ् । तस्मा अस्पर्ह' पुनः (Rig 10-132-5)

या = येन=(by) which

चौत्सू=चौत्सेन=by deeds

सु in place of तृतीया by सु पां सु—लुक् etc

IV टिप्पणी (Remark) :—

Righteous warfare makes a man godly

One should organise the strength of the nation for the
resistance of the villains

सोळेह सर गरदद् चून मकसुद अस्त धयर

गर खोदा वाराद गज्ज जन्म अस्त खयर ।

Iqbal-Israr-i-Khudi 1339.

Mazda repels the Evil

Affinity with God is established by righteous warfare.

खुल्के मा वर सुरते खुद कर्द हक्

वस्फे मा अज वस्फे उ गीरद सबक ।

Masnavi 4-1194

God created us in His image : Our qualities should take
lesson from Him.

१७ । कतारम् अपवा वा द्रेग्वाओ वा

वेरेन्वइते मज् यो ।

वीद्वाओ वीदुपे मओत् ,

मा एवीद्वाओ अइपी-देवावयत् ।

ज्दी ने मज् दा अहुरा,

वड्हेउश् फदक्ष्ता मनड्हो ।

I अन्वय (Prose order) :—

अषवान वा द्रुग्वान् वा कतरः (which one, virtuous or the vicious ?) महीयस् वृणुते (chooses better) विद्वान् विदुषे भ्रवतु (may the sage tell the learner) अविद्वान् मा अभि देवावयेत् (let not the ignorant mislead) अजृधि नः मज्दा अहुग (O Ahura Mazda, guide us) वसोः मनसः प्रदक्षता (sender of conscience) ।

II अनुवाद (Translation) :—

May the sage tell the learner, as to which of them two, the pious or the impious, chooses the greater (i. e. makes the better choice). Let not the ignorant mislead. Guide us O Mazda, the Director of Conscience.

III टीका (Word-note) :—

कतरं—कतरः = which of the two

किम्+तर=कतरः by किं यत् etc (5-3-92)

अम् is added to कतर by अमु etc (5-4-12)

मह्यस्=महीयस्=महतरं=greater

महत्+इयसु । त elides by टेः (6-4-155)

ई of ईवसु elides by analogy of वहोर् लोपः (6-4-150).

Adjective used as noun. Object of वृणुते ।

देवाययेत्=वदयेत्=may deceive

दिवन्दीव्यति=युतेन छलने=to deceive.

दिव+आय (स्वाथे) by गृप्-धूप etc (3-1-28)

देवाययेत्=देवायति ।

देवायति—लिङ् यात्=देवाययेत् ।

जृधि—अजृधि=चालय=guide

अज्—अजति=to go—to lead by अन्तर्भावित (implied) णिच् ।

declined in अदादि class. अज्+हि=अजृधि । हि becomes

धि by हु-हल्भ्यो etc (6-4-101)

Initial अ drops by extension of the rule मण्येषु etc

(6-4-101)

प्रदक्षिता—प्रेरयिता=sender, inspirer दक्ष्-दक्षते=to go दक्षयति=to send.

IV टिप्पणी (Remark) :—

One should take his lesson from Mazda alone, and from no one else.

हाफेज आवे रुखे खुद वर देर हर सेफलेह् म रीज्

हाजते आन बेह् के वर काजी हाजात बोरीम् ।

Hafiz—388

Always go to the highest court.

Mazda will speak through your conscience

अह्नुप्रमात्रः पुरुषः मय्य आत्मनि तिष्ठति ।

ईशानो भूतमव्यस्य न ततो विजुगुप्सते ॥

Katha Upanisad 4-12.

१८ । मा चिश् अत् वे द्रेग्वतो,
मांश्रांस्चा गूशता सास्नाओस्चा ।
आ जी देमानेम् वीसेम् वा,
पोइथूम् वा दस्यूम् वा आदात् ।
दूषिता चा मरकए चा,
अथा ईश् साज् दूम् स्नइथिषा ॥

I अन्वय (Prose order) :—

अत् वः चिश् द्रुग्वतः मन्त्रान् च शास्त्राः च मा चिश् गूशत (Now may not any of you lend ear to the creeds and the canons of the knave) धामानं विशं वा (your house and your hamlet) क्षेत्रं वा दस्युं वा (your city and your country) मा आ हि आधात् (may he not place) दूषितौ च मरके च (in disaster and ruin) अत् ईश् स्नथिषा (anon repel him with weapons).

II अनुवाद (Translation) :—

Let not any of you lend ear to the creed and canon of the knave, and let him not thus put your house and district, your village and country, to disaster and ruin. Anon, resist him with weapons.

III टीका (Word-note) :—

चिश् = किस् = any.

मा किस् तोकस्य नो रिषत् (Rig 8-67-11)

अयं य होता किर् उ स यमस्य (Rig 10-52-3)

वः = your.

चिश् वः = any of you.

मन्त्रां = मन्त्रान् = creeds.

object of गूशत ।

गूशता = गूशत = hear.

गूश = गूशति = to hear, cf, गोश = ear (in Persian) गूश + लोट् त गूशत । शत becomes इत by extension of तनि-पत्यो etc (6-4-99)

Final अ becomes आ by द्वयचो etc (6-3-135)

दमनं = गृहं = house.

दम = house (Nighantu 3-4-12)

दम = दमन् cf धाम = धामन्

गोपा ऋतस्य दीदिहि स्वे दमे (Rig 3-10-2)

विशं = उपनिवेशं = colony, hamlet

object of आधात् ।

आधात् = अदधात् = दधातु = may place.

धा-दधाति = to place. declined in अदादि class. धा + लृङ् द अधात् । Initial अ stopped by न माङ् योगे (6-4-74). लृङ् (with मा) expresses imperative mood by माङि लृङ् (3-3-175)

दूषितौ = दुर्दशायाम् = in disaster.

दूः + क्षि + ति = दूषिति । opposite of सुषिति (Yas 29-10) ।

आ (डा) in place of सप्तमी, by सुपां सु-लृक् etc.

स्यध्यम् = विनाशय = destroy.

सो-स्यति = to kill. here आत्मनेपद ।

स्य + लोट् ध्वस् = स्यध्यम् ।

स्तथिस् = अस्त्र = weapon.

स्तथ् — स्तथयति = to kill. (Nighantu 2-19)

स्तथ् + इस् = स्तथिस् (Unadi 273).

करणे तृतीया ।

IV टिप्पणी (Remark) :—

The villains bring ruin, not only on themselves, but on the whole nation. Virtue consists in promoting the welfare of the world.

पश्यैतं लक्षणोद्देशं धर्माधर्मे परन्तप ।

लोकसंग्रहसंयुक्तं विश्रात्रा विहितं पुरा ॥

Santi Parva 265-25

लोक-संग्रह (welfare of the world) is the expression of Rectitude.

१६ । गूश्ता ये मन्ता अपेम्,
अहम्-विश् वीद्वाओ अहूरा ।
एरेज् ख्वाइ वचड्हाम्,
ख्पयम्नो हिजवो-वसो ।
थ्वा आत्रा सुखा मज्दा,
वड्हाओ वीदाता रांनयाओ ॥

I अन्वय (Prose order) :—

यः अपम् गूश्ता मन्ता च (He who listens to and thinks over Rectitude) अहम्-विश् विद्वास् अहूरा (Oh Ahura, Self-knower and

wise) वचसां ऋजुक्तये क्षयमाणः जिह्वा-वशः (efficient in truthful expression of words, and has control over tongue) तव शूक्लेण अग्निणा मज्दा (oh Mazda by your bright light) राक्षयान् वसो विधात (place the heros in welfare) ।

II अनुवाद (Translation) :—

O Ahura, one who listens to and thinks over Rectitude, who is wise and has entered into (i. e. realised) his self, who has control over his tongue and is efficient in truthful expression of words,—O Mazda through your bright light, place that votary in welfare.

III टीका (Word-note) :—

गूश्ता = श्रोता = hearer

गूश् = to hear, गूश् + तृ = गूश्ता

अपम् = धर्म = Rectitude,

object of गूश्ता and मन्ता

अहम्-विश् = आत्मज्ञः = self-knower

अहम् (आत्मानं) विशति (प्रविशति) = अहम्-विश् ।

अह् + विश् + खच् = अह्-विश् । म comes by the rule अह् द्विषद् etc (6-3-69)

ऋजुक्तये = व्याख्यानय = for clear exposition.

तादर्थ्ये चतुर्थी । यद्वा ऋजुक्तौ,

व्याख्यानविषये । आधिकरणे सप्तमी ।

वचसां = शास्त्रवाक्यानाम् = of words of the Scripture

क्षयमाणः = समर्थः — able

क्षि-क्षयति = to flourish (Nighantu 2-21)

here आत्मनेपद । क्षि = शानच् = क्षयमाणः ।

जिह्वा-वशः = वाचयम् = controller of tongue

जिह्वा वशे यस्स = जिह्वा-वशः । An instance of व्यधिकरण बहुव्रीहि by सप्तमी विशेषणे etc (2-2-35). जिह्वा becomes हिज्वा by the dictum. “वर्णागमः गवेन्द्रादौ, सिंहे वर्ण विपर्यायः” । Just as हिंसः becomes सिंहः ।

आथा = अत्रिणा = by fire.

आ (डा) in place of तृतीया, by सुपासु-लुक् etc. Sans. व = Zend थू । अत्रि अनु स्वाराज्यं अग्नि उक्थानि वावृधुः (Rig 2-8-5).

विधात = स्थापयत = place

धा-दधाति = to place, here अदादि ।

वि + धा + लोट् त = विधात ।

त become ता by अन्वेषाम् etc (6-3-137),

IV. टिप्पणी (Remark) :—

The righteous man goes on steadily making progress by the light of God.

गूहता and मन्ता reminds one of the श्रवण, मनन, निदिध्यासन of the Vedanta

ये तु धर्माभितम् इदं यथोक्तं पयुपासते ।

श्रद्ध-दधाना मत्-परमाः भक्तास् ते अतीव मे प्रियाः ॥

Gita 12-20

The aspirant who listens to the counsel of Mazda, receives more of His grace.

२० । ये आयत् अपवनेम् दिवम्नेम्,
होइ अपरेम् क्षयो ।
दरेगेम् आयू तेमङ्गहो,
दुश्-खरेथेम् अवणतास् वचो ।
तेम् वा अहम् द्रेग्वन्तो,
प्यओथनाइश् खाइश् दएना नएपत् ।

I अन्वय (Prose order) :—

यः अपावानं दीव्यमानः आयाति (one who proceeds to deceive the pious) तस्य अपरः क्षयः (his is another habitat). दीर्घ आयुः तामसः (gloomy long life) दूष्-खरथं अवयितं वचः (evil thought and remorseful words) तम् वै अहुं द्रुग्वन्तः (that their life the devils) स्वैः व्योत्तनैः धेनाया. अनैषीत् (by their own deeds, lead astray from Religion).

II अनुवाद (Translation) :—

But one who proceeds to deceive an honest man, will have another habitat, viz long gloomy life, evil food (thought) and remorseful words. The devils, by their own deeds indeed, lead their soul away from religion.

III टीका (Word-note) :—

आयात्=आयाति=comes.

आ + या + लोट्. ति । ई of ति elides by the rule इत्थश्च etc (3-4-97)

दीवमानं=वधयत्=deceiving.

दिव=दीव्यति=to cheat, here तुदादि, आत्मनेपद। दीव+शानच्-
दीवमान। मान becomes मन by the extension of the rule
तनिपत्योः etc. (6-4-99)

It is taken to qualify आयाति (rather than यः) and thus
द्वितीया (and not प्रथमा) in भेदक (adverb i.e. adjective of a
verb or another adjective).

हे=से=तस्य=his

ए in place of पृष्ठी by सुपां सु-लुक् etc

Sans स=Zend ह. Sans ए=Zend ओइ

क्षय=वासः=अवस्था=state

क्षि=क्षियति=to dwell.

तामसः=gloomy.

तमस्=darkness. तमस्+अण्=तामसः

खरथं=भोज्यं=food

खर-खरति=to eat. (छान्दसः) cf खोराक (Pahlavi) खुरदन
Persian. Thus, food for mind or ideas.

अवयित=हादाकृत=remorseful

अवांइ=आहा alas

(Vide Yas 45-3 and 53-7)

अवांइ-युक्त=अवयित।

खाइस्=स्वैः=(by) own

Sans स्व=Zend ख.

धेना=धर्मधारा=Religion.

पद्यमी elides by सुपां सु-लुक् etc

धेना=sacred word, scripture (Nighantu 1-11)

धेना जिगाति दाशुषे (Rig 1-2-3)

धेनां मधवा यद् इन्वति (Rig 1-55-4).

नैषीत्=अनपीत्=नयति=takes away

नी+लुङ् दू=अनपीत्।

लुङ् denotes present tense by छन्दसि

लुङ-लङ-लिटः (3-4-6).

The villains kill their own souls, and peace does not lie
that way.

यद् हिंसादिभूतं कर्म इह चैव परत्र च।

श्रद्धां निहन्ति वै पार्थ सा हता हन्ति तं नरम् ॥

Santi Parva 270-6

When a man blunts his finer sentiments, he is lost.

२१। मज्झाओ ददात् अहुरो,

हउर्वतो अमेरेतातस्चा।

बूरोइश् आ अपख्या चा,

खापइथ्यात् खूपथद्या सरो।

वड्हेउश् वज्दरे मनड्हो,

ये होइ मइन्यू व्यओथनाइश् चा उर्वथो।

I अन्वय (Prose order) :—

मज्झाः दद्यात् अहुरः (may Ahura Mazda give) सूर्वतां अमृताति
च (spirituality and immortality)। आ अपस्य भूरः स्वापस्यात्
(and on account of the plentiful wealth of Rectitude)

क्षयस्य सरः (command over nonchalance) वसोः मनसः वष्टुरे (to the upholder of conscience) यः मन्युना श्रौतमैश्च तस्य उर्वथः (who by spirit and deeds is devoted to Him).

II अनुवाद (Translation) :—

May Ahura Mazda grant spirituality and immortality, and on account of the wealth of plentiful Rectitude, command over nonchalance as well, to the upholder of conscience, one who is dear to Him for his character and deeds.

III टीका (Word-note) :—

ददात् = ददातु = may give

दा + ऌट्ति । इ of ति elides by इत्थ Etc (3-4-97). ऌट् is also optative by लिङ्ये ऌट् (3-4-7).

सर्वताम् = अय्यात्मता = Spirituality

सु + उर्वन् = सर्व । सर्व + ता = सर्वता सु in place of द्वितीया by सुपां सु-लृक् ।

अमृताति = अमृतत्वं = immortality (godliness)

अमृत + ति = अमृताति by वृक् etc (5-4-41)

स in place of द्वितीया by सुपां सु-लृक् (7-1-39)

भूरि = प्रचुर = plenty.

adjective to स्वापत्यात्

स्वापत्यं = ऋद्धि = wealth

स्वस्य पतिः इति स्वपतिः = independent

(धनवान्) तस्य भावः स्वापत्यं । हेतौ पञ्चमी ।

(for स्वपति see पथ्यतिथि etc Panini 4-4-104)

सर = शिरस् = प्रभुता, वशित्व = command.

object of ददात् । सु in place of द्वितीया by सुपां सु-लृक् etc.

शिरः, शीर्ष, शीर and सर are variants.

आ जुहोता स्वध्वरं शीरं पावकं शोचिषं (Rig 3-9-8)

वष्टुरे = वष्टुराय = पालकाय = to the upholder

वस् + वस्ते आच्छादने = to cover, to enclose

वस् + त्वरप् = वष्टुर vide गत्वरश्च Panini (3-2-164) dative of ददात् । सप्तमी in place of चतुर्थी by सुप्-तिङ्-उपग्रह etc.

हे = से = तस्मिन् = in him

ए in place of सप्तमी by सुपां सु-लृक् etc.

मन्यु = मन्युना = by spirit (character)

in place of तृतीया, the final उ becomes long, by सुपां सु-लृक् etc (7-1-39).

उर्वथः = mindful, addicted.

उर्वन् = soul, mind उर्वन् + थ (Unadi-167)

or वृ = to greet. वृ + क्त = चुर्त (chosen, dear)

वृत्, वूर्त and वूर्ण are variants

(vide 44-2, 46-14, 50-6, 51-11)

IV टिप्पणी (Remark) :—

One who is faithful to his conscience, does not fail to get all the gifts of Mazda.

यथा प्रदीपम् आदाय कश्चित् तमसि गच्छति ।

तथा प्रज्ञा-प्रदीपेन गच्छन्ति परमैषिणः ॥

Aswamedha Parva 50-14

Conscience is like a lamp in the hand, in a dark night.

It does not show more than a part of the way, at a time,
but is sure to take the traveller to his destination.

२२ । चित्रा ई हुदाओडहे,
यथना वएदेम्नाइ मनड्हा ।
वोहू ह्वो ख्पथ्वा अषेम्,
वचड्हा प्यओथ्ना चा हसी ।
ह्वो तोइ मम्दा अहुरा,
वाजिस्तो अड्हुइती अस्तिश् ॥

I अन्वय (Prose order) :—

चित्रम् ईम् सु-धारे (all these are clear to the intelligent) यथा
नु मनसा विदिम्नाय (as much as to the learner with mind) स्वः
वहु क्षयं अप च (he [pursues] good nonchalance and Rectitude)
वचसा न्यौत्नेन च सपति (pursues in words and deeds) स्वः ते मज्दा
अहुरा (he, O Mazda Ahura, is your) वाजिष्ठः आस्थिः अस्ति (is
the strongest believer).

II अनुवाद (Translation) :—

Evident is all this to the intelligent, as much as to the
observant with attention. He pursues Rectitude and good
nonchalance in words and deeds. He, O Mazda Ahura,
is Thy strongest believer.

III टीका (Word-note) :—

चित्रा — चित्रं=स्पष्टं=evident

adjective to ईम् । feminine gender, in place of neuter, by
सुप्-तिङ्-उपग्रह etc. चित्-चेतति=to know, चित्+र (Unadi 173)
(Vide—34-4)

ई=ईम्—एतद्=this.

ईम्=एतद् (Nighantu 4-2-80)

म elides in analogy with पृषोदरादीनि etc (6-3-109).

सुधासे—सुधिये—to the intelligent

सु+ध्यै+असुन्=सुधास् (Unadi 638)

चतुर्थी is induced by चित्रं by the implication of चतुर्थी तदर्थं
etc (2-1-36)

यथना—यथा नु—as much as.

विदिम्नाय—जिज्ञासवे—to the learner

विद-वेत्ति ज्ञाने । आत्मनेपदं । वित्ते ।

विद्+शानच्=विदमान-विदिम्न by तनिपत्योर् छन्दसि (6-4-99)

चतुर्थी is induced by चित्रं (vide Panini 2-1-36)

मनसा—with mind, with attention.

तृतीया by dictum प्रकृत्यादिभ्यः etc.

[Sans स=Zend 'ह', when not initial]

सपति—सपति=serves, pursues.

सपति—to serve (Nighantu 3-4)

here declined in अदादि class.

[Sans स=Zend ह (initial)]

ह्वः=स्वः=सः=he

तद्, ल्यद् and त्वद् are variants

वाजिष्ठः=वलवत्तमः=strongest.

वाज=strength (Nighantu 2-9)

वाजी=strong. वाजी + इष्ठ=वाजिष्ठः vide टेर (6-4-155).

भास्थिः = आस्थाशीलः = believer.

आ + स्था + इन्=आस्थिः (Uradi 567)

IV टिप्पणी (Remark) :—

The wise man does not doubt the existence of a moral order in the universe. His belief in God therefore rests on the strongest foundation and he is the best devotee.

तेषां ज्ञानी नित्ययुक्त एकमक्तिं विशिष्यते ।

प्रियो हि ज्ञानिनो अर्थं अहं स च मम प्रियः ॥

Gita 7-17

चतुर्थी

उर्वाजिमा (प्रेमा) Love of God

Suktam—32-1

१ । अख्या चा खएतु^३ यासत्,
अद्या वेरेजे^६ नेम्^८ मत् अइर्यम्ना ।
अद्या दएवा मही मनोइ,
अहुरह्या उर्वाजि^{१५} मा मज्दाओ ।
ध्वेइ दूताओइहो आओइहामा,
तेंग दारयो योइ वाओ दइविषेन्ती ॥

I अन्वय (Prose order) :—

अस्मै च खेतुः यासति (the Khaetu worships Him) अस्मै वृजनः
अर्यम्ना मत् (Him, the Vrijana, along with the Aryamna) अस्मै
देवाः (Him the Deva-cultists) मस्मिन् मने (in my mind) असुरस्य
मज्दायाः वहिमा (the love of Ahura Mazda) ध्वे दूतासः आयासाम

(I come as Your Messenger). ताः दारै (I would rend them)
ये वः द्विषन्ति (who disown you).

II अनुवाद (Translation) :—

Him the Khaetu (Vaishya) worships, and Him the Verejena (Kshatriya), along with the Aryamna (Brahmin) worship. In my mind there is the Love of Mazda (and not mere formal compliance). I have come as your Messenger. I would chastise them who deny You.

III टीका (Word-note) :—

अस्यै—अस्मै मज्दायै—Him Mazda

Dative of यासति by तमः स्वस्ति etc. (2-8-16) Feminine for masculine, by सुप्-तिङ्-उपग्रह etc.

खेतुः—वैश्यः—Vaishya

खै—खायति—खनने—to dig खै+तु (Unadi—72) those who live by cultivation खेतवो ये वसवो न वीराः (Rig 5-41-9)

यासति—यजति—worships.

यास—पूजायां (छान्दसः) यास्+लेट् ति। इ of ति elides by इत्थ etc (3-4-97) cf यस्—यस्यति—to be heated—तप्यते। यस becomes यास by छिच्—चसु—कृमां—(3-7-35)

अह्मा—अस्य—him.

object of यासति। षष्ठी in the object by अधीगर्थ etc. (2-3-52)

वृजनः—क्षत्रियः—Kshatriya.

वृजनं—strength (Nighantu 2-9)

वृजन + अच्—वृजनः by अशादि etc, (5-2-127)

Neuter gender in place of masculine, by सुप्-तिङ्-उपग्रह etc.

मन्—सह—along with.

स्मन्—with

स्मत् सूरिभिस् तव शर्मन्त् स्याम (Rig 1-51-15)

(Vide 34-11, 43-14, 44-7, 44-15, 45-9, 46-19, 48-11, 50-8)

अर्यमा—ब्राह्मणः—Brahmin.

अर्य—God (Nighantu 2-22) तं मनति इति अर्यमन्। म्ना—मनति—to recollect तृतीया is induced by मत् [by सहयुक्ते etc. (2-3-19)]

[The three castes (पिस्त—वर्ण) are mentioned in Yas 19-17 as अग्रवान्, रथेष्टु and वास्त्र respectively]

मस्मिन्—मदीये—in mine.

अस्मद् + सप्तमी स्मिन्।

cf. अस्मिन्—तस्मिन्

आर्चन् अत्र मरुतः सस्मिन् आजौ। (Rig 1-52-15)

मने—मनसि—in mind.

मनस् becomes मन by the dictum स्नोर् अन्तयोर् लोपः (Katantra chanda prakriya 1-43)—final स् and न् often elide.

Sans ए—Zend ओइ

उर्वाजिमा—वहिमा—प्रेमा—Love.

वर्ह—वर्हयति—to bestow, (to bestow love)

वर्ह + इमनिच्—वर्हिमन् (Unadi 597)

दूतास—दूताः—दूतः—messenger.

गौरवे बहुवचनं। अस is vedic plural (7-1-50)

आयासाम=आगच्छाम=I come.

आ+या+ल्ये मस्। स comes by सिच् बहुलं etc. (3-1-34).

final स of मस् elides by स उत्तमस्य (3-4-98)

दारै=विदारयाणि=I would tear.

हृ-हृणाति=to kill.

here भ्वादिः, आत्मनेपदम् ।

IV टिप्पणी (Remark) :—

The cult of love is not the good fortune of every religion.
It is pre-eminently the way of the Parsis.

दर खानकेह नगुजद् असरारे इश्क ओ मस्ती ।
जामे मये मघानेह हम् बा मघान तवान ज़द् ॥

Hafiz—224

'This is the wine of the Maghas, and can be sipped only
in the company of the Maghas.'

The Rik is important as it lays down the root principle
of Bhakti Yoga (viz cisti) and declares, for first time in the
world, the distinction between formal worship (वैधी भक्ति)
and worship by love (रागात्मिका भक्ति), which the Vaishnavas
in India and the Sufis in Iran, subsequently developed so
exquisitely. Cisti enjoins the intoxicating love of God,
that teaches the devotee to forget himself entirely, and live
only for and in, Mazda.

२ । अएइव्यो मज्झाओ अहुरो,
सारैम्नो वोहु मनड्हा ।
क्षध्रात् हचा पइती अओत्,
अपा हुश-हखा खेन्वाता ।
स्पेन्ताम् वे आर्मइतीम् वंड्उहीम्
वरेमहदी हा ने अंड्हुत् ॥

I अन्वय (Prose order) :—

एभ्यः मज्झाः अहुरः (to them Mazda Ahura) वसु मनसा सारसाणः
(guiding by conscience) क्षध्रात् सचा (along with nonchalance)
प्रति अन्नवत् (replied) अपा सिन्वती सूसखा (Rectitude is good friend
when sporting). वस्वीं स्वेन्तां आरमति वै वरामहे (we would wel-
come noble holy faith) सा नः असति (may that be ours).

II अनुवाद (Translation) :—

To them, guiding by Conscience and Nonchalance,
Ahura Mazda intimated, "Active Rectitude is your good
friend".

[so that they prayed] "We welcome holy noble Faith.
Let that be ours".

III टीका (Word-note) :—

एभ्य- to them.

dative of प्रति अन्नवत्

सारमाणः — चालयन् — guiding.

सु — सरति — to go. सु + णिच् = सारयति — to lead.

आत्मनेपदम् । शानच् । मान becomes मन by analogy of तनि-
पत्योः (6-4-99)

क्षध्नात् — (with) Nonchalance

पञ्चमी is induced by the कर्म-प्रवचनीय (post-position) सचा,
by analogy of पञ्चम्यपाङ् etc (2-3-10)

सचा — सह — with.

अज्ञ् in Persian.

प्रति भ्रवत् — प्रति अभ्रवत् — प्रति अत्रवीत् — replied.

भ्रू + भ्रवति — to speak (छान्दसः)

भ्रू + लङ् दू । Initial अ stopped by बहुलं etc (6-4-75)

सुसखा — सुसखा — good friend.

सु + सखा — सुसखा । स comes by पारस्कर etc. (6-1-157)

(Vide 46-13)

सिन्वता — सिन्वती — योगिनी — active

सि — सिनोति — योजने — to contrive

सि + शत् — सिन्वत् । स्त्रियाम् ईप् — सिन्वती ।

आ (डा) in place of प्रथमा by सुपां सु-लृक् etc.

वरामधे — वरामहे — we greet.

वृ — वरति — to welcome. आत्मनेपदम् ।

लट् महे — वरामहे । हे becomes धे by the extension of the
rule हू-मलृभ्योः etc. (6-4-101)

ने — नः — अस्माकम् — ours.

असति — भवतु — let it be.

अस् + लेट् ति । इ of ति, elides by इतश्च etc. (3-4-97) लेट्
denotes also optative mood by लिङ्थे लेट् (3-4-9)

IV टिप्पणी (Remark) :—

Cloistered virtue is not what Maha Ratu Zarathushtra
teache-s, but active beneficence, ever ready for the service
humanity.

न धर्मसाधनं वाचा नैव बुद्धयेति नः श्रूतम् ।

इति वार्हस्पतिं ज्ञानं प्रोवाच मघवा स्वयम् ॥

Mahabharata—Santi Parva 142-17

“Virtue is not a matter of thoughts and words. It must
find expression in acts.

This is the lesson that Maghavan (Zarathushtra) taught.”

३ । अत् यूश् दएवा वीस्पाओंड्हो,

अकात् मनंङ्हो स्ता चिथ्रेम् ।

यस् चा वाओ मश् यज्जते,

द्रुजस्चा पइरिमतोइश् चा ।

प्यओमांस् अइपी दइविताना,

याइश् अस्रूदूम् वृम्याओ हप्तइथे ॥

I अन्वय (Prose order) :—

अत् यूश् विश्वाः देवाः (O ye, all daevas) अकात् मनसः चित्रा स्थः
(You are the progeny of evil mind) यः च मश् यजते (who ever
fondly serves you) दूजं च परिमिति च ([he serves only] lie and

error) स्यमन्ते अभि देवितानि ([your] deceit spreads all around)
यैः अधुयञ्चम् सप्तथे भूम्याम् (for which you are heard [notorious]
all the seven worlds over).

II अनुवाद (Translation) :—

O all ye Daevas, you are the progeny of the evil mind.
(i. e. the out-come of the imagination of simpletons).
Whoever serves you fondly, serves only inequity and error.
Your deceit spreads all around, for which you are heard
(known) all the seven worlds over.

III टीका (Word-note) :—

युप—यूयम्—You.

युष्मद्+ङ् by सुपां सु-लृक् etc.

विश्वासः—विद्वाः—सर्वे—all.

अस is the sign of the Vedic plural (7-1-50)

अकात्—अकस्य—(of) vile

adjective to मनसः । आत् in place of षष्ठी by सुपां-सु-लृक् etc.
(7-1-39)

स्यः—भवथ—you are

अस्+लृक् थ ।

चित्रम्=चित्राः—production, image.

चित्र—चित्रयति—to design, to produce. चित्र+क—चित्रः ।

neutre gender, in place of masculine, by सुप् तिङ्-उपग्रह etc.

मस्=सम्—fully.

मस् also comes under प्रादि (1-4-54)

द्रुहस्—द्रुजस्=द्रुजम्=lie.

द्रुह्+क्विप्=द्रुह्ः । (षष्ठी) द्रुहः object of यजते (understood) षष्ठी
in the object, by अधीगर्थ द्येशां (2-3-52)

परिमतेः=परिमति=प्रमादं—delusion.

object of यजते (understood) षष्ठी in place of द्वितीया by सुप्-तिङ्
उपग्रह etc. (or by अधीगर्थद्वेशां 2-3-52)

स्यमाम्—स्यमन्ति=विचरन्ति=spread

स्यम्-स्यमति=to go. (Nighantu 3-14) स्यम्+लृट् अन्ति=स्यमन्=
स्यमम् । इ of अन्ति elides by इतश्च etc (3-4-97), and त elides
by संयोगान्तस्य etc (8-2-23) म and न may interchange by मो
नो धातोः (8-2-64)

दैवितानि=वञ्चनानि=deceit.

दिव-दीव्यति=to cheat (by dice) दिव+क्त=दिवित । क्त forms a
noun by नपुंसके etc (3-3-114)

भूम्याः=भूम्याम्=in regions.

षष्ठी in place of सप्तमी by सुप्-तिङ्-उपग्रह etc.

सप्तथे=सप्त परिमिते=seven fold.

IV टिप्पणी (Remark) :—

Maha-Ratu Zarathushtra points out the defect of Deva
Yasna. These people fix their attention on rituals and
ceremonies, and not on the love of Mazda. Love of Mazda
is the life of religion, and without that, the dead ceremonials
are worse than useless.

आराधितो यदि हरिस् तपसा ततः किम् ।

नाराधितो यदि हरिस् तपसा ततः किम् ॥

Narada Samhita

If Hari is loved, what is the need of rituals? if Hari is not loved, what is the good of rituals?

४ । यात् यूश् चा फूमीमथा,
या मण्या अचिस्ता दन्तो ।
वक्षेन्ते दएवो—जुश्ता,
वंडहेउश् सीम्धम्ना मनडहो ।
मज्दाओ अहुरह्या खूतेउश्,
नस्यन्तो अषाअत् चा ॥

I अन्वय (Prose order) :—

इयत् यूश् प्रमिमाथ (you have dealt this) हन्त ये मण्याः अचिष्टाः (alas that the men who are worst) वक्ष्यन्ते देव-जुष्टाः (are called favourites of devas) वसोः मनसः सीदमानाः (receding from conscience) मज्दायाः असुरस्य क्रतोः (from the duties of Ahura Mazda) अषायाः च नस्यन्तः (and straying from Rectitude)

II. अनुवाद (Translation) :—

You have brought this to pass that those, alas, who are the worst of men, are called “the favourites of the Devas—” those who recede from Conscience, and do not continue in the duty of Ahura Mazda and Rectitude.

III टीका (Word-note) :—

इयत्=एतावत्=this far.

प्रमिमाथ=कुरुय=अकुरुत=you have done

मा—मिमाति—to measure, to do मा+लट् थ । लट् in the past tense, by वर्तमान सामीप्ये etc (3-3-31)

मण्या=मर्त्याः=men.

ते=य । cf ऋत=अषा ।

अचिष्टा=अकिष्टाः=लघिष्टाः=meanest.

अक + इष्ट=अकिष्ट ।

दन्त = हन्त = alas.

Sans ह=Zend द (as हस्त = दस्त)

वक्ष्यन्ते = उच्यन्ते=are called.

वच् + लट् स्यन्ते = वक्ष्यन्ते । लट् is used in the present tense by क्षिप्रवचने etc. 3-3-133)

देव-जुष्टाः — देव-प्रियाः=favourite of devas.

जुष—जुषति—to like देवैः जुष्ट इति देव-जुष्ट ।

सीज्दमानाः = सीदमानाः = संकुचन्तः = shrinking.

सद्—सीदति अवसादने । Here आत्मनेपद, दिवादि । सीद्यते । शानच्—सीद्यमान । य becomes यद् (=जुद्) by the dictum सिंहे वर्णविपर्ययः । cf Yas 32-10 where विध्य becomes विजुद् (वोइजुद्) । मान becomes म्र by the analogy of तनिपत्योः etc (6-4-99)

नस्यन्तः = अपगच्छन्तः = straying away.

नसते = to stray (Nighantu 2-14) Here दिवादि, परस्मैपद । नस्यति शतृ (1/3) = नस्यन्तः

अषाअत् = अषायाः = from Rectitude

अत् in place of पञ्चमी by सुपां-सु-लुक् etc (7-1-39)

IV टिप्पणी (Remark) :—

The Deva-worshippers pay little heed to formation of character. But as the Katha Upanisad points out, it is impossible to attain Mazda without forming character.

नाविरतो दुश्चरिताद् नाशान्तो नासमाहितः ।
नाशान्तमानसो वापि प्रज्ञानेनैवम् आप्नुयात् ॥

Katha 2-4

As Hafiz says

गर मुसलमानी अज़ीनस्त के हाफेज़ दारद
आह अगर अज़ पये एमरुज़ बुवद फरदाइ ॥

Hafiz—525

If this is religion, may the world come to an end today.

५ । ता देवेनओता मणीम्,
हुज्यातोइश् अमेरेतातस् चा ।
ह्यत् वाओ अका मनड्हा,
येग् दएवेंग् अकरुचा मइन्युश् ।
अका श्यओथनेम् वचड्हा,
या फ्रचिनस् द्रेग्वन्तेम् क्षयो ॥

I अन्वय (Prose order) :—

तद् दम्नथ मध्यम् (thus you defrauded mankind) सूज्यातेः अमृतातेः
च (of good-life and immortality) यत् वः अका मनसा (for yours is

evil mind) या देवाः (and all that is devilish) अकः च मन्युः (viz evil spirit) अकं च्यौत्नं वचसा (evil deeds and words) यत् द्रुग्वन्तं क्षयं प्रचिणोति (which lead the vicious to ruin)

II अनुवाद (Translation) :—

You have thereby defrauded mankind of good life and immortality (Godliness). For yours is the evil mind, and all that is devilish viz. evil mentality, and evil deeds and words by which you lead the vicious to ruin.

III टीका (Word-note) :—

दम्नथ = वञ्चयथ = you have defrauded.

दम — दम्नोति वञ्चने । to cheat.

दम + लट् थ । लट् is used in the past tense by वर्तमानसामीप्ये etc. (3-3-131)

मध्यम् = मर्त्यम् = मनुष्यं = men.

indirect object of दम्नथ by the rule अकथितं च (1-4-51)

हुज्यातेः = सुजीवनस्य = सुजीवनं = good life.

ज्या — जिनाति = to advance in age

ज्या + क्ति = ज्याति life

object of दम्नथ । षष्ठी in the object (in place of द्वितीया) by अधीगर्थ etc. (2-3-52) । It is said “कारकं चेद् विजानीयात्—यां यां मन्येत सा भवेत्”—If you know the principles of कारक well, you can bring in any विभक्ति. Here षष्ठी विभक्ति is applied to the accusative.

अमृतातस् = अमृताति = immortality.

अमृत + ति (5-4-41) - अमृतातिः ।

object of दन्तुय । स in place of द्वितीया by सुपां सु-लुक् etc.

मनसा - मनस् = mind.

टापं चापि हलन्तानां । all nouns ending in a consonant may take an आ । [Sans. स = Zend. 'ह]

यःदैवः = यत् दैवं = all that are devilish ; masculine gender in place of neuter, by सुप् तिङ् उपग्रह etc.

[दैवस् = दैवंह = दैवं]

प्राचिणोस् - प्राचिणोत् - प्राचिणोति - leads.

चि - चिणोति - to draw.

प्र + चि + लङ् स् = प्राचिणोस् ।

second person in place of third by सुप् तिङ् उपग्रह etc.

द्वग्वन्तं = पामरं = villain.

object of प्राचिणोत् ।

क्षयं = विनाशं = ruin.

indirect object (1-4-51) of प्राचिणोत् । सु in place of द्वितीया by सुपां सु-लुक् etc.

IV. टिप्पणी (Remark) :-

It is impossible to achieve spirituality and godliness, if the moral laws are disregarded.

वेदाः यज्ञास् तथा मन्त्राः सन्ति विप्रेषु नित्यशः ।

न भान्त्यु अमी ह्यसत्येषु सत्यात् सत्यं समाचरेत् ॥

Siva purana—Dharma Samhita 22-23

The Brahmins practise Veda, sacrifice, and mantra every day, but they do not reap their benefit, as truthfulness, which is the essence of religion, is wanting.

६ । पओउरु अएनाओ एनाक्षता,

या इश् स्रावयेइते ये जी ता इश् अथा ।

हाता-मराने अहुरा,

वहिश्ता वेइस्ता मनइहा ।

थ्वही वी मज्झदा ख्पथ्रोइ,

अपाइ चा सेंगहो वीदाम् ॥

I अन्वय (Prose order) :-

पुरु इतः इनक्षस्ते (many men only drift) या इस् यद् हि श्रावय्यते (whatever they are told) ते इस् अथा (they are such) हित-स्मरण अहुरा (O Ahura, whose mention is auspicious) वहिष्ठा मनसा बुद्धाः (inspire best conscience) तस्मिन् वै मज्झदा क्षथ्रे (about your non-chalance Mazda) अपायां च शंस (and about Rectitude, speak) विदाम् (I would know).

II अनुवाद (Translation) :-

Most men merely drift along. That which they are told, that they become. O Ahura, whose recollection is auspicious, inspire in us the best (i.e. social) conscience. Instruct us in Your nonchalance and rectitude, we like to know.

II टीका (Word-note) :-

पुरु = बहु = most.

पुरुहुः पुरु भूयिष्ठं इत्यमरः । adjective to इन । विभक्ति elides by सुपां सु-लुक् etc.

इना-इनः-जनः=man

इनः पत्यौ नृपाक्योः इति मेदिनी । आ in place of प्रथमा by सुपां सु-लुक् etc.

इनक्षस्ते=इनक्षते= follow, drift along.

इनक्ष-इनक्षति—to follow. here आत्मनेपद । इनक्ष+लेट् ते ।

स् comes by सिव् वट् लं लेटि (3-1-34)=इनक्षस्ते ।

वृद्धस्य चिद् वर्धते याम् इनक्षत्ः (Rig 1-51-9) (going up to heaven).

या=ये=who-so, any

यद् becomes या by addition of डा by सुपां सु-लुक् Subject (in passive voice) of श्रावय्यते (is told)

इश्-एव=only.

श्रावय्यते=is made to hear, is told.

श्रु=to hear. श्रु+णि=श्रावयति=makes to hear, tells. Passive voice श्रावय्यते=is made to hear, is told.

ये जि=यद् हि=whatever.

Indirect object of श्रावय्यते ।

ता-ते=they.

तद् becomes ता, by सुपां सु-लुक् etc. ताश्—correspond to या इश् ।

इश्=एव=only.

हित स्मरण=one whose recollection is auspicious.

धा+क्त=हात । हात is a variant of हित । हितं स्मरणं यस्य (Bahubrihi)=हित-स्मरण ।

बहिष्ठा मनसा=बहिष्ठा मनसां=best conscience ; object of बुद्धाः ।

विभक्ति elides by सुपां-सु लुक् etc.

बोद्धा=बुद्धाः=elucidate, inspire.

बुध=बोधति—to know. अन्तर्भावित (implied) णिच्=to explain. Here आत्मनेपद, अदादि । बुध+लोट् थास्=बुद्धाः ।

क्षत्रे=क्षत्र विषये=about nonchalance

शंस=कथय=tell.

शंस becomes शंसा by द्व्यचो etc. (6-3-135)

विदाम्=विदेयम्=I would know.

विद्+लेट् मि=विदामि=विदाम् ।

इ of मि elides by इत्थ etc. (3-4-97)

लेट् denotes also optative mood, by लिङ्थे लेट् (3-4-7)

IV. टिप्पणी (Remark)

One should rely on his own conviction, and not allow himself to be drifted by the opinions of others ; each one gives a different advice, and one who has no faith in himself, would have no foothold to stand upon. Mazda is the surest guide and He guides through conscience. Jalaī, the great cisti (Sufi) emphasises the necessity of relying on one's own conviction.

दर यकी गोफतेह के ओस्ता हम् तू इ ।

ज्ञानके ओस्तारा शेनासा हम् तू इ ॥

Masnavi 1—493.

To some he said, “ultimately you alone are your adviser. For you are the judge of advisers (you have to decide as to whose advice is acceptable)”.

७ । अएपांम् अएनंङ्हाम् नएचीत्,
 विद्वाओ अओजोइ हाद्रोया ।
 या जोया सेंगुहइते,
 याइश् स्रावी खएना अयंङ्हा ।
 यएपांम् तू अहुरा इरिख्तेम्,
 मज्दा वएदिश्तो अही ॥

I अन्वय (Prose order) :—

एषां ऐनसां नो चित् (of these sinners never) विद्वास् वजति साधू
 (the wise accept the method) या जवा शंस्यते (which policy is
 asserted) या इस् अश्रावि (which is heard) खयेन अयसा (by sharp
 metal) येषां त्वम् अहुर रिक्तम् (whose hollowrness You Ahura) मज्दा
 वेदिष्ठः असि (O Mazda you are the best knower.)

II अनुवाद (Translation) ;—

Of these sinners, no savant approves the method—the
 policy (method) which is said to be, which is heard to be,
 (the law) of sharp steel, of whose futility O Mazda, You
 are the best cognisant.

III टीका (Word-note)—

ऐनसां = पामराणां = of the sinners.

एनस् = sin । एनस् + अच् (5-2-127) अचो लृक् (4-4-26) एनस् =
 sinner.

नो चित् = never.

विद्वास् = विद्वान् = wise one.

उगिदवां (7-1-70) is stopped by महा विभाषा

वजति = गच्छति = गृह्णाति = accepts.

वज् = वजति = to go.

सर्वे गत्यर्थाः ज्ञानार्थाः प्राप्त्यर्थाः स्युः ।

(to go means also to attain) त elides (by extension of
 लोपसूत etc 7-1-41) even in परस्मैपद ।

साधूया = साधू = साधनं = method.

साध् = साध्नोति = to accomplish.

साध् + र = साध् (Unadi 178)

स्त्रियां आप = साधू ।

साधू becomes साधूया in द्वितीया, by addition of अया by सुपां
 सु-लृक् etc.

जवा = नीति = manner.

जव = जवति = to go (Nighantu 2-24)

जवा = the manner of approach.

Nominative (passive voice) of the verb शंस्यते ।

शंस्यते = कथ्यते = is asserted (by the sinners)

या = which.

Nominative (Passive voice) of the verb अश्रावि ।

इश् = वै = alone.

अश्रावि = अश्रावि = अश्रूयत = श्रूयते = is heard.

श्रु = to hear. passive. — श्रूयते । श्रूयते + लृङ् त = अश्रावि । लृङ्
 is used in the present tense by छन्दसि etc. (3-4-6).

खय = तीक्ष्ण = sharp.

खै - खायति = खेदने to injure
 खै + अय = खय (Unadi 549)

रिक्त' = व्यर्थता = futility.

रिच् + क = रिक्त' । क makes a noun by नपु'सके etc. (3-3-114)

वेदिष्ठ' = ज्ञातृत्तमः = best knower.

वेदिता + इष्ठ = वेदिष्ठः ।

तृ elides before इष्ठ by तुर् etc (6-4-154)

IV टिप्पणी (Remark) :—

The principle of sharp steel (might is right) cannot be consistently carried out.

रमते निर्हरन् स्तेनः परवित्तम् अराजके ।

यदा अस्य तद् हरन्त्यन्यो तदा राजानं इच्छति ॥

Santi Parva 265-7

When a thief is himself robbed, he realises the folly (of might is right) and seeks the protection of law.

None can continue to be mighty (and safe) for ever.

पापा ह्यपि तदा क्षेमं न लभन्ते कदाचन ।

एकस्य हि द्वौ हरतः द्वयोश्च बहवो अपरे ॥

Santi Parva 66-14

Two can overpower one, and a gang can overpower two.

Some people in Persia had come to attach too much weight to physical force. They foolishly reasoned that the Koran must be superior to the Avesta, otherwise why should Iran have have fallen a prey to Arabia.

But Khoda does not forget His honest votaries.

खोफतेह साज़द् शीर खुदरा आनचुनान् ,
 के तमामश मोरदेह दानन्द इन सगान ।
 वरनेह् दर आलम केरा ज़हरह बुदी
 के रबुदी अज़ ज़हफी तुरबुदी ॥

Masnavi—4-3796

The Lion does not go to sleep ; he only pretends to be asleep for a while.

The sack of Baghdad by Halagu Khan in 1258 A.D, when that infidel Mongol converted all the mosques into stables, all over the country, dealt the death-blow to Arab suzerainty from which it never recovered again. (Browne—Literary History of Persia—vol. I p. 377, vol. II p. 426) It opened their eyes. They now began to see that the fault was not in the Gatha—the fault was in them. They had paid little heed to the exalted principles of the Gatha in their blindness for ritual ceremonies, which Maha Ratu Zarathustra had disparaged as अश्रुस्ति (false devotion—superstition—Yas 33-4). So they turned to the essential truths of the Gatha with a new zeal, and the Sufi movement acquired a momentum unknown before.

The Iranian mind had never given up its admiration for the Gatha. Even within about 100 years of the catastrophe of Nahavand (642 A.D.), Ibrahim bin Adhem (777 A.D.) revived the Cisti of the Gatha, under the garb of Sufism. Abul Khayer of Khorasan, (947—1047) furnished an elementary scripture for the creed, in elegant Persian verse. Abul Khayer made no secret of the fact that Sufism was

not based on the Koran. He said that sufism is to be found in the 8/7th chapter (i.e. the unwritten chapter) of the Koran—[Nicholson—Studies in Islamic Mysticism—p. 57]. He further said that though he had been a Siddique (loyal to the Koran) in the morning of his life, now in the evening of his life, he had become a Zindique (loyal to Zend Avesta)

It now came home to the people that for the realisation (experience) of God, the Gatha could give them greater help, than any other book. Jalaluddin Rumi took the lead of this movement for national regeneration and in his Masnavi expanded the idea of the verses of Abul Khayer. Masnavi captured the national mind.

Jalaluddin had been initiated into the mysteries of the Cisti by Shams-i-Tabrez. "One day as Shams-i-Tabraj was seated at the gate of an inn in Iconium, Jalaluddin came by, riding on a mule, in the midst of a crowd of students and disciples on foot. Shamsuddin arose, advanced, and took hold of the mules bridle, addressing Jalaluddin in these words.

'Tell me, was Muhammad the greater servant of God, or Bayazid Bistami?' Jalaluddin answered him "Muhammad was incomparably greater—the greatest of all prophets and all saints".

'Then', rejoined Shamsuddin, 'how is it that Muhammad said—we have not known Thee, O God as Thou rightly shouldst be known; whereas Bayazid said—glory be to me,

how very great is my glory'. On hearing this question Jalaluddin fainted away."*

He woke up a new man. A new light had dawned upon him. He understood that the value of a purse depended on its content—the value of a scripture rests on the help that it can give towards God-realisation.

कीमते हमयान ओ कीसेह् अज़ ज़रस्त,
वी ज़ ज़र हमयान ओ कीसेह् अबतरस्त ।

Mansavi 3-2534

The blinder the man is, the greater is his boast, for the verbal knowledge of the Koran.

खुद असा माशुके ओम्यान मी बुद
कूर खुद सन्दुके कुरान मी बुद

Masnavi 13—1396

* Claud Field—Persian Literature. P. 178

८ । अएषांम् अएनंङ्हाम् ,

वीवङ्हुपो स्वावी यिमस्चीत् ।

ये मय्येगं चिश्नुपो अद्याकेंग् ,

गाओशू वगा स्वारेम्नो ।

अएषांम् चीत् आ अह्वी-ध्वह्वीं,

मज़्ज़दा वीचिथोइ अइपी ॥

I अन्वय (Prose order) :—

एषां ऐनसां (of these sinners) विवस्वतः यिमश्चित् अश्रावि (Vivaswan Yima too is heard to be one) यः अस्माकं मर्ष्यं चिद्वसुषः (who, eager to please our mankind) गोः वर्गं खरमाणः [आसीत्] (was neglectful of the cattle-class) एषां चित् आ अस्मिन्-अस्मि (This I-and-I-ness also of them) मज्झा अमि विचेतसि (Mazda You know well)

II अनुवाद (Translation) :—

Vivaswan Yima also is said to be one of these sinners—he who, eager to please our mankind alone, neglected the brood of the cattle. This their selfishness too, O Mazda You know well.

III टीका (Word-note) :—

ऐनसां = पामराणां = of the sinners.

एनस् = sin. एनस् + अण = एनस्

वैवस्वतः = वैवस्वतः = Vaivaswas.

विवस्वत् + अन् । Iranians call him Vaivaswas, and Indians as Vaivaswat.

Vaivaswas is the common ancestor of the Iranians and the Indians. His son Vaivaswas Yima is the first of the Iranian chieftains, and another son Vaivaswata Manu, chieftain of the Indians.

श्रावि = अश्रावि = अश्रुयत = श्रुयते = is heard.

श्रु = to hear, passive श्रूयते = is heard.

चतुर्थी

श्रुय् + लृट् त = अश्रावि । Initial अ is stopped by बहुलं etc. (6-4-75) and लृट् is used in present tense by छन्दसि etc. (3-4-6).

चिद्वसुषः = तोषयन् = appeasing.

क्षू - क्षनौति = to sharpen = to enliven, to please (in Zend).

क्षू + सन् = चिद्वसुषति । चिद्वसुप् + अन् ।

वगा = वर्ग = class.

आ in place of द्वितीया by सुपां सु-लृक् etc. र of “वर्ग” drops by Vararuci 3-4

खरमाणः = स्वरमाणः = उपेक्षमाणः = neglecting.

स्वृ - स्वरति = to displease, to despise (गण-दर्पण) आत्मनेपदं । शानच् ।

आ = सम्भ्यक् = fully.

अस्मि - तु - अस्मि = am and am = I and I = extreme selfishness.

verbal phrase used as noun ; object of विचेतसि । [This is अस्मिता of Vedanta)

विचेतसि = जानासि = You know.

चित् - चेतति = to know. लट् सि ।

स elides in analogy with क-ग-च-ज-etc (Vararuci 2—2)

IV टिप्पणी (Remark) :—

The religion of Bhagavan Zarathustra is catholic enough to include the good of the animals also within its purview.

अमृक्तां सव्वओ सव्वं दिसुस् पाणे पियायए ।

न हने पाणिणो पाणे भय-वेराओ उवरए ॥

Vardhamana Jina (Uttara Adhyana Sutra 6—6)

Seeing that life is equally dear to every creature, one should not afflict any creature—should cease from frightening or teasing.

The Gita lays considerable importance on the principle of seeing God in every creature.

सर्वभूतस्थितं यो मां भजत्येकत्वम् आस्थितः ।

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ 6—31

He who sees Me in every creature, becomes My own, whatever else he may or may not do.

Maha Ratu Zarathustra here enjoins fellowship with all creatures, as is echoed by Jalal.

अयं सुलेमान दर मयाने ज्ञाव ओ वाज़

हेल्मे हक शव वा हमेए सुर्घान बेसाज़ ॥

Masnavi 4—779

O Solomon, like the clemency of God, bear with even crows and falcons. Sort with all birds.

६ । दूश्-सस्तिश् स्रवाओ मोरेन्दत्,
हो ज्यातेउश् सेंगहनाइश् खूतूम् ।
अपो मा ईस्तीम् अपयन्ता,
वेरेखधाम् हाइतीम् वंडहेड्श् मनड्हो ।
ता उख्धा मन्येउश् मद्या मज्दा,
अपाइ चा यूष्मइन्या गेरेजे ।

I अन्वय (Prose-order) :—

दूश्-शस्तिः श्रवाः मृन्दति (the false teacher perverts the traditions) स्वः शस्नैः ज्यातेः क्रतुम् (he, by his counsels, the duties of life) अप मे इष्टिं अपयन्तः (repudiating away the good out of me) वसो मनसः वृद्धां साति (the exalted condition of conscience) तत् उक्थ मन्योः मह्यम् (so tell me about spirit) मज्दा अपायै च यूष्मभ्यं गृजे (Mazda, I cry to you for Rectitude)

II अनुवाद (Translation) :—

The false prophet distorts the traditions. He, by his counsels, (distorts) the duties of life. He takes away from me, my welfare viz the noble pursuit of Conscience. So tell me about the (good) Manyu. Mazda, I beseech you for Rectitude.

III टीका (Word-note) :—

मृन्दति = श्रवा = श्रुति = tradition.

मृन्दति = विकरोति = perverts.

मृद-मृदाति = to spoil, here तुदादि । मृद-लेट् ति = मृन्दत् । इ of ति elides by इत्थ etc (3-4-97) न is added before द् by शे मुचादीनां (7-1-59)

ज्याति = जीवनम् = life.

ज्या-जिनाति = to age. ज्या + क्ति = ज्याति । (6-1)

शस्नः = शासन = counsel.

शस् + न = शस्न (Unadi 293)

अपयन्तः = अपयन् = अपनुदन् = removing.

अप + इ + णिच् + शत् ।

Plural number in place of singular, by सुप्-तिङ्-उपग्रह etc.

वृग्धा = महती = great.

वृह् + क् = वृग्ध । adjective to साति

साति = अवस्था = State.

सन - सनति = to serve. सन् + क्ति = माति object of अययन्तः ।

उक्थ = वृत् = tell.

वच + क्सेट् थ । ल्सेट् denotes optative mood by लिङ्गे ल्सेट् (3-4-7)

मन्योः = गुणस्य = of the spirit.

object of उग्ध । पृष्टी in the object by अश्रीगर्ध etc (2-3-52)

मह्य = मह्यम् = to me.

Dative of उग्ध ।

गृजे = प्रार्थयामि = I pray.

गृज - गर्जति = to exclaim तुदादिः आत्मनेपदं । लङ्-ए ।

IV टिप्पणी (Remark) :—

Duty (कर्तु) is the foundation of higher life. Those who repudiate Duty, lose all that is valuable in life.

अतिवादाद् वदाम्येव मा धर्मं अभिरुद्धोऽयः ।

धर्माभिरुद्धो पुरुषः तिर्यग्-गतिं प्राययः ॥

Vana Parva 31-7

I tell you, with all emphasis, that there is moral order in the universe. One who doubts duty, gradually degenerates into a brute

हम दरीन आलम वेदान के मामनीस्त

अज्ञ मुनाफेक कम शनव के गोकत् नीस्त

Masnavi 5—3929

There is certainly a safe resort in the universe.

१० । ह्यो मा ना सवाओ मोरेन्दत्,

ये अचिश्तेम् वएनङ्हे अओगेदा ।

गाम् अपिब्या ह्वरे चा,

यस् चा दार्थेङ्ग द्रेग्वतो ददात् ।

यस् चा वास्त्रा वीवापत्,

यस्चा वदरे वोइभूदत् अषाउने ॥

I अन्वय (Prose order) :—

स्वः ना मे श्रवाः मृन्दति (that man distorts my lore) यः अचिष्ठं वेनते अवोचत् (who says it is worst to see) गां अक्षिभ्यां स्वरं च च (earth, by eyes, and heaven too) यश्च द्रग्वते दार्थं ददाति (who gives aid to the vicious) यश्च वास्त्रं विवापति (who repudiates action) यश्च अषावने वधरं विध्यति (and who hurls afflictions on the pious)

II अनुवाद (Translation) :—

He also distorts my lore, who declares it to be most improper, to see with the eyes (simultaneously), both the earth and the sun (mundane and religious affairs), he who gives his aid to the vicious, repudiates activism, and hurls afflictions on the pious.

III टीका (Word-note) :—

मा = मम = my.

ना - नरः = man.

or ना - नू = certainly.

श्रवा = श्रुति = tradition, heritage
object of मृन्दत्

मृन्दत् = मृन्दति = perverts.

मृद् - मृदनाति = to destroy. Here it is तुदादि = मृदति ।
मृद् + लेट् ति । इ of ति elides by इत्थ (3-4-97). न is added by
इदितो तुम् etc (7-1-58)

वेनसे = द्रष्टुं = for seeing.

वेण - वेणति दर्शने ।

असे in place of तुम् by तुमर्थे से-सेन् etc (3-4-9).

अवोक्त = अवोचत् = अकथयत् = told.

वच् - वक्ति = to tell. आत्मनेपदं ।

वच् + लङ् = अवोक्त । वच् becomes वोच by the extension of
the rule वच् उम् (7-4-20) क्त becomes का by द्वयचो अतः
(6-3-135)

स्वरे = स्वरं = सुरं = सूर्यं = sun.

object of वेनसे ।

ए in place of द्वितीया by सुपां सु-लङ्क् etc.

दाथं - दानं = gift, assistance.

द्रुग्वतः = द्रुग्वते = to the vicious.

षष्ठी in dative case by विवक्षा ।

वास्त्रा = वास्त्रं = कर्म = activity.

वस् - वस्ते = to wear वस् + त्र ।

object of विवापत् । आ in place of द्वितीया by सुपां सु-लङ्क् etc.

विवापत् - विवपति = अपहृते = repudiates.

वप - वपति - विनाशे । वि + वप् + ल्रेट् ति ।

इ of ति elides by इत्थ (3-4-97)

वधरे = वधरं = क्लेशः = torments.

वध - संयमने = to repress. वध + अर = वधर ।

(Unadi 419). Object of विध्यत्

ए in place of द्वितीया by सुपां सु-लङ्क् etc

विध्यत् - विध्यति = क्षिपति = hurls.

व्यध - विध्यति - ताडने = to drive

व्यध + ल्रेट् ति । इ of ति elides by इत्थ (3-4-97) धा becomes

यध् (= जध्) by the dictum सिंहे वर्णं विपर्ययः ।

अव अजुष्टान् विध्यति कर्ते अन्नतान् (Rig. 9-73-8)

IV टिप्पणी (Remark) :—

It is foolish to think that one has to forsake the world
in order to realise God.

आकिञ्चन्ये न मोक्षोऽस्ति किञ्चन्ये नास्ति बन्धनम् ।

शान्ति पर्व—325-50

Poverty, in itself, does not lead to salvation, nor does
property, in itself, lead to bondage.

Indiscriminate charity is not desirable.

अयं बसा एमसाक कज्ज एन्फाक वेह ।

माले हकरा जोज्ज वअप्पे हक मदेह ॥

Masnavi 1—2226

Do not give away Mazda's property without the per-
mission of Mazda.

११ । तएचीत् मा मोरेन्देन् ज्योतूम्,
 योइ द्रेग्वतो मजीवीश् चिकोइतेरेश् ।
 अङ्उहीश्चा अङ्हुवश्चा,
 अपयेइती रणखेनङ्हो वएदेम् ।
 योइ वहिश्तात् अषाउनो,
 मज्जा रारेष्यान् मनङ्हो ॥

I. अन्वय (Prose order) :—

ते चित् मे ज्योतुं मृन्दन्ति (They too vitiate my view) ये द्रूवन्तः असूषीः च अस्वस् च महिब' चिकितेरुः (who vicious, consider the avaricious woman and the avaricious man to be great) रेक्कस् वेदं अपैति (who strays collecting money) मज्जा ये अषावनः मनस् वहिष्तात् रारेष्यन्ति (O Mazda, who deflect the mind of the pious from the best)

II अनुवाद (Translation) :—

They also vitiate my judgment,—those wicked people who consider the avaricious man and the avaricious woman to be great, who over-exert for the aquisition of wealth, and deflect the mind of the righteous, O Mazda, from all that is the best.

III टीका (Word-note) :—

मृन्दन्ति = विकुर्वन्ति = pervert

मृद्—मृदाति—to spoil. ल्हे-अन्ति। Here it is तुदादि। इ of अन्ति elides by इतश्च etc (3-4-97) and त by संयोगान्तस्य etc (8-2-23). न is added before द् by इदितो etc (7-1-58).

ज्योतुं = द्रष्टुं = दर्शनम् = view.

ज्यो = ज्यवते = to see (गणदर्पण) ज्यो + तूम = ज्योतूम। object of मृन्दन्।

Infinitives are treated as nouns by the dictum अव्यय कृतो भावे। Hence the question of purpose does not arise here (as required by एक-कर्तृकता of the infinite and the finite verbs).

महविं = महान्तं = great.

मह-महति = to honour. मह् + क्तिन् (Unadi 503) = महवि।

चिकितेरुः — चिकितुः = केतन्ति = मन्यन्ते = consider.

क्ति-केतति—to quest, to comprehend. क्ति + लिट् इरे = चिकितेरे। सुप्-तिङ्-उपग्रह इत्यादिना द्वौ विकरणौ। Both इरे and उस् (Atmanepada and Parasmaipada suffixes) are simultaneously added by the dictum सुप्-तिङ् etc. लिट् is used in the present tense by छन्दसि etc (3-4-6).

असूषीः = greedy women

अस-असति आदाने—to acquire (गणदर्पण) अस + क्त्वा = अस्वस्। स्त्रियां ईप् = असूषी। (2/3)। Object of चिकितेरुः।

अस्वसः = गृध्रून् = greedy

अस-असति = to acquire

अस + क्त्वा = अस्वस्। (2/3) अस्वसः।

अपैति = विचरति = moves about

इ-एति + to go. अप + इ + लट् ति।

रेक्कस् = धनानि = money.

रेक्तस्=wealth (Nighantu 2-10) object of वेदं ।

वेदं—संचिन्वन्—(i) collecting, or (ii) to collect

विद्—विन्दते=to gain

विद् + णमुल् = वेदं । by शक्ति etc (3-4-12). तुमथे णमुल् ।

रारेष्यन्—रारेष्यन्ति—विचालयन्ति—deflect

रिष—रेषति=to injure

रिष + यट् (frequentative) = रारेष्यति । रारेष्य + ल्ङ् अन्ति । इ and त of अन्ति elide by 3-4-97 and 8-2-23. (Vide 47-4, 49-2)

IV. टिप्पणी (Remark) :—

One should not neglect the world ; at the same time he should have no hankering for wealth, he should get rid of covetousness. Ramkrishna Param-hansa used to say that Lust (कामिनी) and Greed (काश्चन) are the two enemies of God-realisation.

ऊ बरह्नेह् आमद् ओ अरीयान रवद् ।

वज्र धमे दुज्जदश जेगर खुन मीशवद् ॥

Masnavi 3-2633.

Bare he comes and naked he goes, and (all the while) his heart is bleeding in anxiety of the thief.

१२ । या राओंघह्येन् स्रवङ्हा,
वहिष्तात् श्यओथनात् मरेतानो ।
अण्ड्यो मज्झाओ अका म्रओत्तु,
योइ गेउश् मोरेन्देन् उर्वाक्ष-ऊखती ज्योतुम् ।
याइश् मेरेह्मा अषात् वरता,
करपा खूपथ्रेम् चा ईषनाम् द्रुजेम् ॥

I अन्वय (Prose order) :—

ये रासयन्ति श्रवसा (those who seduce by suggestions) मर्त्यनः वहिष्ठात् न्यौलात् (men from best deeds) एभ्यः मज्झाः अकान् म्रवति (Mazda calls them vile) ये गाम् उर्वाक्ष-ऊक्या ज्योतुं मृन्दति (who instigate to look at the world with tenets of hedonism) यैः गृह्मा अषात् वरते (wherefor Grihma chooses other than Rectitude) कल्पाः द्रूजं ईषणं क्षयं (and Karpas hurtful and oppressive indifference).

II अनुवाद (Translation) :—

Those who, by their suggestions, seduce men from the best deeds, Mazda calls them vile—he who instigates men to approach the world with the tenet of hedonism, wherefor the Grehmas choose other than Rectitude, and Karpas choose hurtful and oppressive nonchalance (i. e. cynicism).

III टीका (Word-note) :—

रासयन् = रासयन्ति = भ्रंशयन्ति = seduce

रास—रासति, रासयति-शब्दे = to talk.

रास + ल्यट् अन्ति । इ of अन्ति elides by इत्थं etc (3-4-97) and त by संयोगान्तस्य etc (8-2-23)

श्रवसा = वचसा = by words (suggestions)

श्रूयते इति श्रवस् । श्रू + अस् (unadi 638)

मर्त्यनः = मर्त्यान् = मनुष्यान् = men

object of रासयन् (2/3) मर्त्यन् is a variant of मर्त्य । by the dictum स्त्रोर् अन्तयोर् लोपः । [find स् and न् often drop.] cf मरदुम् (Persian).

एभ्यः = एतान् = them.

object of भ्रवत् । (चतुर्थी in place of द्वितीया, by सुप्-तिङ्-उपग्रह etc.

अकान् = अधान् = अधमान् = vile

आ in place of द्वितीया by सुपां सु-लुक् etc

गोः = गाम् = पृथिवी = earth.

object of ज्योतुं । षष्ठी in the object by अधीगर्थ etc (2-3-52)

मर्धन् = मर्धन्ति = प्ररोचयन्ति = instigate

मृध—मर्धति = to soften. मृध + ल्यट् अन्ति । इ and त of अन्ति elide. न मर्धति स्वतवसो हविष्कृतम् (Rig 1-166-2)

वृक्ष-उक्ता = भोगवादेन = भोगवृद्धया = by tenets of hedonism.

वृक्ष-वृक्षते = to select (गणदर्पण) वृक्ष + क्तिप् = वृक्ष् = उर्वाक्ष् = enjoyment वृक्षः उक्तिः = doctrine of hedonism = भेदके तृतीया (प्रकृत्यादिभ्यः उपसंख्यानं) तृतीया in adverb. In place of तृतीया final इ becomes long (उक्ति becomes उक्ती), by सुपां

सु-लुक् etc. यद्वा उरु (बहु) अक्षं (इन्द्रियं) यत्र । अक्षं = इन्द्रियं (Amara kosha) अक्षम् इन्द्रिये इत्यमरः ।

ज्योतुं = द्रष्टुं = to see

ज्यो—ज्यवते = to see. ज्यो + तुम् (vide 32-11)

गृह्य = ग्रस्म = swallowing, avaricious

ग्रम—ग्रसते = to swallow ग्रस + मः ।

अपात् = अपां परित्यज्य = other than rectitude

पक्ष्मी by the dictum ल्यव् लोपे कर्मणि अधिकरणे च ।

क्षधम् = औदासीन्यं = callousness, cynicism

object of वरता ।

ईषणं = हिंसापरं = injurious.

ईष—ईषते हिंसाया = to injure

ईष + अन (ल्यु) = ईषण (3-1-134)

adjective to क्षधं ।

द्रुजम् = द्रहम् = द्रोहपरं = mischievous.

द्र.ह—द्रुहति = to oppress. द्रु.ह + क्तिप् । objective to क्षधं ।

IV टिप्पणी (Remark) :—

Hedonism (pleasure—hunting) leads men to ruin (Gita 2-44). It is the doctrine of Charvaks (चार्वाक)—the Epicureans.

Apart from the question of principle, Mills points out the policy, that “in order to get happiness, we must forget it.” This is known as the Paradox of Hedonism, viz if pleasure is consciously pursued, it ever eludes our grasp. Happiness comes, only if it is forgotten (is not the direct object of

actions). “तद्बुद्धत् कामाः यं प्रविशन्ति सर्वे—स शान्तिम् आप्नोति न कामकामी” Gita 2-70

Thus the Isa Upanisad says, that until you remove the golden lid (the lure of wealth), you cannot reach the truth.

हिरण्मयेन पात्रेण सत्यस्यापिहितम् मुखम् ।
तत् त्वम् पूषन् अपावृणु सत्यधर्माय दृष्टये ॥

Isa 15

After all, the capacity for enjoyment is also very limited.

गर बेरीजी बहरा दर कुजेइ
चन्द गुन्जद केस्मते यक रुजेइ ॥

Masnavi 1—20

You cannot pour into your pitcher all the water of the sea.

१३ । या खूषा गेरेहो हीषसत्,
अचिश्तद्या देमाने मनड्हो ।
अड्हेउश् मेरेख्तारो अद्या,
यए चा मज्जा जीगेरेजत् कामे ।
ध्वह्या मांथ्रानो दूतेम्,
ये ईश् पात् दरेसात् अपह्या ॥

I अन्वय (Prose order) :—

यत् क्षत्रं गृहम् शिशासति (that indifference which Grehma inculcates) अचिष्टस्य मनसः दमने (for the abode of the worst

mind) अस्य असोः म्रक्ता (the canker of one's life) यच् च कामं जागर्यति (which wakes up hedonism) त्वस्य मन्त्रणः दूतम् (the messenger of your gospel) यः ईश् पाति (who protects from this) अपस्य दशयेत् (reveals Rectitude)

II अनुवाद (Translation) :—

That nonchalance (cynicism) which Grehma inculcates and which leads to the abode of the worst mind, and which is the cancer of one's life, and which, O Mazda, inflames hedonism—He who protects the Messenger of Your Gospel, from such (cynicism), reveals (to him) what true Rectitude is.

III टीका (Word-note) :—

गृह्य = ग्रसम् = greedy.

ग्रस्—ग्रसते = to swallow, ग्रस्+म

शिशासत् = शिशासति = reiterates.

शास्—to advise. शास्+यङ् 'frequentative' = शिशासति ।

शिशास्+लट्ति । इ of ति elides by इत्श्च (3-4-97)

दमने = दमे = गृहे = abode.

दम = house (Nighantu 3-4-12)

दमन् is a variant of दम by the dictum स्नोर् अन्तयोर् लोपः
=final स् and न् often drop.

चतुर्थी by the dictum निमित्तात् कर्मसंयोगे (चतुर्थी of result)

अंह=असू = life.

Sans सु = Zend 'हु । अहु and अंह are variants

म्रक्ता=विनाशकः=destroyer.

मृच—मर्चति = to injure. मृच+तृ=म्रक्ता

जागर्यति = जागरयति = wakes up, excites.

जागृ-जागति = to be awake

जागृ+णिच् (causative) जागर्यति । लेट् ति (vide जाग्रो etc.
Panini 7-3-85)

or गृज्, गजति = to call' गृज् + यङ् = जिगर्जति to call again and again.

कामे = कामं = सुख-तृष्णा = hedonism.

object of जागर्यति । ए in place of द्वितीया by सुपां-सु-लुक् etc

त्वस्य = तव = your.

मन्त्रणः = मन्त्रस्य = of the gospel.

मन्त्रन् is a variant of मन्त्र by the dictum स्नोर् अन्तयोर् लोपः ।

दूतम् = वार्तावहं = Messenger पयघम्-वर in (Persian) object of पात.

ईश् = अस्मात् = from this.

पात् = पाति = saves.

दर्शेत् = दर्शयित् = reveals.

दर्श-दर्शति (पश्यति) = sees. अन्तर्भावित (implied णिच्) = to show. लिङ् यात्

अपस्य = अपं = धर्म = Rectitude.

object of दर्शेत् । षष्ठी in the object by अन्वीगर्थ etc. (2-3-52)

IV टिप्पणी (Remark) :—

(1) Indifference to one's own feeling (happiness), is a great virtue ; but it is very apt to degenerate into indifference to the feelings of others (i.e callousness) which is a great vice. This pseudo Kshathram (= cynicism) is the cult

of Grehma. So far as one has self-control (control over his own feelings) he is worthy of praise. But that does not entitle him to ride rough-shod (like Aurangzeb) over the feelings of others (even of his father)

(ii) The thirst for pleasure is insatiable.

नाह्ना पूरयितुं शक्या न मासैर् भरतर्षभ ।

अपूर्यां पूरयन् तृष्णां आयुषापि न शक्नुयात् ॥

Santi Parva 17-4

A man may spend the whole life in running after pleasure, but he will find that his thirst is yet unslaked, and he will ever be in bondage (of desire for pleasure)

इख्तियारि मिकुनि ओ दस्त ओ पा ।

वरगुशादा अस्त चिरा हवसी चिरा ॥

Masnavi 3-2082

You have freedom of will, and your hand and foot are not tied, still you always feel yourself to be bound ; why, oh why ?

१४. अह्ना गेरेहो आ होइथोइ नी,

कावयसचीत् खूतूश नी ददत् ।

वेरेचाओ ही चा फइदिवा ह्यात्,

वीसेन्ता द्रेग्वन्तेम् अवो ।

य्यत् चा गाउश् जइद्याइ म्रओई,

ये दूरओषेम् सओचयत् अवो ॥

I अन्वय (Prose order) :—

गृह्ण अस्य न आभवते (Grehma does not avail him anything)
कावयश्च कर्तुं न ददाति (nor do Kavis lend any strength) वृत्ता हि
च प्रतीपा स्यात् (his undertakings become reversed) द्रुग्वन्तम्
अव विशन्तः (who is seeking the patronage of the villain) यत्
च गोः हाध्यै भ्रवति (for he counsels to forsake the world) यः
दूरोषम् अव शोचयति (who seeks support from casuistry).

II अनुवाद (Translation) :—

Neither Grehma would happen to him (come to his
rescue) nor Kavis lend any strength, and all his undertakings
would go contrary—he who seeks the patronage of the
rogues. For they who (like Kavi and Grehma) take
recourse to Dura-Osha (casuistry), teach only to leave the
world to itself (and not to help it on).

III टीका (Word-note) :—

आहोते = आभवते = happens to him, avails him.

आ + भू + लट् ते । भू becomes हो by

भुवो हु हुवो (Vararuci 8-1)

नी = न = not

क्रतुः = बलम् = strength.

object of दत्त । (2/3)

वृत्ता = चेष्टा = undertakings.

वृच् = वृणक्ति = to choose. वृच् + क = वृच । स्त्रियाम् आप् ।

प्रतीपा — विपरीता = contrary.

विशन्तः — प्रविशन्तः — entering, resorting.

विश् + शत् । plural in place of singular, by सुप् तिङ्-उपग्रह
etc.

द्रुग्वन्तम् — पापाशायम् = sinner.

indirect object of विशन्तः ।

अवस् — शरणं = refuge.

अव-अवति रक्षणे । अव + अस् = अवस् (unadi 536). direct
object of विशन्तः ।

गोः — गाम् = world.

object of हाध्यै । षष्ठी in the object, by अधीगर्भ etc (2-3-52)

जध्यै = हाध्यै = त्यक्त्वा = to forsake

हा — जहाति = to forsake. ध्यै in place of तुम् by तुमर्थे etc
(3-4-9) object of भ्रवति ।

दूरोषं = वाक् छलं = casuistry.

वस — वासयति अपहरणे (गणदर्पण) = to steal

दुर + वस् + क = दुर्वसः mischievous stealth (of the sense) object
of शोचयति ।

दूरोष — There is a pun on the word ; for दूरोष (that which
wards off decay) also means Soma drink. And casuistry,
like Soma-juice, creates confusion. The pun extends to
the etymology of world. for उप (of दूरोष), looks like अप
(Rectitude).

दूरोपम् :—अप means equity and उप (= to burn) means
oppression. There is similarity in appearance only.
Cynicism at first looks like Kshatram. But the former
is egoistic, the latter altruistic.

शोचयति=संघत्ते = brews (wine) = prepares, fosters.

शुच—शुच्यति—सुरासन्धाने, मन्थने च । here चुरादि । शुच्+लिङ्, यात्=शोचयेत् ।

IV टिप्पणी (Remark) :—

The sensualist brings ruin on himself ; how can he serve to help others ?

चून कि हरदम् राह ए खुद रा मिज्ञानम ।

वा दिगर कस साज़गारि चून कुनम ॥

Masnavi 6-52.

People like Grehma and Kavi take to casuistry (दूर अष) as their defence. An instance of such casuistry we find in the retort of Satan to Khuda.

रंग रंगे तुस्त सब्बाघम तूइ

अस्ले जुर्म ओ आफत ओ दाघम तूइ ॥

Masnavi 4-1392

I am what you have made me. If I commit any wrong, it is You who is responsible for it and not I.

A good many such misleading statements will be found collected together in verses 463—493 of Book I of Masnavi (in the advice of the Jewish Vizir)

* P 222

१५. अनाइश् आ वीनेनासा,
या कर्पोताओस् चा केवीताओस् चा ।
अवाइश् अइवी येग् दइन्ती नोइत्,
ज्यातेउश् खूपयम्नेग् वसो ।
तोइ आब्या वइर्याओन्ते,
वड्हेउश् आ देमाने मनड्हे ॥

I अन्वय (Proseorder) :—

अने: आ विननाश (By those, they perish) या कर्पीता: कवीता: च (those who are Karpa-ites and Kavi-ites) अवै: अपि (by these also) या: ज्याते: क्षयिम्नं वसु न् इत् धान्ति (but those who hold on the lasting asset of life) ते आभ्यां भ्रियन्ते (they are by those two carried) वसो: मनस: दमने (to the abode of Conscience)

II अनुवाद (Translation) :—

Those who are the followers of Kavi and Karpa, ruin themselves, by this and that (i. e. by everything) while those who steadily stick to the lasting asset of life (viz Rectitude), are by those very things (this and that), carried to the abode of the Higher Self.

III टीका (Word-note) :—

अने: = by those. =cf अनेन

विननाश=विनश्यन्ति=perish.

नश्+लिट् अ। लिट् in the present tense by छन्दसि etc
(3-4-6) singular number for plural by सुप्-तिङ्-उपग्रह etc.

कर्पीत = कर्षभावग्रस्त = follower of Karpa.

कवीत = कवि भाव ग्रस्त=follower of Kavi.

अवैः = by these.

अय = this (Nighantu 3-29-21) (vide 47-2, 29-7)

ये = याः = ये = who

Feminine gender for masculine by सुप्-तिङ्-उपग्रह etc.

[यास्=यांह]

धान्ति = दधति = uphold

धा—दधति = uphold. here declined in the अदादि class.

नू इन्=yea, certainly

ज्यातेः = जीवनस्य = of life.

ज्या—जिनाति = to age. ज्या + क्ति ।

क्षयमाणं = नित्यं = lasting

क्षि-क्षयति वासे । भ्वादिः । आत्मनेपदम् । क्षि + शानच् = क्षयमाण ।

adjective, qualifies वसु । मान becomes व्र by तनि-पत्योः

etc (6-4-99)

वसु = रत्न = gem.

object of धान्ति । In place of द्वितीया, final उ become ओ by
सुपां सु-लुक् etc.

भर्यन्ते = त्रियन्ते = are carried.

वृ—विभर्ति = to carry. वृ + य (passive) = भर्यन्ते । (Vide
Panini 3-4-102)

IV टिप्पणी (Remark) :—

The man who sticks to a principle, succeeds in life.
One who has no principle, fails every where, for he has no
firm stand, and is carried away by the blast of the moment.

धर्म एव हतः हन्ति धर्मः रक्षति रक्षितः ।

तस्माद् धर्मं न त्यजेत मा ते धर्मः हतो भवधीत् ॥

Vanaparva 32-128.

Rectitude killed, will kill you, and rectitude saved, will
save.

१६ । हमेम् तत् वहिस्ताचीत्,

ये उपुरुये स्यस्चीत् दह्यथा ।

क्षयांस् मज्जदा अहुरा,

येद्या मा आइथीश् चीत् द्रएथा ।

य्यत् अएनङ्हे द्रेग्वतो,

एएआन् इष्येगं अङ्हया ॥

I अन्वय (Proseorder) :—

समं तत् चित् वहिष्ठं (certainly it is best) यत् स्वस्य दसम्स्य
उरुष्ये (that I would discard own egotism) क्षयन् मज्जदा अहुरा
(prevailing, O Mazda Ahura) यस्याः मे द्विधायाः आतिः चित्
(so that there may be end of my duality) यत् ऐनसः द्रग्वन्तः

(for [even] the vile rogues) असया अया-अनू इष्यन्ति (in their hearts, desire such-wise)

II अनुवाद (Translation) :—

Certainly it is best that I would cast off my own selfishness, O Ahura Mazda, so that there may be, for me, the end of all duplicity. For even the vile rogues wish this (equality) in the inmost of their hearts.

III टीका (Word-note) :—

समं = निश्चितं = certainly.

हामिन् in Persian.

बहिष्ठा = बहिष्ठं = best.

आ in place of प्रथमा, by सुपां-सु लुक् etc.

उपुष्ये = उरुष्ये = निरस्यामि = I may cast off.

उरुष्य - उरुष्यति = to cast off, आत्मनेपदम् ।

उरुष्य + लट् ए = उरुष्ये ।

र and ण inter change place by the dictum सिंहे वर्णविपर्ययः ।

Just as सिंह becomes सिंह, similarly उरुष्ये becomes उपुष्ये = उपूरुष्ये ।

कृशानोर अस्तूर असनां उरुष्यथः (Rig 1-55-2)

[you two, repel the arrows of archer कृशानु (krisanu)]

स्यस् = स्वस् = स्वस्य = own.

adjective to दस्मस्य

य and व interchange place (vide यजर्वेनं = यजर्व्येनं Panini

7-1-43 वकारस्य य-कारः निपात्यते इति वृत्तिकारः)

सु in place of षष्ठी by सुपां-सु लुक् etc

दस्मस्य = दस्मं = आत्मम्मरितां = selfishness, egotism

दस्-दस्यति, अपहरणे । to take more than one's share. दस् + म = दस्म (Unadi 150)

दस्मस्तु यजमाने स्याद् अपि चौरं हुताशने इति मेदिनी (Dasma = thief—Medini dictionary). Object of उरुष्ये । षष्ठी in the object by अधीनर्थ etc (2-3-52)

क्षयस् = क्षयन् = समर्थः = powerful.

क्षि-क्षयति = to rule (Nighantu 2-1)

क्षि + कसु = क्षयस् present participle ending in अस् (rather than अत्) by analogy of the rule सृपि-तृदौ कसुन् (3-4-17) 'न्' comes by उगिदचां (7-1-70)

आधि = अन्तिः = अवसानं = end.

अति = अत्र = अतति गमने । अत् + इ = अतिः (Unadi 567) । इदितो नुम् (7-1-58) = अन्ति ।

द्विधा = द्विधायाः = द्विधायाः = भेदभावस्य = of duality.

द्वि + था = द्विधा । षष्ठी elides by the rule सुपां सु लुक् etc

एनसे = एनसाः = पामराः = sinners

एनस् = sin. एनस् + अच् = एनस् । सुपां सु लुक् इति प्रथमा स्थले ए ।

एणु आनु = अवा अनु = this wise.

अया - एना = this (Nighantu 3-29-21)

अया ते अग्ने समिधा विधेम् (Rig 4-4-15)

(vide 47-2, 29-7, 32-15)

इष्यस् = इष्यन्ति = इच्छन्ति = wish.

इष् + ल्यट् सि = इष्यस् । इ of सि elides by इतश्च etc (3-4-97).

second person in place of third, and singular in place of plural (i.e. सि in place of अन्ति) by the dictum सुप्-तिङ्-उपग्रह etc

असया = अयुना = at heart

पुंसि भूमिन् असवः प्राणाः इत्यमरः ।

असु becomes असन् by पद्-दद् नो आस etc (6-1-63). असन् becomes असया, by the addition अयाज् in place of तृतीया by सुपां सु-लुक् । करणे तृतीया ।

IV टिप्पणी (Remark) :—

Bhagawan Zarathushtra lays down here the root principle of equity viz that none desires inequity to his own self. Thus one should not do to others, what he does not desire for himself. There should not be two standards, one for himself and another for others.

Mahabharata echoes the idea, in the very same words [दम्भ = जम्भ = egotism]

इति स्म भाषते काव्यः जम्भत्यागे महासुरान् ।

Sabha Parva 61-12

“The Prophet of the Asura-worshippers asked them to get rid of जम्भ” (दम्भ = inequity, in-equality)”

There is little doubt that the instruction of Holy Prophet Zarathushtra is here alluded to.

The word जम्भ itself is an adaptation of the Gathic दम्भ (= दम्भ), cf जस्त (हस्त) = दस्त (hand) ; and its association with the Asura cult confirms the conclusion. It automatically

establishes. the pre-Mahabharata age of Atharvan Zarathushtra.

Egotism is denial of the law of equity. What has a thief got to say, when another thief carries away his own property ? One who himself transgresses law, cannot consistently seek the protection of law. Thus criminality (egotism) is not ultimately paying, as Jalal, the Prince of the sufis, beautifully expresses.

दुजुद् सुए खानेइ शुद् जीरे दस्त ।

चुन दर आमद् दीद् कान खानेए खुदस्त ॥ Masnavi 2-3010.

A thief went under-hand (by stealth) to a certain house. When he entered into it, he found that it was his own house (i.e he was injuring himself)

पञ्चमी

फल-वर्षा

१ । यथा आइश् इथा बरेपइते,
या दाता अड्डहेश् पओउरुयेहा ।
रतुश् प्यओथना रजिस्ता,
द्रेग्वतएचा य्यत् चा अपाउने ।
येख्या चा हेम् यासइते मिथहा,
या चा होइ आ एरेज्वा ॥

I अन्य (Prose order) :—

यथा एषः (just as he is) इथा वर्षति (so awards) यः पौर्वस्य असोः
धाता (who, the ordainer of the foremost life is) रतुस् च्यौनां
रजिष्ठां (the super-prophet, fittest, deeds) द्रवते च यत् च अपावने
(to the vicious, as well as to the virtuous) यस्य च संयसते मिथस्य
(with whose falsehood equals) यत् च तस्य ऋजुः (what is his
truth)

II अनुवाद (Translation) :—

Just as one is, so awards to him, the fittest action (re-
tribution), the Great Ratus, who is the bestower of the
foremost life—to the vicious, as well as to the virtuous, and
to him, whose falsehood counterbalances all that is true
in him.

III टीका (Word-note) :—

आइश = एषः = this one.

इथा = तथा = so.

वर्षते = ददाति = showers.

वृष = वर्षति-सेचने । आत्मनेपदम्

च्यौना = च्यौन = कर्मफल = reaction.

object of वर्षति । आ in place of द्वितीया, by सुपां सु-लुक् etc

रजिष्ठ = योग्यतमं = fittest.

adjective to च्यौन । आ in place of द्वितीया, by सुपां सु-लुक् etc

ऋजु + इष्ट = रजिष्ठ । ऋ becomes र by विभाषा etc (6-4-162)

हेम् = सं = con (together)

यस्यते = गच्छति = goes, equals

जस = जसति = to go (Nighantu 2-14-87)

जसति = यसति । ज = य आदेश योजः (Vararuci 2-31) ।

स्वार्थे णिच् । आत्मनेपदम् । यस्यते

मिथस्य = मिथेन = मिथाया = with falsehood.

सहार्थे तृतीया (वृद्धो यूना इति निर्देशात्) षष्ठी in place of तृतीया, by
सुपां सु-लुक् etc

हे = से = तस्य = his.

ए in place of षष्ठी by सुपां सु-लुक् etc

ऋजुवा = ऋजुः = सत्य = truth.

Adjective used as noun. आ in place of सु (1/1) by
सुपां सु-लुक् etc

IV. टिप्पणी (Remark)

The Law of Karma is inexorable—every one has to reap
what he sows. This law indicates the justice of Mazda.
In awarding recompenses, He does not act arbitrarily. It
also marks His Grace; for it holds out the hope, that
if one goes on doing the right thing, he is sure to attain
summum bonum.

Every race believes in the Law of Karma viz that good
work brings good result. The Hindus (and perhaps the
Parsis also) tacks this up with the question of re-birth.
They think that otherwise the working of the law cannot
be understood. Just as you sow, so will you reap.

हेच गन्दुम कारि ओ जो विदिहद ।
दीदी अस्पे कि कोड़ा ए खर दिहद ॥

Masnavi 1—1646

Does wheat produce barley ?

If one performs acts of Satwa Guna, he is sure to rise upwards

ऊर्द्धं गच्छन्ति सत्वस्थाः मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥

Gita 14—18.

२ । अत् ये अकेम् द्रेग्वाइते,
वचड्हा वा अत् वा मनड्हा ।
जस्तोइब्ब्या वा वरेषइती,
वड्हाउ वा चोइथइते अस्तीम् ।
तोइ वाराइ रादेन्ती,
अहुरह्वा जओपे मज्झाओ ॥

I अन्वय (Prose order) :—

अत् यः द्रुग्वते अकं वृश्यति (Now he, who inflicts frustration on on the villain) वचसा वा अत् वा मनसा हस्ताभ्याम् वा (by words or by thought or by the two hands) वसी वा अस्ति चोदयते (or employs his being for betterment) ते वराय राधन्ति (they attempt welfare) अहुरस्य मज्झायाः जोपे (to the delight of Ahura Mazda)

II अनुवाद (Translation) ;—

Now one, who by his words, mind, or hands, inflicts frustration on the villain, or engages his own being for the good, serves a noble cause, to the delight of Ahura Mazda.

III टीका (Word-note)—

अकं = अघं = अनिष्टं = frustration.

object of वृश्यति

द्रुग्वते = पापाशयाय = to the villain.

dative of वृश्यति ।

वृश्यति = करोति = effects.

वृश = वृश्यति = करणे ।

चेथते = नियुनक्ति = employs.

चिथ = चेथति = शिक्षायां छान्दसः । आत्मनेपदम् (Vide 46-9)

अस्ति = सत्ता = being.

अस् + क्ति = अस्ति (noun)

object of चेथति

वराय = श्रेयसे = for welfare.

तादर्थ्यं चतुर्थी ।

राधन्ति = चेष्टन्ते = attempt.

राध = राध्नोति = to accomplish.

declined in त्वादि class.

जोपे = प्रीतये = to the delight.

तादर्थ्यं चतुर्थी ।

IV टिप्पणी (Remark) :—

Resistance to evil is as much necessary as promotion of virtue.

This is why Bhagavan Parsu-Rama advocated militancy (as Bhagavan Zarathustra did)

नोद्विगम् चरते धर्मं नोद्विगम् चरते क्रियाम् ।
दश श्रोत्रिसमः राजा इत्येवं मनुर् अववीत् ॥

Adiparva 41—31

No one can practise religion unless there is peace in the country. This is why Manu thought that one Kshatriya is as good as ten Brahmins.

३ । ये अपाउने वहिस्तो,
खण्तू वा अत् वा वेरेजेन्यो ।
अर्यम्ना वा अहुरा,
वीदांसू वा श्वखण्डहा गवोइ ।
अत् ह्वो अपह्या अड्हत्,
वड्हेउश्चा वास्त्रे मनड्हो ॥

I अन्वय (Proseorder) :—

यः अपावने वहिष्ठः (who is most friendly to the pious) खतुः
वा अत् वृजन्यः (whether a Khetu or a Vrijana) अर्यम्ना वा अहुरा
(or an Aryamna, O Ahura) त्वक्षसा गोः विधास् वा (or out of

energy, a servant of the world) अत् स्वः अवस्य असति (verily he belongs to Rectitude) वसोः मनसः वास्त्रे च (and for the defence of Conscience)

II. अनुवाद (Translation) :—

He, who is most beneficent to the pious, be he a Khaetu (Vaishya), a Verejena (Kshatriya) or an Aryamna (Brahmin), O Ahura, or a servant of the world—verily he belongs to Rectitude, and serves to uphold Conscience.

III टीका (Word-note) :—

खेतुः = वंश्यः = cultivator.

वृजन्य = Kshatriya = warrior.

अर्यम्ना = Brahmin = priest.

विधास् = सेवकः = servant.

वि + धा + अस् = विधास् (Unadi 638) cf (गाः वास्त्र in Yas 33-4)

त्वक्षसा = उद्यमेन = on account of zeal

त्वक्षस् = energy (Nighantu 2-9) हेतौ तृतीया ।

गवे = गोः = of the world.

चतुर्थी in place of षष्ठी, by the Vartik षष्ठ्यर्थं चतुर्थी ।

वास्त्रे = रक्षणे = for protection.

वस् = वस्ते आच्छादने = to conceal

वस् + त्र = वस्त्र (Unadi 608) । वस्त्र + अण = वास्त्र । अधिकरण

विवक्षया सप्तमी ।

IV टिप्पणी (Remark) :—

Bhagavan Zarathushtra lays down here another fundamental principle of his religion viz that caste distinction counts for nothing, and that the only thing that really counts is whether the man is a promoter of Rectitude.

Mahabharata catches the idea and says :

कामः क्रोधः भयं लोभः शोकश्चिन्ता क्षया श्रमः ।
सर्वेषां नः प्रभवति कस्माद् वर्णो विभियते ॥

Santi Parva 186-7

All of us are equally subject to desire, anger, fear, greed, grief, anxiety, hunger and fatigue. What is the good of division into different castes ?

४ । ये ध्वत् मज्झदा असुस्तीम्
अकेम् चा मनो यजाइ अपा ।
खण्तेउश् चा तरेमइतीम्,
वेरेजेनख्या चा नज्झिस्ताम् दूजेम् ।
अइर्यमनस्चा नदेन्तो,
गेउश्चा वास्त्रात् अचिश्तेम् मन्तूम् ॥

I अन्वय (Proseorder) :—

ये मज्झदा (O Mazda) त्वत् अश्रुति अकं मनस् च अपयजे (out of you, heresy and ill attitude, I dissuade) खेतोः च तिरोमति (the dis-

belief of the Khetu) वृजनस्य नेदिष्ठं द्रहं (the innate violence of the Vrijana) अर्यमनः च न-दान्तं (the intemperance of the Aryaman) गोः वास्त्रात् अचिष्ठं मन्तू (from the servant of the world, lowest mentality)

II अनुवाद (Translation) :—

Now Mazda, I would edterminate all disloyalty and hostility against You, and also the disbelief of the Khetu (Vaishya), the innate arrogance of the Verejena (Kshatriya), the intemperance of the Aryamna (Brahmin), and the narrowest mentality of Servant of the World.

III टीका (Word-note) :—

ये = Yea, ho.

vide Panini 8-2-88 “ये” यज्ञकर्मणि ।

अश्रूस्ति = अश्रुति = भ्रान्त-धारणा = heresy.

श्रु + क्ति = श्रूस्ति । स comes by पारस्कर प्रभृतीनिच (6-1-157)
object of अपयजे

ययोर् अनु प्रदिवः श्रुष्टि आवः (Rig 3-50-2)

अपयजे = अवयजे = remove by prayer, exorcise

सून्वानो हि णा यजति अव द्विषो (Rig 1-133-7)

तिरोमति = नास्तिक्यं = disbelief.

तिरस = denial मति = opinion. तिरस्-अवगृह्णे (vide 45-11)

नज्झिस्ता = नेदिष्ठा = near-most. nearest

आन्तिक+इष्ट = नेदिष्ट । अन्तिक becomes नेद by अन्तिक etc.
(5-3-63)

Sans ए=Zend ज्ञ् । नए=नय्=नज् ।

नदान्तः=नदान्तं=असंयमं= intemperance.

दम्-दाम्यति=to conquer. दम्+क्त=दान्त । क्त forms noun by नपुंसके etc. (3-3-114)

न दान्तं=नदान्तं । न does not change to अ (in Samasa) by नघ्राङ् etc (6-3-75) object of अपयजे । सु in द्वितीया by सुपां-सु-लुक् etc.

वास्त्र=सेवक=servant.

वास-वासयति-उपसेवायाम् । वास+त्र=वास्त्र by दाव-नी etc (3-2-182)

अचिग्रतं=अकिष्टं=लघिष्टं=lowest.

Sans क=Zend च=vide कुहोश्चुः (7-4-62)

(vide 30-4, 30-5, 30-6)

मन्तु=बुद्धि=mentality.

मन्-मन्यते=to think. मन्+तु=मन्तु

(Unadi 72). Object of अपयजे ।

IV टिप्पणी (Remark) :—

One should not entertain any false notion about the nature of God, such as that He is indifferent to the moral worth of man, and may be appeased by mere ceremonies. A true believer in God must always be watchful to find out the besetting sins of himself and his community. He must be immaculate.

It may be noted that along with the three existing castes, the Aryamna, the Vrijana, and the Khetu, Bhagavan

Zarathushtra, in this and the preceding verse, mentions a fourth caste—the casteless caste of the Geus Vastra (servant of the world). These are those who have outgrown the bounds of nationalism, and have become internationals (citizens of the world). That this casteless caste is the ideal of Bhagavan Zarathushtra, is apparent even from the very first mantra of the Gatha (Yas 28-1) where service of the world's soul is said to be the end of life. The Svetasvatara Upanisad translates the idea as अत्याश्रमी (6-1) viz. one who has outgrown वर्ण and आश्रम (the four castes and stages)

Mahabharata recounts the besetting sin of each caste as follows.

अदान्तो ब्राह्मणो असाधुः निस्तेजा क्षत्रियो अधमः ।

अदक्षो निन्द्यते वैश्यः शूद्रश्च प्रतिकूलवान् ॥

Sauptik Parva 3-20

A Brahmin, if he is intemperate, a Kshatriya, if he is timid, A Vaishya if he is skill-less, and a Sudra, if he is refractory—are condemned.

५ । यस्ते वास्पे-मज्जिस्तेम्,

सेरओपेम् ज्वया अवड्हाने ।

अपानो दरेगो ज्याइतीम्,

आ खूपथ्रेम् वड्हेउश् मनड्हो ।

अपात् आ एरेजूश् पथो,

यएषू मज्जदाओ अहुरो षण्ती ॥

I अन्वय (Prose order) :—

यः विश्व-महिष्ठः, तम् श्रुषम् (Devotion which is the all-highest) अवसाने ह्वये (I pray for my salvation). दीर्घ-ज्याति अपान (confer long life) वसोः मनस क्षत्रम् आ (along with the strength of conscience). स पथः अपात् आ ऋजुः (that path is straight through rectitude) येषु मज्जाः अहुरः शेति (where Mazda Ahura lies)

II अनुवाद (Translation) :—

This Thine, which is the greatest of all, viz Srusam (Bhakti), I solicit, for my protection. Confer long life, along with the strength of Conscience. The path where Ahura Mazda abides, is straight thoroughly with Rectitude.

III टीका (Word-note) :—

यः = that.

nominate to the verb भवति understood. refers to श्रुषः ।

तद् = तम् = that

qualifies श्रुषं । neuter gender in place of masculine by सुप्-तिङ् उपग्रह etc.

विश्वे-महिष्ठः = सर्वश्रेष्ठः = highest of all.

विश्वेषु (in all) महिष्ठ (highest) तत्पुरुष समास । the ए of विश्वे does not elide in Samasa by हल्-अदन्तात् (6-3-9) neuter gender in place of masculine, by सुप्-तिङ् उपग्रह etc.

श्रुषं = भक्ति = devotion

श्रु + सन् = श्रुषति । श्रुष + क = श्रुषः । the normal form is शुश्रुषा । reduplication of श्रु is stopped by अत्र लोपो etc (7-4-58)

ह्वये = आह्वयामि = I invoke

अवसाने = अवसनाय = स्वस्तये = for the sake of peace

अव + अस् + ल्युट् = अवसनं = स्वस्तिः । निपातनात् उपधावृद्धिः = अवसानं ।

निमित्तार्थे सप्तमी-चर्मणि द्विपिनं हन्ति इतिवत् ।

यद्वा-अव-अवति रक्षणे । अव + असानच् (Unadi 252) = अवसानः = seeker of protection : सुपां सु लुक् इति सु स्थले ए-अवसाने ।

अपान = प्रेरय = send

अप-अप्ताति-प्रेरणे (छान्दसः) । आपान = to extend (Nighantu 2-18) । अप + लोट् हि = अपान । हि becomes आन by हलः भ्रः etc. (3-1-83)

ज्याति = जीवनं = life

ज्याति-जिनाति = to age ज्या + क्ति = ज्याति । Object of अपान ।

शेषति = शेते = lies

शी-शेते = to lie. अत्र परस्मैपदम् ।

IV. टिप्पणी (Remark) :—

Love of God is the greatest asset of life (विश्वे मजिस्तेम्) as it is the best means of God-realisation.

पुरुषः स परः पार्थः भक्त्या लभ्यस् त्वनन्यया ।

यस्यान्तःस्थानि भूतानि येन सर्वम् इदं ततम् ॥

Gita—8-22

God may be attained through love alone.

It is the great alchemy that removes all distinction between caste and caste.

मां हि पार्य व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
त्रियो वैश्यास् तथा शूद्रास् तेऽपि यान्ति परां गतिम् ॥

Gita—9-32

Not to speak of higher castes, even a Sudra is sanctified
by love of God.

As Jalal explains

मिलते इष्क अज हमेण दीनहा जुदा अस्त ।
आशेकानरा मिलत ओ मज्जहव खुदा अस्त ॥

Masnavi 2-1770

Khuda is the religion and Khuda is the caste of the Sufi.

IV टिप्पणी (Remark) :—

Some people think that they can deceive Mazda and get credit for virtue, without being really virtuous. They fail to see that they can deceive men but cannot deceive Mazda. Mazda is cleverer than they—for all their wits are derived from Him. There is no scope for cunning in religious life, here only sincerity counts (अपात् आ एरेजुस् पथ)

अज वराए शाह दामी दुखतन्द ।
आखिर इन तद्विर अज उ आमोखतन्द ॥

Masnavi 2-1577

They knitted a net against the King. Yet after all they had learnt the skill from him.

६ । ये जओता अपा एरेजुश्,
ह्वो मन्तेउश् आ वहिस्तात् कया ।
अह्मात् अवा मनङ्हा,
या वेरेज्येइद्याइ मन्ता वास्त्र्या ।
ता तोइ इज्या अहुरा मज्जदा,
दर्स्तोइश्चा हेम्-परस्तोइश्चा ॥

I अन्वय (Proseorder) :—

यः होता अपा-ऋजुः (that invoker who is sincere in rectitude)
स आ वहिष्ठात मन्योः कयः (he is the reaper of the highest spirit)
अस्मात् मनसां अव (therefore send such mind) यत् मन्ता वास्त्रा
वृज्यथ्यै (that I may grow thoughtful and active) तत् ते इज्ये
अहुरा मज्जदा (therefore I worship you, Ahura Mazda) दर्ष्टोः
संस्पष्टोः च (in order to see and touch you)

II अनुवाद (Translation) :—

The invoker who is genuine in Rectitude is the real harvester of (the fruits of) his noble spirit. Therefore send (such) a mind, that I may grow thoughtful and active. So I worship You Ahura Mazda, in order to see You, and to touch You.

III टीका (Word-note) :—

जोता = होता = invoker,

अषा-ऋजुः = धर्मो अकपटः = sincere in rectitude अषायां ऋजुः =
अषा-ऋजुः ।

मन्योः = प्रकृतेः = of his nature (temperament) मन्यु = spirit.
Spoken of men, it means propensity.

कया = कयः = कलभाक् = harvester, profitful

कि = चि । चि-चिनोति सञ्चये = to collect. चि = अल्-चय =
collector. आ in place of सुप् (1/1) by सुपां सु-ल्लक् etc
कायमानः = gatherer (Nighantu 4-1-15) कायमानः वना त्वं
(3-9-2)

अव = प्रेरय = send.

अव-अवति = to go. अन्तर्भावित (implied) णिच् = to send.
अव + लोट हि = अव । अव becomes अवा by द्व्यचो etc (6-3-135)
मरुद्भिः प्रच्युताः मेखाः प्रावन्तु पृथिवीं अनु ।
(Angirasa Veda 4-15-9)

मनसा = मनसां = बुद्धि = thoughts

object of अव । द्वितीया elides by the सुपां सु-ल्लक् etc.

या = यथा = so that.

वृज्यध्वै = वृज्यध्वै = I may grow.

वृह-वृहति = to grow. here दिवादि-वृहति । वृह + लोट् आनि =
वृज्यध्वै । ध्वै (like ध्वम्) is used of all persons and number
by extension of क्रिया समभिहारे etc (3-4-2) [Vide also
ध्वै by तुमर्थे etc (3-4-9) ; which ध्वै being असमापिका (in-
complete predication) does not so suit. ध्वै is better as
समापिका] cf वन्द्यै अग्निं नमोभिः (Rig 1-27-1)
प्रतिवां रथं नृपती जरध्वै (Rig 6-67-1)

मन्ता = मननशीलः = thoughtful

मन् + तृच् = मन्ता

वास्त्र्या = वास्ता = कर्मशीलः = active

वास् + त्र = वास्त्रः (Unadi 608) या in place of सु (1/1) by
सुपां सु-ल्लक् etc

ते = त्वाम् = you

object of इज्ये । ए in place of द्वितीया by सुपां सु-ल्लक् etc,

इज्ये = यजामि = I worship.

यज-यजति = to worship. here दिवादि आत्मनेपद । य is changed
into इ in analogy with वचि-स्वपि etc (6-1-15)

दृशतोः = दृष्टं = in order to see

दृश् + तोस् by ईरवरे etc (3-4-13)

परतोः = स्पृष्टम् = in order to touch

स्पृश् + तोस् । तोस् is added (in place of तुम्) by ईरवरे
तोसुन्-कसुनौ (3-4-13)

IV टिप्पणी (Remark) :—

(i) Invocation of God, to the neglect of rectitude, is
unavailing. It does not suffice for the vision of Mazda.
In order to be able to see Mazda, one should be righteous,
thoughtful, and active.

तम् उग्रतपसः सिद्धाः सुव्रताः सत्यवादिनः ।

पश्यन्ति नहि दुष्टोः शक्यो द्रष्टुं महेश्वरः ॥

Siva Gita 2-46

(ii) The supreme lesson, that Atharvan Zarathushtra

teaches is that Mazda can be seen and that the highest object of our life is to see Mazda.

To our sophisticated mind, this seems something impossible ; and we are apt to argue that when Maha-Ratu Zarathushtra speaks of the vision of Mazda, he is speaking figuratively. How can the formless One be seen ? [Yet how can one be aware of his own mind, be sure of its existence—though it is formless ?] Mazda can certainly be experienced—one may grow to be quite sure of His existence.

Vision of Mazda, however, is an ultimate fact of consciousness and it cannot, by any amount of argument, be proved to anybody who has not developed the faculty to see Him—just as it can not be proved to a colour-blind man, that the leaf is green, and not blue. He cannot grasp it.

The experience of the mystics (God-intoxicated saints—the cistis of the Gatha) all over the world is unambiguous on the point.

Even the other day Swami Vivekananda had put the question to Ramkrishna Paramahansa if he had seen God and Ramkrishna replied that he saw God more clearly than he saw Vivekananda. Vivekananda believed the statement of the Apostle and was able to turn the tide of religious life of America.

Those who do not believe in the possibility of the vision of Mazda, would not be able to reap the fullest benefit of the Gatha.

Maha-Ratu Zarathushtra says very clearly that Mazda

can be seen, and to leave no doubt in the matter, he adds that Mazda can be touched too—for tangibility is the solid test of external existence (that may not be argued away as a mere spectre).

Bhagavata Purana, the Scripture of the Vaisnavas, says that God can be seen

पश्यन्ति ते मे रुचिराण्य् अम्ब सन्तः ।

प्रसन्न वक्त्राण्यरुण लोचनानि ॥

3-25-35

Oh Mother, saints see My Face, smiling with bright eyes.

Masnavi, the Scripture of the Sufis, also says that God can be seen.

यक नज़र दो गज़ हमि चिनद ज़ राह ।

यक नज़र दो कौन दीद ओ रू-ए शाह ॥

Masnavi 6-1464

One sight perceives only two yards of the road, another sight beholds the two worlds, and the Face of the King.

They only echo what Zamad-Agni Zarath-Ushtra had uttered ages ahead.

The Gatha repeats the idea in other passages too. चश्मनि हेन् प्रवेम् (31-8) ; दरेशत् चा (33-7) आविष्या अवंहो (50-5),

For those who think that Mazda can never be seen, it is better not to waste energy in practising religion.

Without the ideal of the vision of Mazda, a Religion ceases to be religion, and becomes merely a philosophical

theory, which can touch only the outer fringes of life. It cannot satisfy the soul, which is immortal and which cannot find Bliss, except in walking about in the joyous company of Mazda, the Eternal one (yas 44-17)

Jalal assures us that God can be seen, and this is possible through affinity of character, as stated in this Rik.

के वेआ मन बाश या हमखुए मन ।
ता वेवीनी दर तजल्लिरए मन ॥

Masnavi 6-579

Sri Aurobindo, in his Life Divine, explains the process as to how this vision is possible. To challenge the calibre of Aurobindo, is the acme of obtuseness.

७ । आ मा आइदुम् वहिस्ता,
आ खएथ्या चा मज्झा दरेषत् चा ।
अपा वोहू मनइहा,
या स्रुये परे मगाउनो ।
आविशू नाओ अन्तरे हेन्तू,
नेमखइतीशू चित्राओ रातयो ॥

I अन्वय (Prose order) :—

हे वहिष्ठ, आ माम् एवम् (O the Best one, come to me) हे मज्झा आ सिध्य च, दर्शत च (O Mazda, arrive and show Yourself)

अपया वसु-मनसा (along with Rectitude and conscience) ये मधवनः परे श्रूयेते (which two are heard to be the supreme [assets] of a Maghavan) नः अन्तरे आविः हन्तु (may appear in our heart) नमस्यतिभिः चित्राः रातयः (wonderful graces on account of reverence)

II अनुवाद (Translation) :—

Come unto me, O the Best one ; arrive Mazda, and show Thyself, along with rectitude and conscience, which are said to be the highest (assets) of a Maghavan (a member of the Magha brotherhood). On account of our reverence, may wonderful graces appear within us.

III टीका (Word-note) :—

आ आइदुम्=आ एवम्=come

इ-एति=to go. इ+लोट् ध्वम् ।

सिध्य=सिध्य=arrive

सिध—सिध्यति=to reach. सिध+लोट् हि । इषवः सिध्यन्ति लक्ष्ये अचले (Shakuntala) cf सेधतेर् गतो (Panini 8-3-113)

दर्शत=दर्शति=दर्शसि=दर्शय=show

दृश्—दर्शति=to see. अन्तर्भावित (implied) णिच्=to show.

दर्श+लेट् ति=दर्शत् । इ cf ति elides by इतश्च etc (3-4-97).

लेट् denotes optative mood by लिङ्ग्ये लेट् (3-4-7) third person in place of second (ति in place of सि) by सुप् तिङ् उपग्रह etc.

श्रूये=श्रूयेते=(these two) are heard

श्रु + यक् (passive) = श्रुय । लेट्-आते । त elides by लोपस्त (7-1-41)

मघवनः = संघमित्रस्य = of a member of the Magha.

मघ = संघ । मघ + वनिप् = मघवन् by the Vartik छन्दसि ई-वनिपौ ।

(In case of वतृप्—the word would have been मघमवतः)

हन्तु = भवन्तु = may (they) be.

भ becomes ह by भुवो हो-हुवो (Vara-ruci - 8-1).

नमस्यतिस्र = नमस्यतिभिः = नमस्कारैः = On account of homage.

नमस् = reverence. नमस् + क्यच् = नमस्यति = does reverence. क्यच् is added by नम etc (3-1-19).

नमस्य + क्ति = नमस्यति = reverence-doing (noun) हेतो तृतीया ।

सु in place of तृतीया by सुपां-सु-ल्लक् etc.

चित्रा = विचित्रा = wonderful (vide 44-16)

राति = अनुग्रह = grace

रा-राति-दाने । रा + क्ति = राति

राति देवस्य गृणतो मघोनः (Rig 4-17-5)

IV टिप्पणी (Remark) :—

The highest object of life is to see God. It is preposterous to think that God really exists and yet no body ever saw Him. Are apostles like Paranhamsa Ramakrishna or Mahamuni Nanak liars? Is there any reason for thinking that they were self deluded and not we?

उतो वा त्ये पुरुष्या इद् आसन्,

येषां पूर्वेषां अशृणोर ऋषीणाम् ।

Rigveda—7-29-4

They also were men like us, O Indra, those Rishis, who (we hear) had seen You—then why should we not see ?

Jalal asks us to exert for the vision of Mazda

चुन के दीदे ए दुस्त नखुवद कूर बेह ।

दुस्त कु बाकी नराशद दूर बेह ॥

Masnavi 1-1407

What is the good of having eyes if they do not see the Friend ?

And Hafiz says that we are entitled to enjoy the vision

तु साहेबे नअमती मन मुस्तहकम् ।

जकूवत हुस्न देह हक दारम हगशाब ॥

८ । फो मोइ फूवोइजूदूम् अरेथा,

ता या वोहू श्यवाइ मनडूहा ।

यस्नेम् मज्जदा क्षमावतो,

अत् वा अपा स्तओम्या वचाओ ।

दाता वे अमेरेतातेस्चा उत यूइती,

हउर्वतास् चा द्रओनो ॥

I अन्वय (Proseorder) :—

प्र से अर्थं प्राबुद्धम् (Teach me enterprise) तद् यत् वसु-मनसा च्यवे (so that I may perform through Conscience) यन्न मज्जदा क्षमावतः (the worship of one like-you, O Mazda) अत् वा अपायाः

स्तोम्याः वचै (or utter the praise of Rectitude) दात वै अमृतातेश्
च उत यूति (bestow too the asset of immortality) सूर्वतेः च
द्रविणं (and the wealth of spirituality).

II अनुवाद (Translation) :—

Teach me enterprise, so that I may execute, through
Conscience, Thy imperatives, O Mazda, and sing hymns to
Rectitude. Bestow indeed, the solidity of immortality and
the wealth of spirituality.

III टीका (Word-note) :—

प्र-प्र = well-well

The upasarga is repeated by प्र-सम्-उप etc (8-1-6) and
separated from verb by व्यवहिताश्च (1-4-82)

बुद्धम् = बोधयत = explain.

बुध—बुध्यते = to know. अन्तर्भावित (implied) णिच = to
explain. बुध + लोट् भ्वम् = बुद्धम् ।

अर्था = अर्थ = परमार्थ = object of life

object of बुद्धम् । आ in place of द्वितीया by सुपां सु-लुक् etc
(7-1-39) (vide 43-13)

श्यवे = च्यवे = साधयामि = I would do.

च्यु—च्यवते = to move (Nighantu 2-14) च्यु + लट् ए । लट्
is used in optative mood by लोभय् etc (3-3-8)

अपा = अपायाः = of Rectitude.

षष्ठी elides by सुपां सु-लुक् etc.

स्तोम्याः = स्तोम्यानि = स्तोत्राणि = hymns.

object of वचै । आ in place of द्वितीया by सुपां सु-लुक् etc

वचै = कथयानि = I may speak.

वच—वक्ति = to say. आत्मनेपदम् । लोट्-ऐ ।

दाता = दात = प्रयच्छत = give

दा + लोट् त = दात । गौरवे बहुवचनम् । दात becomes दाता by
द्वयचो etc (6-3-135).

अमृतायाः = अमृतस्य = of immortality.

अ + मृ + क्त = अमृतम् । by नपुंसके etc (3-3-114) । अमृतं = अमृता
by महाविभाषा (Vedic usage)

उत = too

उत प्रश्न विकल्पयोः समुच्चये विकल्पे च इति हेमचन्द्रः ।

यूती = यूति = सम्पदम् = asset

यू—यूति वन्धने = to clasp. यू + क्ति = यूति । by कृति-यूति etc
(3-3-97). object of दात । in place of द्वितीया, ति of यूति
becomes ती by सुपां सु-लुक् etc.

सूर्वताम् = सूर्वतायाः = अभ्यात्मतायाः = of spirituality

सु + उर्वन् + ता = सूर्वता सु in place of षष्ठी, by सुपां सु-लुक् etc.

द्रविणः = द्रविणम् = धनं = wealth.

object of दात । सु in place of द्वितीया, by सुपां सु-लुक् etc.

IV टिप्पणी (Remark) :—

Service of Mazda through Conscience is however the
preliminary condition for such vision

सत्येन लभ्यस् तपसा ह्येष आत्मा,
सम्यग् ज्ञानेन ब्रह्मचर्येण नित्यम् ।
अन्तः शरीरे ज्योतिर्मयो हि शुभ्रः,
यं पश्यन्ति यतयः क्षीणदोषाः ॥

Mundaka upanisad 3-1-5

Truth, Knowledge and Chastity are the disciplines (तपस्)
that enable the purified saint to see Him

The true devotee finds pleasure in nothing but the
worship of God, for no other pursuit procures eternal peace

कैवल्य सम्मत पथस् त्वय भक्तियोगः ।
को निवृत्तः हरिक्यामु रतिं न कुप्यति ॥

Bhagavata Purana 2-3-12

Bhakti Yoga is the fruition of Jnanayoga ; he (the
saint) can have no other object worthy of pursuit.

६ । अत् तोइ मज्झदा तेम् मइन्युम्,
अप-ओख्पयन्ताओ सरेद्ययाओ ।
खात्रा मएथा मया,
वहिस्ता वरेतू मनड्हा ।
अयाओ आरोइ हाकुरेनेम्,
ययाओ हचिन्ते उर्वानो ॥

I अन्वय (Prose order) :—

अत् मज्झदा ते तं मन्युम् (Now Mazda, this Thy principle) अप-
उक्षन्त्यै शध्यै (for Rectitude-fostering venture) स्वात्रां मयतः
मयं (holiness, the resource of all resources) वहिष्ठा मनसा वरतु
(may Best Conscience choose) अयास् साकुर्णं आरै (I would
that - wise attain perfection ययास् उर्वानः सचन्ते (which-wise the
souls incline)

II अनुवाद (Translation) ;—

Now this thy Manyu (principle) Mazda, viz holiness,
which is the best of all resources, may Conscience choose,
for the sake of righteous ventures. I would attain perfection
by following the urge of the soul (call of the Ideal)

III टीका (Word-note)—

ते-तव- thy.

मन्युम्-गुणं- principle
object of वरतु ।

मन्यु- Spirit. Spoken of Mazda, it means 'Divine Energy'
which created the universe. Spoken of men, it means
'propensity' or 'character' ; and spoken of the world, it means
the two cosmic 'forces', centripetal and centrifugal.

अप-उक्षयन्त्यै- धर्मवर्धकायै- for rectitude-fostering.

उक्षयति-वर्धयति । उक्ष् (=वक्ष्)=to grow (Macdonell) ।
उक्ष् + णिच् =उक्षयति । उक्षय + शतृ=उक्षयत् । स्त्रियां ङीप्=उक्षयन्ती ।
adjective to शध्यै । चतुर्थी ।

शधिः- शैर्य=boldness

शृध्—शर्धति—to challenge. शृध् + इ=शर्धिः (Unadi 567)
तादर्थ्ये चतुर्थी ।

स्वात्रा = स्वात्रां = शुचितां = holiness

Case in apposition with मन्युम् (object of वरतु) द्वितीया elides
by सुपां सु-लृक् etc स्वात्रा = स्वात्रा = पवित्रता (Nighantu 4-2-14)
स्वात्रां भमिर् अकृणोञ् जातवेदा (Rig 10-88-4) (vide 31-7)

मयतः = मयानाम् = सम्पदां = of assets.

मय is a variant of मयस् by the dictum स्तोर् अन्तयोर् लोपः
(final स् and न् often drop).

मयस् = fortune (Nighantu 3-6-7)

मय + तस् = मयतः = मयथा । तस् denotes here षष्ठी, [as it
denotes पञ्चमी in मज्झिमा (Yas 30-1)]

मया = मयः = सम्पद् = asset

मयस् = fortune (Nighantu 3-6-7) final स् drops by स्तोर्
अन्तयोर् लोपः ।

Case in apposition with स्वात्रां (object of वरतु) । आ in
place of द्वितीया by सुपां सु-लृक् etc. मय is different from
माया (Yas 43-2) which means wonderful power.

वरतु = वृणोतु = let choose

Its nominative is वहिष्ठा मनसा and its object is मन्युम् (and
स्वात्रां)

अयैः = अनैः = अमीभिः = thereby

अय = that, (अदस्)

आरै = गच्छानि = I would attain,

ऋ = इयति = to go, to reach. Here आत्मनेपद । लोट-ऐ

हाकुरेणम् — साकूर्णं = पूर्णतां = perfection.

object of आरै ।

कृ — किरति = to extend (गणदपण)

कृ + क = कूर्णं (extension) नपूंसके भावे क्तः (3-3-119) [wide
extension = fullness of stature, perfection]

कूर्ण is a variant of कीर्ण by उद् औष्ठपूर्वस्य (7-1-102) कूर्णं अस्ति
अस्य इति सकूर्णः (perfect) तस्य भावः साकूर्णं । (vide 44-1)

ययास् = यैः = whereby, which wise

सचन्ते = गच्छन्ति = proceed, turn.

सचति = to go (Nighantu 2-14-34)

Here आत्मनेपदम् ।

IV. टिप्पनी (Remark)

Bhagavan Zarathustra here emphasises the import-
ance of holiness or चित्तशुद्धि ; cleanliness (of heart) is next to
godliness. When the heart has earned immunity against
passions and has become so pure that no evil impulse arises in
it, the vision of God is very near.

निर्दग्धबीजानुशयो महीयसा

भक्तिप्रयोगेण समेत्य अधोऽक्षजम् ॥

Bhagavat 7-7-36.

When the seed of evil impulses has been burnt down,
the devotee reaches God.

[Subconscious mind is the seat of evil impulses. It
can be purified only by constant thought of God]

Jalal warns us as to how, for want of Kshathra, a man fails to escape the snare

इन अजब के दाम बिनद हम वतद ।
गर नखाहद वर वेखाहद सीफतद ॥

Masnavi 3—1648

He falls into the trap with his eyes open.

In every heart Mazda lies latent as the Ideal. The easiest way to reach Mazda is to follow the aspirations of the Higher Self (urge of the Ideal)

आने तु बा तुस्त व तु वाकेफ वरीन
आसमाना चन्द पयमाइ जमीन ॥

Masnavi 3—1966

You know that He is your own, (the fulfilment of your own Ideal) and that He is within you. How long would you seek Him outside ?

The idea is made clear in नरोइश नर of Sukta 48-10

It is however very necessary to make sure, that it is really the urge of the Ideal (and not the lure of pleasure) that moves him. This important condition is pointedly expressed in the Gita, by the qualifying adjective 'निरुद्ध' योगसेवया' ।

यत्रोपरमते चित्तं निरुद्धं योगसेवया । 6—20

Summum bonum lies thre which-way the soul inclines (याओ हचिन्ते उवाणो)—provided it has been purified by the practice of योग (equanimity), i.e., consecrated by साधू ।

१० । वीस्पाओ स्तोइ हुजीतयो,
याओ जी आओडूहरे याओरूचा हेन्ती ।
याओरूचा मज्जदा बवइन्ती,
ध्वहमी हीश जओषे आवख्पोह्वा ।
वोहु उक्ष्या मनड्हा,
ख्पथ्पा अपा चा उस्ता तनुम् ॥

I अन्वय (Prose order) :—

विधा हि अस्ति सुजितयः (all permanent gains) याः हि आसिरे याः च सन्ति (that were and that are) याः च मज्जदा भवन्ति (and those Mazda, that will be) त्वस्मिन् जोषे हीश आवक्षस्व (you have, placed them on your grace) वसु मनसां उक्ष्य (bestow conscience) क्षयं अपां उस्तं तनुं च (non-chalance, rectitude and higher self.

II अनुवाद (Translation) :—

All permanent gains, Mazda, that were, that are, and that yet shall be, You have destined on your grace. Shower on us conscience, non-chalance, rectitude and up-mind. ? (higher self)

III टीका (Word-note) :—

स्ति = अस्ति = नित्य = permanent.

अस्ति is a निपात (indeclinable) read under स्वरादि class (1-1-37)

Initial अ drops by मन्त्रेषु etc (6-4-141) (vide 31-8, 43-13)

जिति = लाभ = gain

जि + क्ति = जिति

सिपासनिर् वनते कार इज् जिति (Rig 10-53-11)

भवन्ति = भविष्यन्ति = will be

लट् is used to denote future tense by वर्तमान सामीप्ये etc (3-3-131)

त्वस्मिन् = त्वदीये = in thine.

आवक्षस्व = आवक्षसि = स्थापयसि = You place.

वक्ष् - वक्षति - समाहारे = to collect. वक्ष् + लोट् स्व । लोट् is used to denote all tenses by क्रिया समभिहारे etc (3-4-2)

उक्ष् = देहि = give

उक्ष् - उक्षति - सेचने = to shower अत्र दिवादिः । लोट् हि = उक्ष्य becomes उक्ष्या by द्व्यचो etc (6-3-135) वक्ष् सिदान in Persian. व becomes उ by सम्प्रसारण (1-1-45) (vide 31-7)

उरता = उरतं = उज्ज्वलं = glorious, higher.

वश् - वष्टि - कान्तौ = to shine वश् + क्त = उस्त । adjective to तनुं आ in place of द्वितीया by सुपां सु-लुक् etc (vide 31-11, 33-14, 43-16)

तनु = मानसं = mind, self.

उत स्वया तन्वा संवदे तत् (Rig 7-86-2) I speak to my mind this.

IV टिप्पनी (Remark) :—

When there is genuine love of God, all the virtues flow in speedily.

यं कामये तं तं उग्रं कृणोमि

Rig 10-125-5

Whatever prizes you have won, Mazda taught you their value, and that is why your strove for them.

हर केरामाती के मी जूई व जान ।

उ नमुदत ता तमेअ करदी दरआन ॥

Masnavi 2-365

११ । ये सेविस्तो अहुरो,

मज्दाओस् चा आर्मइतिश् चा ।

अपेम् चा फादत्-गयेथेम्,

मनस् चा वोहु खप्थ्रेम् चा ।

सओता मोइ मेरेज्दाता मोइ,

आदाइ कखाइचीत् पइती ॥

I अन्वय (Prose order) :—

यः शिवेष्ठः अहुरः (He who is the most beneficent Lord) मज्दाः च (such you, O Mazda) आरमति च (and faith) अपं च प्रधात्-गयथं (and world-promoting Rectitude) वसु मनस् च क्षथ्रं च (and conscience and non-chalance) मे श्रवत मे मृज्दत (hear me and forgive me) कस्म्यैचित् प्रति आदय (favour me for any reason)

II अनुवाद (Translation) :—

And You, O Mazda, who is the most beneficent Lord, do hear me and purify me and confer on me, for any

reason whatsoever (i.e. irrespective of my desert) Faith, and world promoting Rectitude, and Conscience, and Non-chalance.

III टीका (Word-note) :—

शिवेष्टः = शिवतमः = कल्याणतमः = most beneficent.

आरमति = आस्था = faith.

अयं = अयः = धर्मः = rectitude. here neuter gender.

प्रधात्-गयथ = दधत्-विषय = world-promoting.

धा-दधाति=to uphold. प्र+धा+शतृ = प्रधात् (अदादि)

प्रधाति गयथं यः सः प्रधात्-गयथः ।

An instance of व्याधिकरण बहुव्रीहि, as implied by सप्तमी विशेषणे (2-2-35)

श्रवत = शृणुत

श्र-शृणोति । अत्र भ्वादिः । लोट् त

मृज्दत = मार्जयत = forgive.

मृज्-मार्ष्टि = to purify, to forgive

मृज्+लोट् त = मृज्-धात् । धा is added is this root (like कृ by कृञ् चातु प्रयुज्यते—3-1-40)

An instance of double root as noted by Dr. Taraporewala.

It is however more likely that the root here is मृङ्- to favour, so often used of Varuna in the Veda. मृङ्+लोट् त = मृङ्दत = मृजदत ।

मे = मां = me.

object of श्रवत and मृज्दत ।

षष्ठी in the object by अधीगर्थ etc (2-3-52).

आ दय = अनुगृहाण=favour.

दय-दयते = to favour. परस्मैपदं । लोट् हि ।

कस्यैचित् = कस्मैचित् = for any (reason)

qualifies कारणाय (understood) feminine gender in place of masculine by सुप् तिङ्-उपग्रह etc.

A Sarvanama may take any विभक्ति to denote cause, by dictum सर्वाः सर्वनाम्नः हेत्वर्थः (Supadma)

IV टिप्पणी (Remark) :—

None of us is immaculate and can claim salvation as his desert. But the mercy of God prevails over other considerations. Therein lies our hope. He has been called अहेतुक कृपासिन्धु i.e. merciful irrespective of the desert of his creatures, just as a mother cannot help loving her children even when they are unworthy. Love (mercy) is the characteristic element of God-head. He has love for the sinners as well.

वाश्रेव वत्सकम् अनुग्रह-कातरो अस्मान् ।

Bhagavat 4-9-17

कावेलि गर शतं फाले हक्क वृद्धि ।

हीच मादुमी वा हस्ती नामदि ॥

Masnavi 5—1542

We did not come into existence by our own efforts. Mazda did not lay down any preliminary condition for giving life to us. It is His grace that gives us a conscious existence. He would, in His grace, bestow favour on us irrespective of our desert.

१२ । उस् मोइ उजारेस्वा अहुरा,
आर्मइती तेवीषीम् दस्वा ।
स्पेनिश्ता मइन्यू मज्जदा,
वड्हुया जवो आदा ।
अपा हजो एमवत्
वोहु मनड्हा फेसेरतूम् ॥

I अन्वय (Prose order) :—

उस् मां उजस्व हे अहुर (oh Ahura exalt me up) आरमत्या तविषं
दास्व (through faith give me strength) स्पेनिष्ठेन मन्यूना मज्जदा
(through purest mentality Mazda) वसुं जवं आदेहि (give good
vigour) अपया अमावत् सहस् (through rectitude, steady courage)
वसु मनसा स्फुरथुं (through conscience, expansion)

II अनुवाद (Translation) :—

Lift me up Ahura, and through Faith, give me strength.
Through purest mentality Mazda, give me abundant vigour.
Through rectitude, (give me) firm courage, and through
conscience, expansion.

III टीका (Word-note) :—

उस्—उद्—up.

उस् is an Upasarga by प्रादयः (1-4-58)

ऊर्जस्व—मंहय—exalt.

ऊर्ज—ऊर्जयति—to exalt. अत्र भ्वादिः, आत्मनेपदम् । लोट् स्व ।
स्व becomes स्वा by द्व्यचो etc (6-3-135)

आरमति=आरमत्या—through faith.

तृतीया elides by सुपां सु-लुक् etc

तविषीं—बलं—strength.

तविषी—strength (Nighantu 2—9)

मन्यू—मन्यूना—चित्तेन—by mentality

In place of तृतीया final उ of मन्यू becomes long by सूपां सु-लुक्
etc (7-1-39)

वड्हुया—वसुं—good.

adjective to जव' । या in place of द्वितीया, by सुपां सु-लुक् etc

जवः=जवं=वेगं=vigour.

object of आदा । सु in place of द्वितीया by सुपां सु-लुक् etc.

आदा=आ देहि=give.

आ+दा+लोट् हि । विभक्ति elides by extension of the rule
मन्त्रे षस्-द्वर् etc (2-4-80)

हजस्=सहस्=शौर्यं=boldness.

object of आदा

Sans स=Zend ह । Sans ह=Zend ज ।

एमवत्=अमावत्=बलवत्

adjective to हजस् । अमवान्=strong (Nighantu 4-3-45) य

आशु अश्वा अमवत् बहन्त (Rig 5-58-1) (vide 34-4, 43-10,
44-14)

स्फुरथुं—विकाशं=expansion.

स्फुर—स्फुरति—to flourish. स्फुर+अथुच् (Panini 3-3-89) object
of आदा ।

IV टिप्पणी (Remark) :—

When the devotee is fully established in वराग्य (detachment) he does not pray for anything, for he can do without everything. That is the meaning of Kshathram (Non-chalance). But before that stage is reached, one may pray. Only he should not pray for (material) things, he may pray for (mental) virtues.

'Good' is said to be the enemy of the 'better'. One should not be satisfied with the good, but should strive for the better—he should try to reach his highest possible expansion (स्फुरतु). As Jalal says.

दस्त बुसरा चुन रसीद अज पादशाह ।

गर गुज़ीनद बुसे पा बाशद गोनाह ॥

Masnavi 1-1768

When the (privilege of) kissing the King's hand has been permitted to him by the King, it is a fault, if he prefers to kiss the King's foot.

१३ । रफेग्राइ वोउरुचपाने,
दोइपी मोइ या वे अविफ्रा ।
ता खूषथ्खा अहुरा,
या वड्हेउश् अपिश् मनड्हो ।
फ्रो स्पेन्ता आर्मइते,
अषा देनाओ फूदखूपया ॥

I अन्वय (Prose order) :—

रफत्राय उरु चषाणि (I would much taste as delight) दायसि मे यानि वै अवप्रियाणि (whatever displeasures you may give me) ते क्षत्रस्य अहुरा (by your nonchalance O Ahura) यत् वसोः मनसः आशिष् (which is the blessing of conscience) स्पेन्ता आरमते (oh noble faith) अषायै दीनाः प्र प्रदक्ष्य (reveal religion for the sake of rectitude)

II अनुवाद (Translation) :—

Whatever torments you may send to me Ahura, I would taste them as delights, through Your Nonchalance Mazda, which is the blessing of conscience. O Noble Faith reveal Rectitude for the sake of religion.

III टीका (Word-note) :—

रफत्राय=आनन्दाय=as delight

रफ्—रफनाति=to please (छान्दसः) रफ+अत्र=रफत्र (unadi 392) object of उरु चषाणि । चतुर्थी in object by the extension of the rule मण्यकर्मणि stc (2-3-17)

उरु-चषाणि—I would much taste (relish)

उरु=बहु=परि=much. It is an upasarga by the extension of the Vartika श्रद्ध-अन्तरयोर् उपसर्गवद् वृत्तिः ।

उरु चषाणि

चष—चषति—to taste. लोट् आनि । (चाखा in Hindi)

दायसि=ददासि—you give

दा—दायते—to give अत्र परस्मैपदं । लट् सि ।

मे = मह्यम् = to me

अव-प्रा = अव-प्रियं = displeasure.

पृ-पृणोति (प्री-प्रीणाति) = to please. अव-प्रीणाति = to displease.

अव + प्री + क = अवप्रिय । object of दायसि । डा in place of द्वितीया by सुपां सु-लुक् etc.

ता = ते = तव = your

क्षत्रस्य = क्षत्रेण = by nonchalance.

पृष्ठी in instrumental case in analogy with नामिस् तृप्यति काष्ठानाम् ।

आशिष् = blessing

प्र-प्र

प्र is repeated by प्र-सम्-उप etc (8-1-6)

अपां = धर्म = rectitude.

object of प्रदक्षय । द्वितीया elides by सुपां सु-लुक् etc.

दण्नाय = धेनायै = धर्मधारायै = for the sake of religion.

तादर्थ्ये चतुर्थी । धेना = sacred word (Nighantu 1—11)

धेना जिगाति दाशुषे (Rig 1-2-3)

क्षेमेण धेनां मघवा यद् इन्वति (Rig 1-55-4)

[Another word दण (similar in form) is derived from ध्यै = to think and means consciousness.]

प्रदक्षय = प्रदर्शय = reveal.

दक्ष-दक्षते = to go. णिच् दक्षयति = to send, to cause to appear.

दक्षय + लोट् हि = दक्षय । दक्षय becomes दक्षया by अन्वेषामपि दृश्यते (6-3-137) (Vide 34—6)

IV टिप्पणी (Remark) :—

“Mind is its own place, and itself can make a heaven of hell, and a hell of heaven”

Nonchalance can turn hell into heaven, as the Mahabharata notes.

सर्वे लाभाः साभिमानाः इति सत्यवती श्रुतिः ।

Santi Parva 178—10

“It is a very true saying that what one considers to be gain (happiness), depends very much on (i.e. is relative to) his mentality.” Jalal expresses the idea beautifully

इन अजब के जान ब ज़न्दान अन्दरस्त ।

वानगेही मफताहे ज़न्दानश वदस्त ॥

Masnavi 4—2034

It is strange that the man lives within the prison, though he has the keys in his hands, all the while [that he lives in hell though he can live in heaven.]

१४ । अत् राताम् जरथूश्चो,

तन्वस् चीत् खख्याओ उस्तनेम् ।

ददाइती पउर्वतातेम्

मनडूहस् चा वडूहेउश् मज्जदाइ ।

ष्यओथनह्या अपाइ या चा,

उरुधख्याचा सेरओपेम् खपथे म्चा ।

I अन्वय (Prose order) :—

अत् राताम् (Now please accept) जरथुश्त्रः स्वस्य तन्वः चित् उरतनम् ददाति (Zarathustra dedicates over the up-mind of his own mind) पूर्वताति वसो मनसः च मज्दायै (and the best of his Conscience to Mazda) अषायै च्यौत्तस्य (and [the best] of his deeds to rectitude) या च उग्रस्य (and what is [the best] of his words) श्रुषं क्षत्रं च (devotion and honchalance)

II. अनुवाद (Translation) :—

Deign to accept Holy Mazda that which, Zarathustra dedicates unto you—the Up-mind of his own mind, and the best of his thoughts, words and deeds, his devotion and intrepidity.

III टीका (Word-note) :—

राताम् = गृहाण = accept.

रा-राति दाने, राते आदाने = both to give and to accept according as it is परस्मैपद or आत्मनेपद। लोट् ताम्।

Third person is used because the subject is भवान् (honorific you) understood.

तन्वो = मनसः = of the mind.

उत् स्वया तन्वा संबदे तत् (Rig 7-86-2)

I speak thus with my *mind*.

उरतनम् = उत्-तनुं = अधिचित् = up-mind.

Sanskrit त = Zend स्त (vide 31-11, 34-14, 43-16)

पूर्वताति = श्रेष्ठं भागं = the best deal

पूर्व + तातिल् = पूर्वताति। by भावे च (4-4-144)

चौत्तस्य = of deeds.

सम्बन्धे षष्ठी। possesses पूर्वताति।

या चा = and what is

refers to पूर्वताति (understood).

उग्रस्य = वचनस्य = of words.

सम्बन्धे षष्ठी। possesses पूर्वताति

श्रुषं = भक्ति = devotion.

श्रु-शृणोति। श्रु + सन् = श्रूषति। श्रूप् + अल् = श्रूष। object of ददाति। श्रूषति = to be all ears (for service) The normal form is शुश्रूषति, but here re-duplication is stopped by अत्र लोपो etc (7-4-58)

IV टिप्पणी (Remark) :—

Gita asks us to make a complete surrender of ourselves.

यत् करोषि यद् अश्नासि यज् जुहोषि ददासि यत्।

यत् तपस्यसि कौन्तेय तत् कुरुष्व मदर्पणम् ॥

Gita—9-27

Complete surrender of one's own will to the will of Mazda, is the best way of God-realisation.

This is the khetwavadatha of Yasna 12-28, and has been called स्वात्मार्षण in Bhagavata (7-7-26).

This is the essence of Zarathushtra's cult. As Hafiz says ज।स ए मय ए मधाना, हाम वा मधान तोयान जाद (Ode 224). Ecstasy of love is the characteristic of the Parsis, and may be tasted

only in their company. Jalal echoes the sentiment of complete surrender.

चीस्त तौहिदे खुदा आसुखतन ।
खीशतनरा पीशे वाहेद सुखतन ॥

Masnavi 1-3009

Burn away your own will. This is the way to maintain the non-duality of Khoda.

षष्ठी

आगमनी (Welcome)

Suktam 34-1

१ । या व्योथना या वचड्हा,
या यस्ना अमेरेततातेम् ।
अपेम् चा तएइव्यो दाओड्हा,
मज्जूदा खपूथेम् चा हउर्वतातो ।
अएषाम् तोइ अहुरा,
एह्मा पओउरुतेमाइश दस्ते ॥

I. अन्वय (Prose order) :—

या च्यौत्ना या वचसा या यस्ना (those deeds, those words, and those worships) अमृतातिं अर्षं च तेभ्यः दाशते (which will give Immortality and Rectitude to them) क्षयं च सूर्वातिम् (Non-chalance and Spirituality) एतेषां त्वम् अहुरा (Of them, You O Ahura) पुरुतमैः हस्ते एहिस्म (with plenty in hand, come quickly)

II. अनुवाद (Translation) :—

Those actions, those words, and those sacrifices, which will bring to them (i.e. to all), O Mazda, Immortality and Rectitude, as well as Nonchalance and Spirituality—with plenty of them (such actions etc.) in Thy hands, O Ahura, quickly come.

III टीका (Word-note) :—

च्यौत्ना = च्यौत्नानि = कर्माणि = deeds.

Nominative of दाशते । आ in place of प्रथमा (1/3) by सुपां सु-लुक् । प्र च्यौत्नेन मधवा सत्यरात्राः (Rig 10-49-11)

अमृततां = Immortality.

अमृत + ता by तस्य भावस् त्व-तलौ (5-1-119) object of दाशते

तेभ्यः = सर्वेभ्यः जनेभ्यः = to all.

दाशे = दाशते = ददाति = will give.

दाश - दाशते दाने = to give.

दा + लट्-ते । दाशते । त elides by लोपस्त etc (3-1-41) लट् is used in future tense by वर्तमानसामीप्ये etc (3-3-31). singular in place of plural by सुप्-तिङ् उपग्रह etc

सूर्वताति = अच्युतात्मतां = spirituality.

सु + उर्वन् = सूर्वन् (good soul = higher soul) सूर्व + तात्तिल् by भावे च (4-4-144) = सूर्वताति ।

object of दाशते । सु in place of द्वितीया by सुपां सु-लुक्

एषां = of these (deeds, words, and worships)

ते = त्वम् = You.

इषां सु लुक् इति डा ।

एहिस्म = सत्वरं एहि = come speedily.

एहि = come. स्म is added to imperative mood to denote speedy action by स्मे लोट् (3-3-165).

एहिस्म becomes एहिस्मा by अन्येषां etc (6-3-137) Vide 29-11

हस्तौ पूणस्व बहुभिः वसव्यैः, आ प्रयच्छ दक्षिणाद् उत् सव्यात् ।

Angirasa Veda 7-26-8

(Fill both hands with many good things and give from the right as well as the left hand)

पुरुतमै = बहुतमै = a large number.

(of deeds words and worships) तृतीया is used to denote the meaning of सह 'with'.

IV टिप्पणी (Remark) :—

Maha-Ratu Zarathushtra propounds here a nice point of religious philosophy. Some people are apt to think that, since they are very pious, they have a right to the favours of Mazda. Consciousness of such a right in one's own self, stands in the way of complete surrender to Mazda, which is the lesson of Atharvan Zarathushtra (Yas 33-14). So he utters a word of caution to remind us that whatever merit there is in anybody, that also is the gift of Mazda. He would not have been pious, if Mazda had not placed him in a favourable environment.

Thus Atharvan Zarathushtra prays to Mazda to bestow on him such deeds, such words and such prayers (i.e. such merit) as can procure, Rectitude, Detachment, Spirituality

and Theism. Thereby he recognizes that piety (i.e. meritorious deeds and words) also is the gift of Mazda.

Bhagavata Purana elucidates the points as follows.

यच्च कार्याङ्गं मत् स्तोत्रं मत्कथाभ्युदयाङ्कितम् ।
यद् वा तपसि ते निष्ठा स एवः मद्-अनुग्रहः ॥

Bhagavat 3-9-38

That you utter hymns to me, and sing my glory, and that you strive for self-control, is due to my favour (If I had placed you in different situation, you would have turned out a different man)

Jalaluddin Rumi also says the same thing

इन तत्व दर मा हम अज़ अयजादे तुस्त ।

Masnavi 1—1337

This search in us, is also brought into existence by Thee.

These are only expositions of the original suggestion of Bhagavan Zarathushtra.

२ । अत् चा ई तोइ मनड्हा,
मइन्येउश् चा वड्हेउश् वीस्पा दाता ।
स्पेन्तख्याचा नेरेश् प्यओथना,
येह्या उर्वा अपा हचइते ।
पइरिगएथे क्षमावतो वह्मो,
मज्झदा गरोवीश् स्तूताम् ॥

I अन्वय (Prose order) :—

अत् चा तुभ्यं मनसा (and now with his mind, to you) बसोः
मन्योः विश्वं दाता (giving the whole of good attention) स्पेन्तस्य
नरस्य च च्यौत्नं (and the deeds of the holy man) यस्य उर्वा अपया
सचते (he whose soul accords with Rectitude) परिगयते क्षावतः
वह्मो (comes to the worship of one like You) मज्झदा गीर्भि स्तोतुम्
(O Mazda to praise with chants)

II अनुवाद (Translation) :—

Now offering to You, with his mind, the whole of the good spirit and the deed of a holyman, he whose soul accords with Rectitude, comes to Thy worship, Mazda, in order to praise with chants.

III टीका (Word-note) :—

तोइ = ते = तुभ्यं = to you.

मन्योः = चित्तस्य = of attention ; possesses विश्वं

विश्वं = सर्वं = the whole.

object of दाता । आ in place of द्वितीया by सुपां सुच्छक्

दाता = दत्त्वा = having offered.

दा + क्त्वा । ता in place of क्त्वा by the extension of the rule
साध्यै सादा etc (6-3-113)

नरः = नरस्य = of a man.

वृ = शब्दस्य षष्ठ्याम् ।

च्यौत्ना = च्यौत्नानि = कर्माणि = deeds.

object of दाता । आ in place of द्वितीया by सुपां सुच्छक् etc

अपा = अवया = धर्मेण = with rectitude

सहार्थे तृतीया । तृतीया (to denote the meaning of 'with')
elides by सुपां सु-ल्लक् etc

सचते = गच्छति = goes together.

सच = to go.

ते हि नाकं महिमानः सचन्त (Rig 1-164-50)

परिगवते = परिगच्छति = goes.

गवते = to go (Nighantu 2—14)

क्ष्मावतः = युष्मावतः = of one like you

क्ष्मा = युष्मद् । श्मा in Persian

क्ष्मा + वतुप् = क्ष्मावत् । वतुप् is added to युष्मद् and अस्मद् to
denote similarity, by the Vartik a युष्मद्-अस्मदोः सादृश्ये वतुप् ।

ब्रह्मे = पूजायां = in worship.

वेदस् तत्त्वं तपो ब्रह्म ब्रह्मा विप्रः प्रजापतिः ।

Brahma has various meanings, as noted in Amara Kosha.

IV. टिप्पणी (Remark) :—

Some people have the foolish idea that offering of gifts to Mazda, is like offering of bribes (for getting some favour)—as if Mazda is in need of anything,—in need of our presents.

It is we who profit by the transaction and not He. As the Bhagavata says

नैवात्मनः प्रभुर अयं निजलाभपूर्णः

मानं जनाद् अविदुषः करुणः शृणुते ।

यद् यद् जनो भगवते विदधीत मानम्

तच्च चात्मने प्रतिमुखस्य यथा मुखश्रीः ॥

Bhagavat 7-9-11

He is above all wants. He does not go about begging honours from the ignorant. By honouring him, we make ourselves honourable (worthy)

Jalal, the apostle of sufism reminds us that it is we who are needy, and not Mazda.

मन नमीगुयम मरा हदीये देहीद

बल्के गोफ्तम लायके हदीये शवीद Masnavi 4—574

I do not ask you to bestow gifts on me, nay, I ask you to be worthy of the gifts (that I intend to give to you).

३ । अत् तोइ म्यज्देम् अहुरा,

नेमड्हा अषाइ चा दामा ।

गएथाओ वीस्पाओ आ ख्पथ्रोइ,

याओ वोहू थूओश्ता मनड्हा ।

आरोइ जी हूदाओड्हो,

वीस्पाइश् मज्दा क्ष्मावस्त्र सवो ।

I अन्वय (Prose order) :—

अत् ते मेच्यं अहुरा (Now as oblation to You, O Ahura) नमस्
अपायै च दामे obeisant to Rectitude, I give) विश्वाः गयथाः (the

whole world) आ क्षुध्रे (in nonchalance) यया वसु मनसा त्वस्ती (by which Conscience is constituted) आरन्ति हि सुधासः (the sages indeed perform) विश्वैः मज्झा क्षनावत्सु सवं (by everything, Mazda, your worship)

II अनुवाद (Translation) :—

Now obeisant, O Ahura, I would offer to You and to Rectitude, the whole world as my oblation,—through nonchalance, on which Conscience is based. By all (that he does) O Mazda, the sage accomplishes your worship (all his work is worship)

III टीका (Word-note) :—

ते = तुभ्यं = to you,

षष्ठी in place of चतुर्थी by सुप्-तिङ् etc.

म्यज्देस् = मेध्यं = नैवेद्यं = oblation.

मेध — मेधति संगमे । मेध + क्त = मेदम् ।

पूतं पवित्रं मेध्यं च इत्यमरः । object of दामि ।

[There is another cognate word मीजद्—Yas 53-7. It comes from root मिह = to shower and means reward]

नमसा — नमसस् = नमसन् = saluting.

नमस् + क्तिप् = नमसति = does reverence

सर्वप्रातिपदिकेभ्यः क्तिप् वक्तव्यः ।

नमस् + कसुन् = नमसस् present participle is formed by कसुन् by the rule रुपि-तृदोः etc (3-4-17). in प्रथमा the word is नमसाः (by अतु-असन्तस्य etc 6-4-15).

दाम = ददामि = I give.

दा — ददाति = to give. दा + लेट् मस् = दामः

स elides by स उत्तमस्य (3-4-98). म becomes मा by द्व्यचो etc (6-3-135) plural (मस्) in place of singular (मि), by सुप्-तिङ्-उपग्रह etc.

गयथाः = गयथान् = जगन्ति = worlds.

गय = house (Nighantu 3-4).

गय + थ = गयथ world. स्त्रियां आप् । object of दाम । (2/2).

क्षुध्रे = जिष्णुतायां = In non-chalance.

अधिकरण of the participle तिष्ठन् (understood)

याः = येन = by which.

by सुपां सु-लृक् etc. there is सु in place of तृतीया ।

त्वस्ती = गठिता = constituted,

तर्स — त्वर्स — सुष्टौ (छान्दसः) त्वर्सति

त्वर्स + क्त = त्वर्स्त । qualifies मनसा (vide 46-7)

आरे = साधयति = performs.

ऋ — इयति = to attain. तुदादिः

आ + ऋ + लेट् ते = आर्ते । त elides by लोपस्त etc (7-4-41) = आरे ।

ते in place of अन्ते (singular for plural) by सुप् तिङ्-उपग्रह etc

सुधासः = सुधियः = wise men.

सु + ध्ये + ड = सुधः । अस is the Vedic plural (7-1-50)

क्षमावत्सु = त्वावत्सु, त्वाद्देशेषु = in one like you.

क्षमा = युष्मत् । युष्मत् — अस्मदोः सादृश्ये वतुप् ।

सप्तमी in place of षष्ठी by सुप् तिङ्-उपग्रह etc

सवः = सवम् = पूजां = worship.

object of आरे । सु in place of द्वितीया by सुपां सु-लृक् etc

यज्ञ सवो अन्वरो यागः सप्ततन्तूर मखः क्रतुः इत्यमरः ।

सवं देवस्य सवितुर्-जुषाणा (Rig 7-38-4)

IV टिप्पणी (Remark) :—

The real devotee gives up the whole world to Mazda, i. e. he no longer plies the world for his own sake, but only as the servant of Mazda. He has no objective of his own.

इश्क आन शोले अस्तु के चुन वर फरख्त् ।
हरके जुज माशुक बाकी जोम्ले सुख्त् ॥

Masnavi 5-588

It is foolishness to think that Mazda has anything to gain by our praises, as Jalal, that interpreter of the principles of the Gathas tells us.

मन नगरदम पाक अज तस्वीहृशान ।
पाक हम इशान शवन्द ओ दूरफिशान ॥

Masnavi 2-1758

I am not sanctified by their glorification (of Me). It is they that become sanctified and pearl-scattering (pure and radiant).

४ । अत् तोइ आतरेम् अहुरा,
अओभोड्हुवन्तेम् अपा उसेमही ।
असीश्तेम् एमवन्तेम्,
स्तोइ-रपेन्तेम् चिथा-अवड्हेम् ।
अत् मज्दा दइवीप्यन्ते,
जस्ताइश् ताइश् देरेस्ता अएनड्हेम् ॥

I अन्वय (Prose order) :—

अत् ते अत्रि अहुरा (now your Fire, O Ahura) ओजस्वन्तं अपा
उशेमहि (glorious, solemnly we greet) अपिष्टं अमावन्तं अस्ति रपन्तं
(holiest, strong and ever-delightful) चित्र अवसं (rare benefactor)
अत् मज्दा द्विषन्तं (Now Mazda, the malicious) जस्तैः तैः धर्षत ऐनसं
with those hands assail the sinner)

II अनुवाद (Translation) :—

Now we would, in Rectitude, greet your glorious Fire,
O Ahura—holiest, strong, ever delightful and rare benefactor.
Now O Mazda, with those Thy hands, subdue the malicious
villain.

III टीका (Word-note) :—

आतरं—अत्रि—अग्नि—Fire

object of उशेमहि ।

अत्रि अनु स्वाराज्यं अग्नि उक्थानि वावृधुः (Rig 2-8-5).

अपा—अपया— with purity.

प्रकृत्यादिभ्य इति भेदके तृतीया । तृतीया elides by सुपां सु-लृक् etc.

उशेमहि=अभिनन्दामः— we greet

उश्नसि=to love (Nighantu 2-6) वश-वष्टि—कान्तिकर्मा । लट् मस्

—उश्मसि । इ of मसि does not drop in Veda by इदन्तो मसिः

(7-1-46) “त्वाम् उशन्ति महादेव” — शिवपुराण— वायवीय (2)—27-112

अपिष्टं—पवित्रतमं—holiest.

अपावान्+इष्ट=अपिष्ट ।

वत् elides by विन् मतोर् लृक् (5-3-65)

अमवन्तं = बलवन्तं = strong.

अमवान् = strong (Nighantu 4-3-45) त्वेवासः अमोर् अमवन्तो अर्चयः
(Rig 1-36-20) याहि राजेव अमवान् इमेन (Rig 4-4-1) (vide 33-12
43-10, 44-14)

स्ति-रपन्तं = चिरनन्दनं = ever delightful.

स्ति = अस्ति = ever. (vide 31-8, 43-10). रप = वप्राति प्रीणने (छान्दसः)
अत्र भ्वादिः । शतृ = रपत् । भेदकेन सह विशेषणस्य समासः (Samasa of
adverb with adjective) by सह सुपा (2-1-4)

चित्रा अवसं = rare protector.

चित्रं (विचित्रं) अवः (रक्षणं) यस्य । बहुव्रीहिः । (vide 44-16)

द्विषन्ते = द्विषन्तं = malicious.

adjective to ऐनसं । ए in place of द्वितीया । by सुपां सु-लुक् etc

धर्षत = पराभव = subdue.

धृष-धर्षति = to assail. अत्र अदादिः । लोट् ।

ऐनसं = पामरं = sinner.

एनस् = sin. एनस् + अन् = ऐनस ।

IV टीप्पनी (Remark) :—

(i) Fire (Sacrifice in fire) is the symbol of the house-holder's life, and Bhagavan Zarathushtra gives preference to the status of the house-holder.

Fire is the purest and brightest element, and the Aryans used to say their prayers in the presence of the fire—the Parsis said their prayers five times a day and the Hindus thrice. Parsis were known as men of five Fires and Hindus as of three Nachiketas (fire) पञ्चाग्नयो ये च त्रि-नाचिकेताः ।

Katha Upanisad 3-1

(ii) Fire is the symbol of the self-consuming love for Mazda. A Cisti is never so happy as when this fire burns in him.

जाने मन कोरेंह अस्त वा आतश खुश अस्त ।
कोरेंह रा इन बस के खानेए आतश अस्त ॥

Masnavi 2—1376

My soul is a furnace ; it is happy with the fire. It is enough for the furnace that it is the fire's house;

Any one, who has this spark of fire in him, is a Magha (Zarathushtrian) Nay, one day he will rise to the fervour of Zarathushtra himself.

हर के रा आतश पनाइ ओ पोस्त शुद
हम मजुसी गस्त ओ हम ज़रदोस्त शुद

Masnavi 1—3922

[It may be noted that Masnavi's previous couplet No. 3921 says :—'Through Your grace (Khair), all other pleasures (sensual pleasures) become distasteful. Your grace has the essence of fire ; it burns a man to purity.'

Some men however read 'ghair' in place of 'Khair'. That subverts Jalal's significant homage to the prime-most Prophet of sufism.

They forget the catholicity of Jalal, who started with the idea of the equality of all prophets, and saw 'Moses in Jesus, and Jesus in Moses.'

अहदे इसा बुद ओ नौबते आने उ ।
जाने मुसा उ, व मुसा जाने उ ॥

Masnavi, 1—325

(iii) Jalal would make Fire his kibra

वाद अज्जीन मन सौज ११ केब्ले कुनम
ज्ञानके शम्भुम मन व सुज्जरा रौशनम

Masnavi 6-620

Henceforth, I would make this burning my Kibra. I am like candle. I am made bright by burning.

५ । कत् वे खूपथ्मे का ईस्तिश्,
प्यओथना इश् मज्जदा यथा वाओ हस्मी ।
अपा वोहू मनड्हा,
थ्रायोइद्याह द्रिगुम् यूष्याकेम् ।
परे वाओ वीस्पाइश् परे वओखेमा,
दएवाइश् चा खूफ्स्त्राइश् मष्याइश् चो ॥

I अन्वय (Prose order) :—

कत् वः क्षत्रं का इष्टिः (which is your non-chalance, and which your adoration) च्यौला इश् मज्जदा (and your deeds, Mazda) यथा वः सचामि (so that I might serve you) अपया वसु मनसा (by rectitude and conscience) युष्नाकं ध्रिगुं त्राध्यै (I would save your votaries) परः वः विरवैः (you are supreme to all). परं वीक्षाम (I see you supreme) देवैः ककस्त्रैः मष्यैः च (to angels, men and beasts)

II अनुवाद (Translation) :—

What is thy nonchalance, Thy sacrifice, Thy work, Mazda, by which I might attain Thee? With the help of Rectitude and Conscience, I would save Your votaries. You are supreme over all, and I see You superior to all angels, men and beasts.

III टीका (Word-note) :—

च्यौला — क्रिया — deeds

इम् = वै = verily

सचिम् = सचामि = लभेय = I would attain

सच-सचते = to go, to reach अत्र अदादिः परस्मैपदम् । सच्-लट् मि-सचमि । Sans-स = Zend ह. Sans च = Zend क ।

त्राध्यै = उद्धराणि = I would save

त्रा-त्रायते = to save. लोट् ऐ । ध्यै is added in all moods and tenses by the extension of the rule क्रियासमभिहारे etc. (3-4-2)

ध्रिगुं = अध्रिगुं = यति = chaste

अध्रिगु = Ruler. (Nighantu 4-2-43) अध्रयः (शान्ताः) गावः (इन्द्रियाणि) यस्य सः अध्रिगुः ।

अ elides by the principle वृष्टि भागुरिर् अङ्गोपं अवाप्योर् उपसर्गयोः ।
= ध्रिगुः = ध्रिगोस् (Pahlavi) = द्रओस् (in Pazend) = द्रवेश (Persian). Jalal adopted this word for naming the sect founded by him न देवो नाध्रिगुर् जनः (Rig 8-93-11) यामिः पक्ष्यं अवथो यामिर् अध्रिगुं (Rig 8-22-10) (vide 53-9)

परे = परः = उत्तमः = supreme.

adjective to वः । ए in place सु by सुपां सु-लृक् etc

वः = वयं = You

द्वितीया in place of प्रथमा by सुप्-तिङ् उपग्रह etc

परे = परं = उत्तमं = supreme.

adjective to त्वाम् (understood) ए in place of द्वितीया by सुपां सु-लृक् etc.

देवेः = देवेभ्यः = from the angels.

तृतीया of comparison by तुल्याभ्यैर् etc (2-3-72)

क्रक्स्त्रै = क्रक्स्त्रेभ्यः = तिर्यग्भ्यः = from animals.

क्रक् (तिरस्) स्तृणोति (गच्छति) = क्रक्स्त्र । those who walk with their backbone horizontal to the earth [तिरस् अचति इति तिर्यग्] तृतीया of comparison (2-3-72) (vide 28-5, 84-9)

IV. टिप्पणी (Remark) :—

The sovereignty of Ahura Mazda is undisputed.

The Angirasa Veda sings the glory of the **Ahura**

अयं देवानां असुरो विराजति,

वशा हि सत्या वरुणस्य राज्ञः ।

ततस् परि ब्रह्मणा शाशदानः,

उग्रस्य मन्योर् उद् इमं नयामि ॥

(Atharva) Angirasa Veda 1-10-1

This **Ahura** lords is over the devas. The command of Veruna is inviolable. I walk around him with hymns, in order to drive away **Angra Manyu** [“Ugra Manyu” is the Vedic adaptation of Avestic “Angra Manyu.” New

coinage is inferred from its rarity, and also association with Ahura]

Hafiz reminds us of His majesty.

हाफिज़ अज़ चुनोचेरा बेगुज़र मय नुश दमी ।

नज़दे हुकमरा चे मजाले सखुने चुनोचेरा इस्त ॥

How can your “why and how” affect His decision ?

६ । येनी अथा स्ता हृथीम्,

मज़्दा अपा वोहू मनङ्हा ।

अत् तत् मोइ दक्ष्तेम् दाता,

अद्या अङ्हेउश् वीस्पा मएथा ।

यथा वाओ यजेमस् चा,

उर्वाइद्याओ स्तवस् अयेनी पइति ।

I अन्वय (Prose order) :—

अथ यत् हि सत्यं स्थ (if you really exist) मज़्दा अपया वसु-मनसा (O Mazda with Rectitude and Conscience) अत् तत् मे दक्षितं दात (then give me the sign) अस्य असोः विधायाः मेधायाः (of the whole goal of this life) यद् वः यजमानः च (so that serving you) उर्वाभ्यै स्तवस् प्रति अयानि (and praising I may proceed to Self-Realisation)

II अनुवाद (Translation) :—

○ Mazda, if you do really exist, together with Rectitude and Conscience, then give me the sign of the whole ideal of this life, so that serving and praising you, I may proceed towards self-realisation.

III टीका (Word-note) :—

येन्नि = यद् हि = यद् हि = if.

स्थ—भवसि—you exist,

अस्—to be. लट् थ। गौरवे बहुवचनम्।

सत्यं = यथार्थं = really.

भेदके द्वितीया। द्वितीया in adverb

दक्षितं=लक्षणं=sign.

दक्ष—दक्षते=to go. अन्तर्भावित (implied)

णिच्=to cause to appear, to show.

दक्ष + क्त=दक्षितं। नपुंसके भावे क्तः (3-3-14)

object of दात (Nairiyosang translates as लक्षणं, vide 33-13, 43-15)

दात = ददाति = give

दा—ददाति—to give. दा + लोट्—त=दात। दात becomes दाता by द्वयवो etc (6-3-135)

मेधा—मेधायाः=of the goal.

मेध—मेधते संपत्तो—to reach. मेध + अल्=मेधः = goal. त्रियाम्

आप्—मेधा। षष्ठी। सुपां सु-लुक् इति षष्ठ्याः लुक्।

न मेधते न तस्थयुः सुमेके (Rig 1-113-3)

यजमानः = पूजयन् = adoring.

यज् = to adore यज् + शानच् = यजमानः।

मान becomes मन by analogy of तनि-पत्योः etc (6-4-99)

उर्वाध्वं = आत्मलाभाय = for self-realisation.

उर्वां (आत्मा) आधीयते (स्थिरतां नीयते) यत्र स उर्वाधि।

तादर्थ्यं चतुर्थी।

स्तवस् = स्तूयन् = praising

present participle ending in अस् (rather than अत्) by सृषि

तृदोः कसुन् (3-4-17) इति भावलक्षणे कसून्।

प्रति अयानि = प्रतिगच्छानि = I would proceed.

इ—एति = to go. प्रति + इ + लोट् आनि।

IV टिप्पणी (Remark) :—

Maha Ratu Zarathushtra raises here two fundamental points.

(i) Does Mazda really exist ?

(ii) Is He supporter of moral order ? (Does He exist along with Asha Vohu Manas ?)

Let us take them one by one.

(i) Does Mazda really exist ?

The Taittiriya Upanisad (2-7) furnishes a reply by a counter question : “Do you (the questioner) really exist ?” If you do, there is a source from which you have sprung, for you did not create yourself. That source is Brahma, that creator is Mazda.

असन्न एव स भवति असद् ब्रह्मेति वेद चेत् ।
अस्ति ब्रह्मेति चेद् वेद सन्त एनं ततो विदुः ॥

Taittiriya Upanisad 2-7

When you deny the existence of Brahman, as its legitimate conclusion, you deny your own existence as well.

Jalal expresses the same truth when he says

गर नमीआयद् बले ज्ञीशान वली
आमदानशान अज्ञ अदम बाशाद् बले

Masnavi 1—2111

The material objects cannot speak out in so many words, but their very existence, amounts to saying "yes" i.e. yes, there is a creator.

The materialist may contend, "yes, there is a source, but the source is dead atoms out of which the universe arose"—yet, if the germ of consciousness was not latent in the atom, how could it evolve out of it? If the germ was there, then matter is not the only reality, consciousness also is involved in it. The source is really a conscious Source, which enters into matter by involution, and comes out of it by evolution. This is the view of Vedanta.

(ii) Does Mazda uphold a moral order?

There is no doubt, that there is both good and evil in the world; they are the effect of his two Manyus (forces)—Spenta and Angra. But all the same, Mazda has placed in the heart of man, a regard for virtue and a detestation against vice. Is this fact without any significance at all? May we not infer from this, that Mazda's preference for virtue, is reflected in the human heart?

There are some people (particularly amongst Muslim divines vide, Zewemar—The Muslim Doctrine of God—p. 30) who reject the truth that "man was made after the image of god" as being anthropomorphic. They overlook the fact that all human ideas about God are bound to be anthropomorphic. If we reject them all as anthropomorphic, there will be no data for our forming an idea of God. We would do well to give up the obsession of anthropomorphism, and accept the view of Maha Ratu Zarathushtra, that the son is made in the image of the father (व्यानया पुत्रेम् पित्रे—Yas 44-7)

Thus man's preference for truth represents Mazda's preference for truth.

Yajur Veda suggests this inference.

सृष्टा रूपे व्याकरोत् सत्यावृत्ये प्रजापतिः ।
अश्रद्धाम् अवृते अद्भ्यात् श्रद्धां सत्ये प्रजापतिः ॥

Yajur Veda 1-19-37

It is Prajapati who planted in man the love for truth. Is not Conscience in man an indication of Mazda's preference for moral order?

Then again Mazda has given to man freedom of will and the power to dispel the instigations of Angra Manyu and thereby subdue it. Is this not an evidence of Mazda's support for moral order? Through the grace of Mazda, man can attain unity with Mazda and thereby go out of the reach of Angra Manyu for ever. (मन्येस्व चो ध्वा एणआओइहा—Yas 28—11)

७ । कुथा तोइ अरेद्रा मज्झदा,
योइ वड्ढेउश् वणदेना मनड्ढो ।
संग्गहूश् रणखेनाओ अस्सेन्चीत्,
साद्राचीत् चख्खओ उपेउरु ।
नए चीम् तेम् अन्येम् यूप्पत् वणदा,
अपा अथा नाओ थ्वाज्झम् ॥

I अन्वय (Prose order) :—

कुत्र सः ऋधू मज्झदा (where is that devotee Mazda) यः वसोः मनसः
विदानः (who proficient in Conscience) शंसोः रेक्तया (by the
wealth of philosophy) अस्सेनः चिद् साद्रायाः चित् चक्रयोः ईश्वरः (is the
Lord of cycles of good and evil) नो चित् तम् अन्यं युप्पद् वेद (I
do not know him who is other than you) हे अपवन्, अथ नः त्रिध्वम्
(So save us O Holy one)

II अनुवाद (Translation) :—

Where is Thy saint Mazda, who established in
Conscience, is, through the wealth of your doctrine, lord of
the cycle of gain and loss? I do not know him, who is other
than you. (I do not know any one other than you). So
save us, O Holy one.

III टीका (Word-note) :—

ते-सः = that.

plural in place of singular by सुप तिङ् etc,

ऋधू-सेवकः = devotee.

ऋधू-ऋध्नोति = to serve (Nighantu 3-5)

ऋधू+र=ऋधूः (Unadi 178)

विदानः = विज्ञः = proficient,

विद्-वित्ते = to know. विद्+चानश्=विदानः (3-2-129)

शंसु = शासन = doctrine, maxim.

शंस-शंसति = to state. शंस+उ=शंसु (Unadi 7) षष्ठी (6/1)

रेक्तया = रेक्तसा = धनेन = by the wealth.

रेक्तस् = wealth (Nighantu 2-10) हेतौ तृतीया । सुपां सु-लुक् इति
तृतीयास्थले ङ्या ।

अस्वन् = भद्रतमं = good.

स्वन्-स्वन्ति = to shine (छान्दसः) स्वन्+क्विप्=स्वन्=शोभनं=
good. नास्ति स्वन्-तरः यस्मात् तत् अस्वन्=best (cf अनुत्तमं—
Gita 7-18) = शुभम् । षष्ठी । अस्वनः । सुपां सु-लुक् इति षष्ठ्या लुक् ।
अस्वन् = of weal.

शाद्रा = अमङ्गलं = evil, woe.

शद्-शीयते = to depress. शद्+र=शद्रं (Unadi 178) ।

शद्र+अण्=शाद्र । शाद्रं=अकल्याण । आ in place of षष्ठी by
सुपां सु लुक् etc (vide 43-11)

उशे-उरुः = उश्-वरः = ईश्वरः = Lord.

वश्-(उश्) वष्टि = to command, to rule

वेद = वेद्मि = I know.

विद्+लट् मि । णल् (लिट्) in place of मि by विदो लटो वा
(3-4-83) । वेद् becomes वेदा by द्वयचो etc (6-3-135)

अपा = अपावान् = Holy. (O Holy One)

अपः = Rectitude. अप + अच् by अर्श आदिभ्यः अच् (5-2-127)
= अपः = holy. A noun becomes adjective by the addition of अच्। सुपां सु-लुक् इति सम्बोधनस्थले डा।

त्राजूदूम् = त्रायूध्वम् = त्रायध्वम् = तारय = save.

त्रे = त्रायते = to save. लोट्-ध्वम्। गौरवे बहुवचनम्।

य changes to य् and then to ज्। य-जयोर ऐक्यम्।

IV टिप्पणी (Remark) :—

(i) Maha Ratu Zarathushtra lays down here the principle that we should rise above both good and evil—not only should we resist the temptation of the evil, but subdue the lure of the good as well. This is to say that we should not allow ourselves to be swayed too much for doing a particular good act—not to be so much anxious for achieving the result, as to overlook the worth of the means, or lose peace of mind for its sake.

Equanimity of the mind (हामो मन्यु—Yas 31-7) is the greater good, and we should never lose sight of that ideal.

Gita expresses the idea when it says

शुभाशुभ परित्यागी भक्तिमान् यः स मे प्रियः। (12-17)

शुभाशुभफलैर् एवं मोक्ष्यसे कर्मबन्धनैः (9-24)

Rise above शुभ and अशुभ (good and evil)

This is not relinquishment of the ideal of doing good always but only a caution, that over anxiety for success is to be avoided. This is known as निष्काम कर्म—मा फलेषु कदाचन (Gita 2-47)

It is our duty 'to follow the right, because it is right, in scorn of the consequence' ; at the same time equanimity is too precious a wealth to be bartered away for any other gain.

Thus the Bhagavata Purana asks us to conquer Satwa Guna (Spenta Manyu) with the help of नैरपेक्ष्य or Ksbathram

रजम् तमश् चाभिजयेत् सत्त्वसंसेवया मुनिः।

सत्त्वं चाभिजयेद् युक्तो नैरपेक्ष्येण शान्तधीः॥

Bhagavat 11-25-35

Rise above the Gunas.

This is why Atharvan Zarathustra closely associates Kshathram (Detachment) with esoteric religion or चिस्ति, as Jamaspa had achieved (Yas 51-18)

हरकेरा फतेह् ओ ज़फ़ पयधाम दाद।

पीशे ओ यक शुद मुराद ओ वीमुराद॥

Masnavi 5—4059

To whomsoever God has announced victory and triumph, —to him success and unsuccess are one.

(ii) Just in the degree a man comes nearer to Mazda he obtains command over the duality of pleasure and pain, loss and gain, weal and woe.

Gita calls this to be the stage of *Nistraigunya*

त्रैगुण्यविषया वेदा निस्त्रैगुण्य भवाञ्जुन।

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान्॥

Gita 2-45

Mahabharata gives to it, the name of मुक्ति (Salvation)

सुखदुःखे समे यस्य लाभालाभौ जयाजयौ ।

इहाद्विषौ भयोद्वेगौ सर्वथा मुक्तः एव सः ॥

Santi Parva 294-37

He has no thought of pleasure or pain, loss or gain, victory or defeat.

(iii) Zamad-Agni (Glowing Fire) Zarath-Ushtra describes here the exalted state of the God-intoxicated lover, for whom every other thing has lost value and Mazda (the Beloved) alone counts. He does not care for loss or gain (*spen or aspen*). He has no concern with anybody else. Mazda alone—how to be united with Him—is his only thought.

Jalal, the Apostle of Sufism says of this state.

कूर अम अज्ञ धरै खोदा बीना बटु ।

मोक्ते ज्ञाए एश्क इन वाशद बेगु ॥

Masnavi 3-2363.

I am blind to aught other than God. I see Him alone. Such is the demand of Love. Proclaim it

And Kabir, the greatest exponent of the spirit of Mazda Yasna, says

“तूँ” “तूँ” करता तूँ भया मुझमे रही न “हूँ” ।

वारि तेरे नाम पर जित दे खुँतित तूँ ॥

Kabir—Sakhi 18-105

“By thinking of You, and You alone, I have become “You” There is no “I” left in me. Glory be to Thy name, wherever I look up, I see only You.” This is assimilation with God (मात ए तू)

गोफ्त बीजारम ज धरै जाते तु ।

धर नबुद आनके ओ शुद माते तु ॥

Masnavi 3-1337

८ । ताइश जी नाओ प्यओथनाइश ग्येन्ते,
यएषु अस् पइरी पोउमन्यो इथ्येजो ।
य्यत् अस् अओज्याओ नाइद्याओड्हेम्,
ध्वह्या मज्जदा आंस्ता उर्वातह्या ।
योइ नोइत् अपेम् मन्यन्ता,
अएइव्यो दूइरे वोहू अस् मनो ॥

I अन्वय (Prose order) :—

ते हि नः च्यौत्नैः भ्यन्ते (they shudder at our deeds) येषु अस् परि पौर्यः अत्येजः (in whom there is great doubt) यत् अस् ओह्या नाध्यासम् (as we face dangers) त्वस्य मज्जदा अंशिता उर्वातस्य (partakers in your dispensation Mazda) ये नो इत् अपं मन्यन्ते (those who do not respect Rectitude) एभ्यः वसु मनस् दूरे असति (Conscience shrinks away from them)

II अनुवाद (Translation) :—

They in whom there is exceeding doubt, tremble at our enterprise, when we, O Mazda, trustful in your dispensation, challenge dangers. They who do not care for

Rectitude,—from them, Conscience shrinks away. (If one persistently refuses to act upto the dictates of Conscience, it dies out, reducing the man to the level of a brute).

III टीका (Word-note) :—

भ्यन्ते = विभ्यति = are terrified

भी—विभेति। अदादिः, आत्मनेपदम्। लट् अन्ते = भ्यन्ते।

परि=परितः = around

पौर्व्यः = supreme, great.

objective to अत्येजः।

अत्येजः = कम्पनं = सन्देहः = oscillation, doubt

एज—एजते = to tremble

अति + एज् + अल् = अत्येजः।

ओह्याः = क्लेशान् = troubles

उह-ओहति = to torment उह + प्यत् = ओह्य, क्लेशः। स्त्रियाम् आप्।
object of नाध्यासाम्। द्वितीया (2/3)

नाध्यासाम् = नाध्यसाम् = अन्विच्छामः = we seek

नाध—नाधति = to seek. अत्र दिवादिः। नाध + लेट् मि = नाध्यसाम्।

स comes by सिव् बहुलं etc (3-1-34) Final इ elides by इत्थ
etc (3-4-97). singular for plural (मि for मस्) by
सुष्-तिङ् etc.

आंशता = अंशिता = sharer, co-worker

अंश्—अंशयति = to partake अंश् + तृच् = अंशिता।

उर्वति = व्रत = task, work

उर्वत = soul (30-11, 50-7)

उर्वति = vow (44-10)

मन्यन्ते = आद्रियन्ते = entertain.

अस् = असति = अपगच्छति = goes out

अस—गति-दीप्ति-आदानेषु = to go

अस् + लट् ति। ति elides by मन्त्रे वस ह्वर etc (2-4-80).

IV टिप्पणी (Remark) :—

This Rik presents three points

(i) Scepticism is injurious to higher life.

इन तरदद हव्स ओ जन्दानी बुवद

कय वेनुगजारद के जान सूइ रवद ॥

Masnavi 3-488

Doubt acts like a prison. It does not allow the man to proceed to any direction.

(ii) Those who have faith in Mazda can face any difficulty.

आनचे खौफे दीगरान आन अम्ने तुस्त।

वत कवी अज बहर ओ मुर्धे खानेह सुस्त ॥

Masnavi 2-1380

The swan is not afraid of the sea, the cock is.

(iii) If one persistantly neglects the dictates of Conscience, it dwindles away. As Maharshi Kabir, the great protagonist of Gathic Cisti in India (The Indian School of Sufism) beautifully states,

खट्टा मिठा चरवरा जिह्वा सव कुछ लेय।

चोर ओ कुत्ता मिली गया पाहारा किसका देय ॥

Sakhi 72—1

If the tongue ceases to make the distinction between the sour and the sweet, when the dog (conscience) makes friends with the thief (evil impulse), who will guard the man?

६ । योइ स्पेन्ताम् आर्मइतिम्
 थ्वह्या मज्झा वेरेग्धांम् विदुषो ।
 दुश्-प्यओथना अवज्जत्,
 वड्हेउश एविस्ती मनड्हो ।
 अण्ड्यो मश् अषा स्यज्जदत्,
 यवत् अहत् अउरुना खूफ्खा ॥

I अन्वय (Prose order) :—

ये त्वस्य वृद्धां स्पेन्तां आर्मति विद्वान् मज्झा (those who, aware of your noble Faith, O Mazda) दुश्-प्यौत्नेन अवयजति (disserve by misconduct) वसोः मनमः अविः (ignorant of Conscience) एभ्यः मस् अषा सीदति (from them Rectitude recedes) यावत् अस्मद् आरणाः खूफ्खाः (as wild beasts from us).

II अनुवाद (Translation) :—

Those who are well-acquainted with Thy noble Faith, O Mazda, and yet disserve by misconduct, as if ignorant of Conscience, from them Rectitude recedes, as wild beasts do from us.

III टीका (Word-note)—

त्वस्य = तव = your.

वृग्धां = महतीं = great.

वृह-वृहति = to grow. वृह + क = वृग्ध । ह is changed to घ by extension of वा वृह-मुह etc (8-2-33)

विदुषः = विद्वान् = cognisant.

द्वितीया in place of प्रथमा by सुप् तिङ्-उपग्रह etc.

दुश्-प्यौत्ना = दुष्कर्मणा — by evil deeds.

आ in place of तृतीया by सुपां सु-लुक् etc

अव-यजते = अपसाधयति = contra-serve.

अविस्ती = अविः = अज्ञः = ignorant.

विद्-वेत्ति = to know. विद् + क = वित् (ज्ञानं) । वित् + इनि (5-2-88) = विस्ती (wise). न विस्ती = अविस्ती ।

Sans तत् = Zend सूत

मस् = सम् = सर्वथा

सीदत् = सीदति = संकुचति = shrinks.

सद्-सीदति = to decline. सद् + क्ति = सीदत् । इ elides by इत्थ etc. (3-4-97) ई of सी changes to य । सु (ज) comes by पारस्कर etc (6-1-157) (vide 32-4)

खक्स्त्र = तिर्यग् = animals.

खूफ् (तिरस्) स्तृणोति (गच्छति) इति खूफ् ।
 (Vide 28-5, 34-5)

IV टिप्पणी (Remark) :—

It is the practice of religion and not its mere profession, that can save a man. As Hafiz says

सुकेली दारम ज्ञ दानेशमन्दे मजलीस वाज्ञ पुर्स ।
तौवा फर्मायान चेरा खुद तौवा कमतर मीकुनन्द ॥

Divan (132)

How is it that those who prescribe the rules of purity
do not themselves practise them ?

१० । अह्मा वड्हेउश् मनड्हो व्यओथ्ना,
वओचत् गरेवाम् हुख्तुश् ।
स्पेन्ताम् चा आर्मइतीम्,
दामीम् वीद्वाओ हिथाम् अपह्मा ।
ता चा वीस्पा अहूरा ध्वही,
मज्दा ख्पथोइ आ वोयथ्ना ॥

I अन्वय (Prose order) :—

अस्य वसोः मनसः च्यौन्नं (the function of this conscience)
मुक्रतुः गुमां वोचत (wiseman states acceptance) स्पेन्तां च आरमति
(and noble faith) अपस्य हितं धामि विद्वास् (I consider to be
the benign root of Rectitude) तत् च विश्वं अहुर (all this, O
Ahura) त्वस्मिन् क्षयेत्रो आ वेत्रा मज्दा (are interlaced in your non-
chalance, O Mazda)

II अनुवाद (Translation) :—

Sages have told acceptance (of activity) to be the course

of Conscience. I consider noble Faith to be the benign
root of rectitude. All these, O Mazda, are contingent on
Thy nonchalance.

III टीका (Word-note) :—

गृभां = ग्रहणं = acceptance

ग्रह + अल् = गृभ । ग्र becomes गृ by ग्रहि—ज्या etc (6-1-16)
and ह becomes भ by the vartika ह्-ग्रहोर् भः ।

धामिः = मूलं = source.

ध्मा—धमति = to breathe. ध्मा + इ = धामि (Unadi 567)

हितं = कल्याणं = beneficial

त्वस्मिन् = त्वदीये = in yours.

वेत्रम् = अवलम्बित = contingent

वे—वयते = to weave. वे + त्र = वेत्र (unadi 608). आ in
place of प्रथमा by सुपां सु-लुक् etc. cf भूरि स्थात्रा
(Rig 10-125-3).

IV टिप्पणी (Remark) :—

(i) Activity is the basis of rectitude. The Gita says
that renunciation of activity is also an act—the act of
renouncing.

न कर्मणाम् अनारम्भान् नैष्कर्म्यं पुरुषो अश्नुते ।

न च संन्यसनाद् एव सिद्धिं समधिगच्छति ॥

Gita 3-4

Mahabharata says

कृतम् एवा अकृताच् श्रेयो न पापीयो अस्त्य् अकर्मणः ।

Santi Parva 75-30

To do is better than not to do ; None so worse as the inactive.

(ii) आरमति means 'Yes-mindedness' or Faith. This involves Faith in activity (faith in the efficacy of action) i. e. कर्मनिष्ठा as against reclusion or renunciation of action.

Faith is optimistic. It encourages enterprise and disparages timidity.

(ii) One should develop the spirit of enterprise. Those who fear affliction, are by that very mentality, always in the grip of affliction.

जुम्लेशान अज्ञ खौफे घम दर अयने घम ।

दर पये हस्ती फतादह् दर अदम ॥

Masnavi 3-2207

११ । अत् तोइ उवे हउर्वाओस् चा,

खरेथाइ आ अमेरेतताओस् चा ।

वड्हेउस् खषथा मनडूहो,

अषा मत् आर्मइतिश् वखिस्त् ।

उत् यूइती तेवीपी,

ताइश् आ मजदा वीद्वेषाम् थ्वोइ अही ॥

I अन्वय (Prose order) :—

अत् सूर्वास् च अमृतात्तिस् च उमौ ते आ खरतः (Now spirituality and immortality both flow from you) वसोः मनसः क्षत्रा आरमतिः अषया स्मत् वखस्ति (nonchalance of conscience, and faith also flow with rectitude) उत् यूतिः तविपी (and endurance and power) हे मजदा, तैः आ त्वम् विद्वेषां असि । (with all these, Mazda, you belong to the wise)

II अनुवाद (Translation) :—

Now, Spirituality and Immortality (godliness) both flow from You. By the strength of Conscience, Rectitude also flows, along with Faith ; as well as solidarity and strength. With all these, O Mazda, you are available to the wise.

III टीका (Word-note) :—

ते = तव = त्वत् = from you.

पद्ये in place of पद्यमी by सुप्-तिङ् उपयह् etc.

खरतः = प्रवहतः = both flow

खल-खर = to go. लट्-तस् (यद्वा - स्तृ-स्वरति = to go)

(Nighantu 2-14-54)

स्मत् = सह = with

वखस्ति = वहति = flow.

वख - वखति = to go. वख + लेट्ति = वखस्ति । स comes by सिच् वहुलं etc (3-1-34). Final इ elides by इत्श्च etc (3-4-97) = वखस्त् ।

उत् = and.

“समुच्चये विकल्पे च” इति हेमचन्द्रः ।

यूति=संहति = consolidation.

यू-युनाति = to unite. यु + क्ति = यूति । by ऊति-यूति etc.
(3-3-9)

तविषी = शक्ति = strength.

तविषी = strength. (Nighantu 2-9)

विदूषां = विज्ञानां = of the wise

त्वे = त्वम् = you.

डे (ए) in place of प्रथमा by सुपां सु-लुक् etc.

IV टिप्पणी (Remark) :—

There are two points in this Rik.

(i) Mazda is the source of all that is valuable in life.

महान् प्रभुर् वै पुरुषः सत्त्वस्यैषः प्रवर्तकः ।

सुनिर्मलाम् इमां प्राप्तिम् ईशानो ज्योतिर् अव्ययः ॥

Swetaswatara Upanisad 3-12

The great Lord is pre-eminently the promoter of Satwa Guna, the pure eternal light.

(ii) Knowledge is the way to God.

श्रद्धावान् लभते ज्ञानम् तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिम् अचिरेणा अधिगच्छति ॥

Gita 4-39

१२ । कत् तोइ राजरे कत् वषी,
कत् वा स्तूतो कत् वा यस्नद्या ।
श्रूइद्याइ मज्जदा फ्रा वओचा,
या वीदायात् अपीश् राप्तांम् ।
सीपा नाओ अपा पथो,
वड्हेउश् खएतेंग् मनड्हो ॥

I अन्वय (Prose order) :—

कत् ते राजरः कत् वशिः (what are your laws and what are your designs) कत् वा स्तूतं कः वः यन्नः (which is your praise and which worship). श्रुव्यं मज्जदा प्रवच (for my hearing, Mazda, tell) यत् राज्ञां आशिषं विदध्यात् (that it may grant us the benefit of Thy guidance) शिव नः आवायाः पथं (teach us the path of Rectitude) वसोः मनसः स्वतां (the selfhood of conscience)

II. अनुवाद (Translation) :—

What are your laws, O Mazda, and what is your design ? Which is your praise and which your worship ? Tell us Mazda, let us hear, so that it may grant us the good fortune of your guidance. Teach us the path of Rectitude, which is the selfhood (characteristic expression) of Conscience.

III टीका (Word-note):—

राजरः = विधिः = law.

राज—राजते = to prevail. राज + अर = राजर (unadi 419) ए in place of प्रथमा by सुपां सु-लुक् etc.

वशिः = इच्छा = desire

वश—वष्टि = to desire. वश् + इ = वशि (unadi 537). In place of प्रथमा the final इ becomes long by सुपां सु-लुक् etc.

स्तुतः = स्तूतम् = स्तुतिः = praise.

स्तू + क = स्तूतम् । by नपुंसके etc (3-3-114) सु in place of प्रथमा by सुपां सु-लुक् etc.

यस्तस्य = यज्ञः = worship

षष्ठी in place of प्रथमा by व्यत्यायो बहुलम् (3-1-85)

श्रुध्यै = शृण्वानि = I would hear.

श्रु + लोट् आनि । ध्यै in place of आनि by extension of the rule क्रिया समभिहारे लोट् etc (3-4-2)

वच = ब्रूहि = tell

वच—वक्ति = to tell. अत्र तुदादिः—वचति । लोट् हि । its object is तद् (understood)

या = यद् = which.

nominative of विधायात् । [It relates to तद् (understood)]

सुपां सु-लुक् इति प्रथमा स्थले डा ।

विधायात् = विदध्यात् = would bring about

वि + धा—विदधाति = to work out. अत्र अदादिः । लिङ् यात् ।

आशिष् = आशिषं = good fortune

object of विधायात् । द्वितीया elides by सुपां सु-लुक् etc

राक्षाम् = अनुशासनानाम् = of directions.

रास—रासते = to utter. रास् + अन् (unadi 162) = रासन् = direction षष्ठी (6/3) = राक्षाम् ।

शिष = ब्रूहि = tell.

शास् = शास्ति = to tell. अत्र तुदादिः । शास् + लोट् हि । शास् becomes शिष by analogy of शास इद् (6-4-34)

पथः = पथं = path.

पथ is a variant of पथिन् । cf the dictum क्षोर अन्तयोर लोपः । object of शिष । सु in place of द्वितीया by सुपां सु-लुक् etc

स्वताः = स्वतां = स्वरूपं = own nature

object of शिष । (2/3) स्वतास् = स्वतांह ।

IV. टिप्पणी (Remark)

The Prophet wants to know how the aspirant should behave.

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत किम् आसीत् व्रजेत किम् ॥

Gita 2-54

१३ । तेम् अद्रानेम् अहुरा,

येम् मोइ प्रओश् वड्हेउश् मनङ्हो ।

दएनाओ सओप्यन्ताम्,

या हूकैरेता अपा चीत् उवाख्पत् ।

ह्यत् चिविस्ता हुदान्यो माभूदेम्,

मज्जदा येह्या तू दथेम् ॥

I अन्वय (Prose order) :—

तम् अन्वानं अहुरा (that path, O Ahura) यं मे वसोः मनसः अम्रवस्
(which you told me to be of Conscience) स्योष्यन्ताम् दीनाय
(as the religion of the prophets) यः सु-कृता अषां चित् वर्क्षति
(which by good deeds promotes Rectitude) यत् सुधाभ्यः मिग्धं
चीवस्ते (which brings to righteous, recompense) मज्झा यस्य त्वं
दधः (of which, O Mazda, you are the giver)

II अनुवाद (Translation) :—

About that path, O Ahura, which You told me to be of
Conscience, and which happens to be the religion of all
the prophets, and which, by good deeds, promotes rectitude
as well, and which brings to the righteous, recompense, of
which you are the giver.

III टीका (Word-note) :—

अन्वानं = पन्थानं = path

object of शिष्य (understood (vide 31 2, 44-3)

अम्रवस् = अम्रवस् = अम्रवीः - you told

अ - अम्रवति = to tell. (छान्दसः) अ + लङ् स् = अम्रवस् । अ elides
बहुलं छन्दसि etc (6-4-75)

दीनाय = धेनायै = for religion.

चतुर्थी by the dictum कृपि सम्प्रदायमाने चतुर्थी ।

स्योष्यन्ताम् = योगिश्रेष्ठानाम् = of the Apostles.

सु-सुनोति = to unite. सु + स्यत् = सोष्यत् । those who are
united with God. षष्ठी (6/3)

या = यः = which

adjective to अन्वा understood. आ in place of प्रथमा by
सुपां सु-लृक् etc

सु-कृता = सुकर्मणा = by good deeds.

कृ + क = कृतं = deeds. नपुंसके भावे क (3-3-114) करणे तृतीया ।
आ in place of तृतीया by सुपां सु-लृक् etc.

अषा = अषां = भर्म = Rectitude.

object of वर्क्षति । विभक्ति elides by सुपां सु-लृक् etc.

वर्क्षत् = वर्क्षति = वर्द्धयति = promotes.

वृच् - वर्चते = to flourish. वृच् + लेट् ति वर्क्षति । स comes by
सिक्वहुलं लेटि (3-1-34) Final इ elides by इत्थ लोपः (3-4-97)

यत् = यः = which

adjective to अन्वा (understood) neuter in place of mas-
culine by सुप् तिङ् उपग्रह etc.

चीवस्ते = आनयति = brings.

चीव - चीवति = to bring. आत्मनेपदम् । चीव् + लेट् ते = चीवस्ते ।
स comes by सिक्वहुलं etc.

सुधा = सुकर्मा = good worker

सु + धा + क्तिप् = सुधा ।

मीजदस् = मीढं = पुरस्कारं = rewards,

object of चीवस्ते ।

मिह - मेहति = to shower. मिह् + क = मीढ् । ह is changed into
ढ by हो ढः (8-2-31)

(vide 44-18, 44-19, 46-19, 49-9, 53-7)

दात्रः = दाता = giver

दा + त्र = दात्र (unadi 608)

Neuter in place of masculine by सुप्-तिङ्-उपग्रह etc.
त्वष्टा छदत्रः विदधातु रायः (Rig 9-34-21)

IV टिप्पणी (Remark) :—

The way of all the saints (*saoshyants*) may be said to be one only. For in essential matters, there is no difference between one prophet and another.

ज्ञानके छुद ममदुह जुज यक बीश नीस्त ।
कीशहा ज्ञीन रुइ जज्ञ यक कीश नीस्त ॥

Masnavi 3-2124

Inasmuch as the same God is worshipped everywhere, all of them are different phases of the same religion.

१४ । तद् जी मज्झदा वडरीम्,
अस्तवइते उस्तानाइ दाता ।
वड्हेउश् प्यओथना मनड्हो,
योइ जी गेउश् वेरेजेने अज्याओ ।
क्षमाकाम् हुचिस्तीम् अहुरा,
खूतेउश् अपा प्रादो वेरेजेना ।

I अन्वय (Prose order) :—

तद् हि मज्झदा वरं (that boon O Mazda) अस्थिवते उस्तानाय दात

(grant to the embodied up-mind) वसोः मनसः च्यौत्नेन (by the deeds of Conscience) यद् हि अज्यायाः गोः वर्हणे (which is for the improvement of the living world) क्षमाकां सुशिष्टिं अहुरा (your instructions O Ahura) अषायाः क्रतोः प्रादाः (give for the duties of Rectitude) वृजानि (I would do).

II. अनुवाद (Translation) :—

To my embodied better-mind (Soul), O Mazda, grant such boon as leads to the improvement of the living world, through deeds of Conscience. For the duties of Rectitude, give me, O Ahura, your directions ; I shall carry them out.

III टीका (Word-note) :—

वर्य्यं = वरं = boon.

वर+य (स्वार्थे) = वर्य्यं ।

अस्थिमत् = पिन्जरयुक्त = bony (cage of bones.)

adjective to उस्तानाय ।

ऊस्तान = अधि-चित्तम् = up-mind

उश (उत्) तनुः (mind) = better mind.

dative of दात ।

(vide 31-11, 33-14)

दात = यच्छत = give

दा + लोट त । गौरवे बहुवचनम् ।

त becomes ता by द्वयचो etc (6-3-135)

वर्हणे = वृद्धौ = for improvement

वृह - वर्हति = to grow. अन्तर्भावित (implied)

णिच् = to develop. बृह् + ल्युट् = बर्हण ।

तादर्थ्ये चतुर्थी स्थले अधिकरण विवक्षया सप्तमी ।

Sans ह्=Zend ज ।

अज्यायाः = सजीवायाः = (of) populous

अज् - अजति = to procreate (अज = बी = to procreate—Panini 2-9-56)

अज् + क्यप् = अज्या = big with child.

adjective to गोः ।

(vide 29-5, 44-6, 46-19)

क्रतोः = कर्तवे = for duty.

तादर्थ्ये चतुर्थी । षष्ठी in place of चतुर्थी by चतुर्थ्यर्थे etc (2-3-62)

प्रदास् = प्रदेहि = give

प्र + दा + ल्येत् सि । इ of सि elides by इत्श्च etc (3-4-97) ल्येत् is optative by लिङ्गर्थे ल्येत् (3-4-7)

वृजानि = बृहानि = साधयेयम् = I would do

बृह - बृहति = to attempt. लोट् आनि ।

IV टिप्पणी (Remark) :—

Advancement of the world is the easiest criterion for determining one's duty. Thugs the Gita says

लोकसंग्रहम् एवापि संपश्यन् कर्तुम् अर्हसि ।

3-20

“You may as well take लोकसंग्रह for your guidance”

लोकसंग्रह means “integration of the Society”. This mantra of the Gatha may have been the source of the Gita,

१५ । मज्जदा अत् मोइ वहिस्ता,

स्रवाओस् चा ष्यओथना चा वओचा ।

ता तू वोहू मनडहा,

अपा चा इषुदेम् स्तूतो ।

क्षमाका ख्पथा अहुरा फेरपेम्,

वस्ना हइथ्येम् दाओ अहूम् ।

I अन्वय (Prose order) :—

हे मज्जदा, अत् मे वहिष्ठाः श्रवाः च च्यौत्नाः च वच (O Mazda now tell me about best words and deed)s तत् त्वं वसु-मनसां अपां च ईषध्वम् स्तूतः (and then you, belauded, send Conscience and Rectitude) अहुरा, क्षमाकं क्षप्रं प्रेषामि (O Ahura. I seek your nonchalance) वस्नेन सत्यं असुं दास् (through will, give true life)

II अनुवाद (Translation) :—

Now, O Mazda, teach me the best words and the best deeds. And then belauded, do You send me Conscience and Rectitude. I wish for your nonchalance. Grant unto me the true life of good-will.

III टीका (Word-note) :—

श्रवाः = कथाः = words

श्रूयते इति श्रवा (that which is heard) object of वच ।
द्वितीया (2/3)

च्यौत्नाः = क्रिया = deeds

object of वच । विभक्ति elides by सुपां सु-लुक् etc

ईषध्वम् = प्रेरय = send

ईषते = to give (गणदर्पण) । ईष + लोट्, ध्वम् cf इषुष्यति = to wish (Nighantu 3-17) = to wish for others = to send.

इषुष्येव मरुतो रोदस्योः (Rig 1-122-1)

प्रेषामि = इच्छामि = I wish.

इष - इच्छति = to wish. अत्र तुदादिः ।

प्र + इष + लेट् मि । इ of मि elides by इतश्च etc (3-4-97)

वशना = वशनेन = संकल्पेन = through good will

वश् - वष्टि = to wish. वश् + न + वशन (Unadi 293). करणे तृतीया ।

विभक्ति elides by सुपां सु-लुक् etc

दास् = देहि = give

दा + लेट् सि = दासि । इ elides by इतश्च etc लेट् is also optative by लिङ्ये लेट् (3-4-7)

IV टीप्पणी (Remark) :—

Desire for pleasure should be discarded, but not desire for the good. Without the desire for, Self-realisation or God-realisation, life becomes blank, mere darkness. Such desire is वशन ।

तांस् ते प्रेत्यामिगच्छन्ति चे के चात्महनो जनाः ।

Isha Upanishad

MahaRatu Zarathustra points out here the function of Vasna (right resolution) in moral life.

Resolution is the only way by which a man's ideal can become actual.

असूर्या नाम ते लोकाः अन्धेन तमसावृताः

तांस् ते प्रेत्यामि गच्छन्ति ये के चात्महनो जनाः ॥

Isa upanishad—1

Those who smother every resolution, live in an atmosphere of dense darkness. This is tantamount to killing the self. *So have aspiration but not desire*

हरचे दारी तु ज माल ओ पीशेइ ।

नेह् तलव बुद अक्वल ओ अन्दीशेइ ॥

Masnavi 3-1449

Everything that thou hast of wealth and handicraft, was it not at first a quest and a thought ?

गर गरान ओ गर शेताबन्देह् बुवद ।

आनके जुयन्देहस्त याबन्देह् बुवद ॥

Masnavi 3-978

Whether speedily or slowly, he who is a seeker, will he a finder.

Development of personality is said to be the highest good. This is to be attained through the satisfaction of all rational desires.

Personality is the implication of the Higher Self. The one principle of life that Hegel lays down is, 'Be a Person'.

१। मूल-मन्त्रम् (यथा अहू)

हौं—यथा अहू वह्न्यो अथा रतुश,
अपात् चीत् हवा ।

वहेउश दज्दा मनहो श्यओथननाम्,
अहेउश मज्दाइ ।

क्षत्रं च अहूराइ आ,
यिम् दिगुच्यो ददत् वास्तारेम्—दो ॥

२। जरथुश्च-प्रशस्तिः

माता जरथुश्चः पिता जरथुश्चः,
सखा जरथुश्चः सखी जरथुश्चः ।

सर्वस्वं मे जरथुश्चो दयालुर्,
नान्यं जाने नैव जाने न जाने ॥

उग्रतवहृती=आसुरी त्रिष्टुम् (Suktas 43, 44, 45, 46)

सप्तमी

उग्रतवती—कल्याणमयी
Suktam—43-1

१। उस्ता अह्माइ यह्माइ उस्ता कह्माइ चीत्,
वसे-खूपयांस् मज्दाओ दायात् अहुरो ।
उतयूइती तेवीपीम् गत् तोइ वसेमी,
अपेम् देरेद्याइ तत् मोइ दाओ आर्मइते ।
रायो अपीश् वड्हेउश् गएम् मनडूहो ॥

I अन्वय (Prose order) :—

उत्तं अज्ने (that is good for him) यस्मै कस्मै चिद् [यद्] उत्तं
(which is good for any body whosoever) वसे-क्षयन् अहुरः मज्दाः
दायात् (may self-ruler Ahura Mazda give) उतयूति तविषीं (close
consolidation and strength) यत् तस्य वशामि (which I desire
from him) हे आरमते अषां धर्य्यै तत् मे दास् (O faith, for upholding
Rectitude, so give me) रायः आशिषं वसोः मनसः गयम् (the grace
of fortune and the course of conscience)

II अनुवाद (Translation) :—

That alone is good for ones own self, which is good for anybody whosoever (i.e. good for all). May sole-Ruler Ahura Mazda give solidarity and strength, which I ask from Him. For upholding Rectitude, teach me, O Faith, the rule, which is the grace of fortune and the course of Conscience.

III टीका (Word-note) :—

उरता = उरतं = कल्याणं = welfare.

वश = वशि = to wish. वश् + क्त = उरतं ।

क्त makes a noun by नपुंसके etc (3-3-114) आ in place of प्रथमा by सुपां सु-लृक् etc (cf वषट् = वशट्)

अस्मै = for him.

चतुर्थी is induced by उरतं by नमः स्वस्ति etc (2-3-16)

वशे-क्षयस् = इच्छापतिः = Self-ruler.

वशः = इच्छा । क्षयस् = प्रभुः । वश = to wish

वश् + अल् = वशः । क्षि - क्षयति = to rule (Nighantu 2-11)

वशेक्षयस्

क्षि + कसून् = क्षयस् by सृपि-तृदोः कसून् (3-4-17)

वशे क्षयस् = वशे-क्षयस् । Tatpuruṣa Samāsa by सप्तमी शोन्तैः (2-1-40) सप्तमी does not elide by हल-अदन्तात् etc (6-3-9) (vide 50-9)

दायात् = दद्यात् = may give.

दा - ददाति = to give. अत्र अदादिः । लिङ् घात्

उतयूति = धनसंहति = close consolidation.

उता यूतिः = उत यूतिः । कर्मधारय समासः । उत = woven, from वे वयति — to weave वे + क्त = उत ।

यूति = consolidation from यू - यूनाति = to unite यु + क्ति = यूति । उ becomes long by ऊति-यूति etc (3-3-97) object of दायात् । in place of द्वितीया, final इ becomes long by सुपां सु-लृक् etc (7-1-39)

तविषी = शक्ति = strength.

तविषी - strength (Nighantu 2-9)

cf तवान'स्तन in Persian.

object of दायात् । द्वितीया elides by सुपां सु-लृक् etc

गत् = जत् = यत् = that.

object of वशामि ।

ग = ज (vide कृहोदुः 7-4-62)

ज = य = (Vararuci—आदेर् योजः 2-31)

ते = तस्मात् = from Him.

ए in place of पञ्चमी by सुपां सु-लृक् etc

धरर्ध्वे = धतुम् = to uphold.

धृ + क्थ्यै । ध्यै is Vedic तुमुन् by तुमर्थे से-सेन् etc (3-4-9)

दास् = देहि = give.

दा + लेट् सि । इ of सि elides by इतश्च etc (3-4-97) लेट् is also optative by लिङ्थ्यै लेट् (3-4-7)

रायः = सम्पदः = of affluence.

रै = wealth (Nighantu 2-10) । षष्ठी (6/1)

अनामृणः कूविद् आद् अस्य रायः (Rig 1-33-1)

आशिप् = आशिर्ष = blessing.

object of दास् । द्वितीया elides by सुपां सु-लृक् etc

गयं = गति = course.

गा—जिगाति = to go (Nighantu 2-14-113)

गा + य = गायः । object of दास् ।

IV टिप्पणी (Remark) :—

Maha-Ratu Zarathusntra lays down here the fundamental rule of Ethics, viz, "Do to others, as you would, that they should do to you."

Jesus Christ calls this the "golden rule" of life and it is called here "golden grace" (रायो अशीष्)

Kant has established this principle to be the sole criterion of duty—universalise your conduct.

Jalal expresses the idea very beautifully.

नक्शे मन अज्ज चश्मे तु आवाज्ज दाद ।

के मनम तु तु मनी दर एत्तो हाद ॥

Masnavi 2—103

I find my image reflected in your eye (I find myself in you), and it shouts "I am you, and you are I, for both of us have grown from the same common seed."

२ । अत् चा अह्माइ वीस्पनांम् वहिस्तेम्,

खाथोया ना खाथेम् दइदीता ।

थ्वा चीचीथ्वा स्पेनिश्ता मइन्यू मज्जदा,

या दाओ अषा वड्हेउश् मायाओ मनड्हो ।

वीस्पा अयारे दरेगो-ज्यातेउश् उवाँदड्हा ॥

I अन्वय (Prose order) :—

अत् च अस्माय विधानां वहिष्ठं (now to me, the greatest of all)
खात्रायाः नू खात्रं ददत् (give the holiness of holiness) त्वम् चिचिथ्व
स्पेनिष्ठं मन्युं मज्जदा (O Mazda, inspire best propensity) यथा
अषायै वसोः मनसः मायां दास् (so that it may for Rectitude award
the strength of Conscience) विधाय अहरे (for all time) वत्सा
दीर्घ-ज्यातेः (for a long life of delight)

II अनुवाद (Translation) :—

Now, bestow on me, the holiness of holiness (highest holiness), which is the greatest of all (assets). Do Thou, O Mazda kindle in us the holiest Manyu (best propensity), so that it may, for the sake of Rectitude, furnish the power of Conscience, towards a long life of bliss, for all time to come.

III टीका (Word-note) :—

अस्माय = मयम् = to me

dative of ददत् ।

खात्रायाः = खात्रायाः = शुचितायाः = of holiness.

खात्रु is a variant of खात्रा as क्रोड् is of क्रीडा (Rig 9-20-7) or
पादु is of पाद (Rig 10-27-4)

खात्रा = स्वात्रा = शुचिता । षष्ठी (6/1)

ना = नू = अपि = too.

खात्रां = पवित्रता = holiness

स्वात्रां = पवित्रता (Nighantu 4-2-14) object of ददत् (vide
28-2, 31-7, 33-9, 53-6)

ददत = प्रयच्छत = give

दद-ददते दाने = to give (गणदर्पण) दद+लोट त

त्वा = त्वम् = you.

द्वितीया in place of प्रथमा by सुप्-तिङ्-उपग्रह etc.

चिचिध्व = चिचिध्व = provide.

चि-चयते = to procure. अत्र जुहोत्यादिः ।

चि+लोट् ध्वम् = चिचिध्वम् । म elides in analogy with the rule यजध्वेन इति (7-1-43) = चिचिध्व । ध्व becomes ध्वा by अन्येषाम् अपि etc (6-3-17) [चि also means to kindle, cf अग्नि-चयन]

स्वेनिष्ठ = स्वनिष्ठ = brightest.

स्वन्-स्वनति = to shine, (छान्दसः)

स्वन्+अ = स्वनः (bright) स्वन+इष्ट = स्वनिष्ठ । adjective to मन्यं ।
आ in place of द्वितीया by सुपां सु-लुक् etc.

मन्यु = मन्युम् = प्रवृत्ति = propensity.

object of चिचिध्व । in place of द्वितीया, the final उ becomes long by सुपां सु-लुक् etc.

[मन्यु = Spirit - (i) When spoken of Mazda, it means Divine energy or power (ii) When spoken of men, it means propensity or mentality (iii) When spoken of Nature, it means the two forces centripetal and centrifugal—Spenta and Angra]

या = यः मन्युः = which propensity.

आ in place of सु (1/1) by सुपां सु-लुक् etc

दास् = दात् = दद्यात् = would give

द+लेट् सि = दास् । इ elides by इत्थं etc (3-4-97). change of person (सि in place of ति) by सुप् तिङ्-उपग्रह etc.

अपा = अवायै = for Rectitude

तादर्थ्ये चतुर्थी । चतुर्थी elides by सुपां सु-लुक् etc

मायाः = शक्तीः = wondrous power

object of दास् (2/3)

It is the same word as माया of the Veda—cf.

महीं मायां वरुणस्य प्रावोचम् (Rig 5-85-5)

I would now speak of the great power of Varuna.

It gave rise to the word Magic (wonderfull skill—illusion)

cf. वपनेस्तेन् मयाओ फ्रावोइत (Jamiad Yasht. 80-81 At his sight, all illusion vanished. माया is distinct from मय = asset (Yas 33-9)

वीक्षा = विधा = विधाय = सर्वस्मै = for all

adjective to अहरे । आ in place of चतुर्थी by सुपां सु-लुक् etc

अयारे = अहरे = कालाय

अहर = day. चतुर्थी by the extension of the rule कालाध्वनोर् etc (2-3-5)

दीर्घ-ज्यातेः = दीर्घजीवनाय = for long life

ज्या = जिनाति = to advance in year. ज्या + क्ति = ज्यातिः । चतुर्थी by the vartika तादर्थ्ये चतुर्थी वाच्या । षष्ठी in place of चतुर्थी by चतुर्थ्यर्थे etc (2-3-62)

वर्तसा = आनन्देन = with delight.

वृत्-वृत्यते = to greet. वृत् + अस् = वर्तस् । (Unadi 632).

प्रकृत्यादिभ्यः इति भेदके (in adverb) नृतीया ।

IV टिप्पणी (Remark) :—

Maha Ratu Zarathushtra prays here for the highest purity. It is called in Sanskrit चित्तशुद्धि (impeccability). It is

not enough that one's passions are controlled. There is no immunity until the heart has become so pure, that any evil impulse does not at all arise in it. This is the meaning of स्वाध.

The danger is pointed out by Jalal.

मुधे फेत्नेए दानेह् वर वामस्त उ ।
पर कुशादेह् वस्तेए दामस्त उ ॥

Masnavi 4-620

If the bird on the roof is looking covetously on the grain in the trap, consider it as already entrapped.

३ । अत् ह्यो वड्हेउश् वखो ना अइवी जम्यात् ,
ये नाओ एरेज्जुश् सवड्हो पथो सीपोइत् ।
अह्या अड्हेउश् अस्तवतो मनड्हस् चा,
हइथ्येग् आस्तीश् येज्ज् आ पएती अहुरो ।
अरेद्रो थ्वावांस् हुजन्तुश् स्पेन्तो मज्झदा ॥

I अन्वय (Prose order) :—

अत् स्वः ना वसोः वसीयम् अभिजम्यात् (now may that man attain better than the good) यः नः सवसः ऋजुं पथं शिष्यात् (who teaches us the straight path of bliss) अस्य अस्ति-वतः असोः (of this gross intellect) मनसः च (of the subtle too) सत्या आस्यिः (a true

discipline) यम् अहुरः आ शेति (wherein Ahura lies) स्पेन्तः ऋजुः सुजन्तुः (holy devout gentleman) मज्झदा त्वावान् (O Mazda becomes attuned to you).

II अनुवाद (Translation) :—

May that man attain better than the good, who teaches us the straight path of Sabas (love)—the path of the tangible (gross) and the spiritual (subtle) self. A true discipline it is, wherein Ahura lies, (and whereby) O Mazda, the devout gentleman becomes attuned to you.

III टीका (Word-note) :—

स्वः=सः=that

तद्, त्वद् and त्वद् are variants

वह्यस्=वहीयस्=better

वसु + ईयसु=वस्यस् । उ of वसु elides by टेः (6-4-155) and ई of ईयसु elides in analogy of वहोर् लोपः (6-4-158)

adjective used as noun. object of जम्यात् । Sans स=Zend ह ।

जम्यात्=गच्छेत्=may reach

जम्-जमति=to go (Nighantu 2-14)

अत्र अदादिः । लिङ् यात् ।

सर्वे गत्यार्थाः ज्ञानार्थाः प्राप्त्यर्थाः स्युः ।

१० ऋजुस्=ऋजुः=straight

adjective to पथं । सु in place of द्वितीया by सुपां सु-लुक् etc (7-1-39)

- 11 सवस्=आनन्दः=bliss
 सु-सवति=to flourish. सु+अस्=सवस् (unadi 638)=delight
 (cf उत्सवः festivity). सम्बन्धे षट्ठो (6/1)
- 12 पथः=पथम्= path.
 पथ is a variant of पथिन् by the dictum स्नोर् अन्तयोर् लोपः ।
 (final स् and न् elide often) object of शिष्यात् । सु in place
 of द्वितीया by सुपां सु-लुक् etc
 शिष्येत्=शिष्यात्=would teach
 शास्-शास्ति=teaches. अत्र चुरादिः ।
 शास् becomes शिष् by शास् इद् etc (6-4-34)
- असोः=चित्तस्य=of the intellect
 असु=consciousness (Nighantu 3-9-6)
- अस्तिवत्=स्फुल्लस्य=of the gross.
 adjective to असोः
- मनसः=सूक्ष्मस्य=of the subtle
 adjective to असोः
- सत्यम्=सत्या= true
 adjective qualifies आस्थिः । neuter gender in place of
 feminine by सुच्-तिङ् उपग्रह etc
- आस्थिः=निष्ठा=discipline
 आ+स्था+कि=आस्थिः
- यं=यां=which
 refers to आस्थिः । feminine in place of masculine by सुप्-
 तिङ्-उपग्रह etc
 accusative case (in place of locative) by the dictum
 देश-काल-अध्व-संयोगात् कर्मसंज्ञा ह्यकर्मणाम् । intransitive verbs
 become transitive and govern objects of place and time.

ऋध्रः=सेवकः=devotee

ऋध-ऋध्नोति=to serve (Nighantu 3-9)

ऋध्+र=ऋध्रः (unadi 178)

(vide 34-7, 46-9, 46-16)

त्वावान्=त्वादशः=Similar-to-you

युष्मद् and अस्मद् add वतुप् to denote similarity. सादृश्ये वतुप् ।

सुजन्तुस्=सुजन्तुः=सज्जनः=a gentleman

जन्+तु=जन्तु=a living being.

IV. टिप्पणी (Remark) :—

(i) The distinction between Mind and Soul was pointed out in Yas 28-2 and 28-4 Bhagavan Zarathustra repeats the idea, and calls the life of the Soul as the path of Sabas (Bliss).

Consciousness is divided into two parts द्रष्टा (Introspecting) and दृश्य (Introspected). The former is called Soul (Atman or urvan) and the latter is called Mind (Manas or Mananh) दृश्य-चेतन्य or Mind is always full of passions and subject to the sways of pleasure and pain. द्रष्टा चेतन्य or soul is ever serene, ever delightful—satisfied in its status as witness of the Mind. This is why the life of the Soul is called the path of Bliss. This is fully brought out in Yas 51-9, where the soul is found to continue in Bliss inspite of pain in the mind.

Some scholars have explained अस्तवत् असु as life of the body and मनस् असु as the life of the mind. This does not seem to be correct. For the life of the mind is not full of bliss, and may not be said to be the path of Sabas. The life of the Soul is the Path of Bliss. अस्तवत् means स्फुल्ल (gross)

and मनस् means सूक्ष्म (Subtle). And अस्तु here means, not life, but Consciousness]

The Gita gives to them the names of क्षर and अक्षर consciousness.

द्वाव् इमौ पुरुषौ लोके क्षरश् चाक्षर एव च

15-16

The Veda (repeated in Swetaswatara upanisad) presents the matter by the picture of two birds dwelling in the same tree (body)

द्वा सुपर्णा सयुजा सखाया ।

समानं वृक्षं परिषस्वजाते ॥

Rigveda 1-160-20

Distinction between Mind and Soul is one of the fundamental truths of religious philosophy. Bhagavan Zarathushtra gives to the awareness of soul, the name of Haurvatat (Self-poise)

(ii) No one is frightened by his own self. When Mazda has become one's own self (i.e. when one has come into unison with Mazda), a man does not find the world too hot. A man becomes त्वावान् through his Ideal, when he realises that the Ideal which he entertains is nothing else than the urge of Mazda within him, the will of Mazda expressing itself in and through him. He looks upon the world as the "vale of soul making" and utilises it for at-one ment with Mazda.

तस्मिं ओ लजेह वाशद अज्ज वयर यकीन ।

हीचकस्स अज्ज खुद नतरसद अय हज्जीन ॥

Masnavi 6-2217

४ । अत् ध्वा मंग्हाइ तख्मेम् चा स्पेन्तेम् मज्झदा,

ह्यत् ता जस्ता या तू हफ्पी अवाओ ।

याओ दाओ अषीश् द्रेग्वाइते अपाउनए चा,

ध्वह्वा गरेमा आथ्रो अपा-अओजडूहो ।

ह्यत् मोइ वड्हेउश् हजे जिमत् मनडूहो ॥

I अन्वय (Prose order) :—

अत् त्वां च स्पेन्तं तखम् अमंसि मज्झदा (Therefore I thought you to be Holy Seed O Mazda) यत् ते हस्तः येन अवाः सपसि (since your are those arms by which you give protection) येन दास् आशिषं द्रुग्वते अपावने च (and by which you award benediction both to the sinner and to the pious) त्वस्य अत्रेः मर्मः अषा-ओजस्वस् (the glow of your fire is vivid with Rectitude) यत् मे वसोः मनसः सहे जमति (which serves for the strength of my Conscience)

II अनुवाद (Translation) :—

Therefore I thought you to be the Holy Seed, O Mazda, since thine are those arms, with which you give protection, and by which you award benediction, both to the sinner and to the virtuous. Your glowing fire is vivid with Rectitude. It serves to lend strength my Conscience.

III टाका (Word-note) :—

मंसि=अमंसि = अदनो=I thought

मन-मन्यते=to think. लुङ् इ । अमंसि Initial अ is stopped by बहुलं छन्दसि etc (6-4-75)

तथ्यं = बीजं = seed

तोक्म=children (Nighantu 2-2)

तोखम् in Persian.

च=हि = indeed,

ता=ते = तव=Thy.

आ in place of ते by सुपां सु-लुक् etc.

सप्सि = स । सि=ददासि = you give

सप-सपसि = to unite. अत्र अदादिः । लोट् सि ।

अवाः = रक्षाः = safety

अव-अवयि = to save. अव+अल्=अव । क्रियाम् आप् अवा ।
object of सपसि (2/3).

यास् = याभ्याम्=by which two.

सु in place of विभक्ति by सुपां सु-लुक् etc

दास्=दासि=ददासि=you give

दा+लेट् सि=दासि । इ of सि elides by इत्तच् etc.

आशिप् = आशिषं=कल्याणं = benediction.

object of दासि । द्वितीया elides by सुपां सु-लुक् etc

सुपां सु-लुक् etc

धर्मः = दीप्तिः = glow.

धृ-जिघर्ति=to shine धृ+म=धर्म (unadi 145)

धर्म = day (Nighantu 1-9). It is the same words as 'warm' in English.

आश्रस् = अग्नेः = अग्नेः = of fire.

—सु in place of षष्ठी ।

अग्निं अनु स्वाराज्यं अग्निं उक्थानि वावृधुः (Rig 2-8-5)

हजे=सहे = बले = for strength.

सह is a variant of सहस् by the dictum लोर् अन्तोयर् लोपः ।

सहस् = strength. तादर्थ्ये चतुर्थी ।

जमत् = जमति=गच्छति = goes

ज-जमति = to go (Nighantu 2-14-104)

जम् + लेट् ति = जमत्

IV टिप्पणी (Remark) :—

This Rik is one of the most important mantras of the Gatha. It lays down the very foundation of Mazda-Yasna, nay of Theism itself.

"Does a good God really exist ?" —this is the question of questions. In the face of so much evil in the world, can one say that God is really good ?

Maha Ratu Zarathushtra, in this Rik, very emphatically asserts that Mazda is spenta, and repeats the assertion throughout the whole Sukta.

Jala, the exponent of the Cisti of the Gatha, elucidates the point

ता नवाशद् रास्त् कय वाशद् दुरुध ।

आन दुरुध अज रास्त् मी गीरद् फोरुध ॥ Masnavi 2-2930

"If Truth were not there, there would not have been any Falsehood. Falsehood derives its glare from Truth."

It is the existence of the good coin that lies at the root of (the utterance of) the counterfeit coin. The counterfeit coin derives its value in proportion to its ability to pass for good coin.

Truth and Falsehood, though they are opposite, are not co-equals. (i) Truth is one, and falsehoods are many; the correct answer is one, the incorrect answers are innumerable. (ii) A false answer is known to be false, only by comparison with the true answer.

Thus Truth is self-dependent, while the existence of Falsehood is dependent on the existence of Truth.

Thus the existence of Evil does not disprove the existence of God. On the other hand it proves the existence of God. Falsehood pre-supposes the existence of Truth.

५ । स्पेन्तेम् अत् थ्वा मज्झदा मेग्ही अहुरा,
ह्यत् थ्वा अङ्हेउश् ज्वांथोइ दरेसेम् पओउर्वीम् ।
ह्यत् दाओ ण्यओथना मीह्यदवान् या चा उख्धा,
अकेम् अकाइ वङ्उहीम् अपीम् वङ्हओवे,
थ्वा हुनरा दामोइश् उर्वणसे अपेमे ॥

I अन्वय (Prose order) :—

अत् त्वां स्पेन्तं अमंसि मज्झदा अहुरा (I recognised you to be holy, O Ahura Mazda) यत् अतोः जन्तौ त्वां पौर्व्यं अदर्शम् (when

I found you foremost at the creation of life) यद् दासि मिग्धवन्तं च्यौन्नं यत् च उक्तं (as you award requiteful deeds and also words) अकाय अक्, वसवे वस्वी अशी (ill to the ill, and good prosperity to the good) तव सुनरेण धामेः अपमे उर्वणसे (by your skill at the next term of life)

II अनुवाद (Translation) :—

I recognised you to be holy, Ahura Mazda, as soon as I found you to be the foremost, at the creation of life, and as you award requiteful deeds, as well as (what are) requiteful words, viz., ill to the ill, and good excellence to the good, by Thy laws, at the next turn of life.

III टीका (Word-note) :—

मंसि = अमंसि = अमन्ये = I thought.

मन = मन्यते = to think. लुङ्-इ । Initial अ drops by बहुलं etc (3-4-75)

जन्तौ = उत्पत्तौ = at the creation.

जन-जायते = to be born. जन् + तु = जन्तु (Unadi 72) अधिकरणे सुसमी ।

दास् = दासि = ददासि = You give.

दा + लेट्-सि = दास् । इ elides by इत्थं लोपः

मिज्दवत् = मिग्धवत् = फलवत् = adequate.

मिह = मेहति = to shower. मिह + क = मिग्धं = consequence.

गुणसके भावे कः । मिजद् + वतुस् = मिज्द-वत् । adjective to च्यौन्नं ।

प्रथमा and masculine, in place of द्वितीया and neuter by सुप्-
सु-लुक् etc

अशीम् = सम्पदं = prosperity.

अश्-अश्नाति = to enjoy. अश् + ई = अशी । (Unadi 446)
object of दासि (vide 51-10)

त्वा = तव = your.

विभक्ति व्यत्यय by सुप्-तिङ्-उपग्रह etc

सुनरा = सुनयेन = by rules.

वृ-वृणाति = to lead. सु + वृ + अल् = सुनरः = skill. हुनर in Persian.
आ in place of तृतीया ।

ज्योतिष् कृणोति सुनरी (Rig 7-81-1) (Vide 50-8)

धामि = जीवनं = life.

ध्मा-धमति = to breathe. ध्मा + इ = धामि (Unadi 567) सम्बन्धे
षष्ठी ।

उर्वयसि = समये = in time.

उरु (बहु) अयति (गच्छति) इति उर्वयस् । उरु + अय + अयुन् (Unadi
638) [सं + अय + अल् = समयः ।]

अपमे = अन्तिमे = last.

अप + तम् = अपम । “तमे तादेश्च” इति वार्तिकात् तकारस्य लोपः ।

IV टिप्पणी (Remark) :—

The leading idea of this Rik is that a man reaps only what he sows, and must reap. This is known as the Law of *karma*. This is a very just law—nothing can be more just. It is also a great incentive for adopting right conduct, in order to earn the reward of such conduct.

Unfortunately this law is sometimes very much misunderstood. It is identified with fatalism and then accused of being inimical to active life. If everything is settled from beforehand, it is asked, then where is the scope for right action? These people overlook the fundamental point viz as to settled by whom? If it has been settled by one's own action, it may be unsettled again by his own action.

Thus the objection to the Law of Karma, on the ground of robbing incentive for work, does not hold good. We may therefore evaluate the law on its own merit.

The law of Karma explains satisfactorily the great inequality that prevails throughout, between man and man, even from the start of life. Those who do not believe in the Law of Karma, throw the responsibility of unequal births on chance (i.e. denial of law), or on God, and thus by implication ascribe partiality to Him.

The Semitic mind is unphilosophic. It found that the perpetrator, more often than not, evades the consequences of his actions in this life. He could not reconcile this with his belief in the justice of God. So he enunciated the unsatisfactory theory, that “the sin of the father is visited on the son” (Macdonell—Comparative Religion—P. 134).

This apparent law of justice, is rooted in injustice. To make someone suffer for the sins of another, even though it be his own father, is not a satisfactory solution.

The Aryan mind had reached the truth about the

immortality of soul and sought the explanation in the theory of rebirth. But the fact of rebirth is not so palpable to the non-observant, and the Semitic people (Jews, Christians, and Muslims) found themselves unable to accept the theory.

Unfortunately some Parsis too, have lost the ancestral heritage. In interpreting the Gatha, they proceed very timidly and think it safer to fall in line with the Christians and Muslims, rather than with the Hindus. They do not find any trace of rebirth in the Gatha, though rebirth (next term of life) is so boldly asserted in this Rik, and that also as the logical conclusion of the Law of Karma (Law of Retribution)—as is the case with Vedanta.

These people turn a blind eye to the theme of Fravashis, which is an integral part of the Zoroastrian creed and which is nothing but an assertion of the immortality of the soul.

The question of rebirth is no longer a debatable point. It has been largely accepted by a number of western philosophers and even by some scientists, like Oliver Lodge. Television, thought-reading, hypnotism and similar facts prove abundantly that the soul is not dependent on the physical frame, and that consciousness may subsist independently of the body (Aurobindo—Life Divine—Vol I, p 129). Rebirth is only an easy march from this. It is high time that the Parsis get rid of the Semitic obsession, and turn to the correct interpretation of the Gatha.

Even Jalal had thrown off the Semitic spell and repeatedly asserted his faith in immortality and re-birth.

सर बेवुरम लीक इन सर आन सरीस्त ।

कज़ बुरीदेह् गस्तन ओ मोरदन बरीस्त ॥ Masnavi 3-4176

The soul is free from death.

सुरते तन गो बेरव मन कीस्तम ।

नक्श कम नायद चु मन बाकीस्तम ॥ Masnavi 3-3934

Is not death (of the body) of little concern, since I persist all the same.

पीशे मन ईन तन नदारद कीमती ।

बी तने खीशम फती एन्तुलफती ॥ Masnavi 1-3943

Without the body, I am a noble, son of the noble.

ज्ञानके मर्गम हमनु मन शीरीन शुदस्त ।

मर्गे मन दर बअस चन्ग अन्दर ज़दस्त ॥ Masnav 1-3926

Death is in the grip of re-birth (cannot evade rebirth).

दर रीहम् ज़ादन जवीन रा रफतनस्त ।

दर जहान उरा ज़ नव बैशेगोफतनस्त ॥ Masnavi 1-3929

Like the embryo, entering into a new stage of life by birth, death also is a transition to a new stage of life.

दर फनाहा ईन बकाहा दीदेह ।

बर बकाए जीस्म चु चफ्सीदेह ॥ Masnavi 5-807

You have seen the soul, persisting through many deaths, why should you have fascination for a particular body?

And rebirth is closely associated with the Law of Karma

जुम्हेह दानन्द इन अगर तु नगरुइ ।

हरचे मी कारीश रुज़ी वेद्वी ॥ Masnavi 3-4785

One day you will have to reap what you have sown.

Maha Ratu Zarathushtra lays down here the Law of Karma (viz one reaps what he sows) and says that this also is a testimony of the goodness of Mazda.

Without this Law of Karma—definite connection between cause and effect—the universe would cease to be a cosmos and turn into a chaos. Sometimes fire would boil our food-stuff, and sometimes it would not ; sometimes a ship would float on the sea, and sometimes it would go down to the bottom all at once capriciously ; there would be no knowing if a tiger-cub would not come out of a bird's egg. No one could live in this world of uncertainty.

There could be no end of life, if the world were a mere play of chances, without any order or law. End of life is possible to be achieved by appropriate means only if the universe is governed by law. It is not however possible to live even for a day without the supreme conviction that there is an end of life irrespective of whether that end is pleasure or duty. Thus the great postulate of life itself is that there is the Rule of Law in the universe—that it is a cosmos, and not a chaos. The Law of Mazda makes it a cosmos makes it possible for us to live and achieve our end. If life has a positive value, then the upholder of the law of cause and effect is definitely Spenta.

If natural law (laws of nature) is so necessary for ordinary animal existence, how much greater is the need for moral laws, for the aspirant, who wants to proceed to-

wards God-realisation. Without the lead of such laws he would be bewildered and unable to take even a single step towards his goal

चुन सबव नवुवद चे रेह जुइयद मरीद ।

पस सबव दर राह भी आयद पदीद ॥ Masnavi 5-1550

If there were no cause and effect, which path would the aspirant take ?

This is why Rita and Asha (Moral Law) is so much extolled in the Veda and the Upastha

Mazda governs the universe by his Laws (ईशनी)

य एक जालवान ईशते ईशनीभिः,

सर्वान् लोकान् ईशते ईशनीभिः ।

य एवैक उद्धवे सम्भवे च,

य एतद विदुर अमृतास् ते भवन्ति ॥

Swetaswatara 3-1

And the logical consequence of the great Law (of cause and effect) is that if you sow a thorn, you will reap a thorn.

गर बखारी खस्तेइ खुद केस्तेइ ।

वर हरीर ओ कज़ दरी खुद रेस्तेइ ॥ Masnavi 3-3444

६ । यक्षी स्पेन्ता थ्वा मइन्यू उर्वएसे जसो,
मज्झदा खूपथा अक्षी वोहू मनड्हा ।
येह्वा प्यओथनाइस् गएथाओ अपा फादेन्ते,
अएइव्यो रतुश् सेंगह्इती आर्मइतिश् ।
थ्वह्वा खूतेउश् येम् नए चिश् दावयेइती ॥

I अन्वय (Prose order) :—

यस्मिन् उर्वयसि तव स्पेन्तः मन्यूः जसति (at the time when your Spenta Manyu goes) मज्झदा अस्मिन् क्षत्रा वसु मनसा (at that time nonchalance and conscience too) यस्य क्यौत्नैः अपायाः गयथाः प्रथन्ते (by whose deeds regions of Rectitude expand) एभ्यः रतुः आरमति शंसति (the prophet instructs faith to them) यम् न चिश् त्वस्य क्रतोः दम्भयति (whom no one can deflect from your duty).

II. अनुवाद (Translation) :—

O Mazda, at the moment Your Spenta Manyu (Sattwa Guna) comes to any body, at that very moment, nonchalance and Conscience (also come). To him, by whose deeds the region of Rectitude expands, the Preceptor enjoins Faith, and him, no one can deflect from Your duty.

III टीका (Word-note) :—

उर्वयसि = समये = at time

उरु (बहु) अयति (गच्छति) इति उरु + अय + असुन् = उर्वयस् (Unadi 567) vide 43-5

जसे = जसते = गच्छति = goes

जसति = to go (Nighantu 2-14) आत्मनेपदम् । लट् ते = जसते त elides by लोपस्तः etc (7-1-41)

गयथाः = विषयाः = regions.

गय = house (Nighantu 3-4)

गय + थ = गयथः ।

अपा = अपायाः = धर्मस्य = of rectitude

सम्बन्धे षष्ठी । षष्ठी elides by सुपां सु-लुक् etc.

प्रथन्ते = वर्धन्ते = expand.

प्रथ = प्रथते = to expand.

चिश् = चस् = कः = any

दाभयति = विचालयति = deflect

दभ = दम्भाति = to deceive. स्वार्थे णिच् ।

IV टिप्पणी (Remark) :—

There is, no doubt, Evil in the world, but there is also Spenta Manyu, which can conquer it with the help of conscience and nonchalance.

As soon as a man resorts to Spenta Manyu, he puts himself on the right track to prosperity, both material and spiritual.

प्रवृत्तिं च निवृत्तिं च काय्याकाय्ये भयामये ।

बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥

Gita 18-30

The man of Satwa Guna knows the right way.

७ । स्पेन्तेम् अत् थ्वा मज्झदा मंग्ही अहुरा,
 ह्यत् मा वोहू पइरी जसत् मनड्हा ।
 पेरेसत् चा मा चिश् अही कह्या अही,
 कथा अयारे दख्परा फेरसयाइ दीपा,
 अइवी थ्वाहू गएथाहू तनुपीचा ॥

I अन्वय (Prose order) :—

हे अहुर मज्झदा अत त्वां स्पेन्तं अमंसि (O Ahura Mazda I realised you to be noble) यत् वसु मनसा मां परि अजसत् (when Conscience came to me) अपृसत् च मां (and asked me) चिस् असि, कस्य असि (who are you and whose are you ?) कदा अयारे दक्षरं धियसि, पृसे (at what time would you think about the purpose, I ask) अभि त्वस्य गयथस्य तनुसः च (of your body and mind)

II अनुवाद (Translation) :—

I realised You to be noble, O Mazda, when conscience came to me, and asked me "Who are you ? Whose are you ? I ask you, at what time you would understand the purpose of your body and mind ?"

III टीका (Word-note) :—

मंसि = अमंसि = अमन्ये = I realised.

मन्-मन्यते = to think. लुङ-इ । Initial अ drops by बहुलं etc (3-4-75)

जसत् = अजसत् = अगच्छत् = went

जस-जसति = to go (Nighantu 2-14) जस् + लङ् द । अ drops by 3-4-75

पृसत् = अपृसत् = अपृच्छत् = asked

पृस्-पृसति = to ask (छान्दसः)

पृस् + लङ्-द् = अपृसत् । Initial अ drops by 3-4-75.

कथा = कस्मिन् = at which

किम् + था = कथा by इतरेभ्यो etc (5-3-14)

अयारे = अहरे = (at) time

अहर् = day.

दक्षरं = लक्ष्णं = implication

दक्ष-दक्षयति = to indicate दक्ष + अर = दक्षर (unadi 419). Object of धियसि । आ in place of द्वितीया by सुपां सु-लुक् etc cf दक्षितं (34-6, 51-9)

धियसे = ज्ञास्यसि = will understand

धि-धियति = to grasp. आत्मनेपदम् । धि + लट् से । लट् in future sense by वर्तमान सामीप्ये etc (3-3-131)

अभि = about

गयथ = देह = body

गय = house (Nighantu 3-4)

गय + थ = गयथ ।

तनुसी = तन्वोः = of the mind.

तनुस is a variant of तनु by the dictum स्लोर् अन्तयोर् लोपः final स् and न् often drop. ई in place of षष्ठी by सुपां सु-लुक् etc. Here तनु means mind (not body) cf. उत स्वया तन्वा संवदे तत् (Rig 7-86-2)

IV टिप्पणी (Remark) :—

(i) Man's duty is linked with the question of his place in the universe, viz whence he has come and whither he will go "कदा अही" suggests if man is the controller of his destiny or if there is a lord over him who controls it,

कस्मात् त्वं वा कुतः आयातः ।

तत्त्वं चिन्तय तद् इदं भ्रातः ॥

Sankaracharya

(i) Mahabharata asks the same question.

कुतोऽसि आगतः कोऽसि क्व गमिष्यसि कस्य वा ।

कस्मिन् स्थितः क्व भविता कस्मात् किम् अनुशोचसि ॥

Santi Parva 324-14

Whence did you come, and whither will you go ?

And Jalal also asks.

तु ज्ञ जाइ आमदी वज्र भवतनी ।

आमदनरा राह दानी हीच, नय ॥ Masnavi 5-1110

Do you know the place whence you came and how.

(ii) Mazda Yasna chooses to probe into the secrets of mind and body—their mutual relation and ultimate source.

It arrives at the great truth, which is also the conclusion of modern philosophy, that matter and consciousness, the two fundamental Substances of Spinoza, are the two modes, through which Mazda manifests Himself in the universe [व्यत् ने मज्दा पैर्वीम् गण्याओस् चा तयो दण्नाओस्चा 31-11]

Thus Mazda is present in everything that there is in the

universe (कदा वएदा येजि चह्या धयथा—Sukta 48-9) and the highest object of our life is to make latent Mazda patent,—to find Him every where.

(ii) This is to be done by means of godliness—constant remembrance of God. When one is in the presence of Mazda (i.e. Mazda is present to his mind) all evil (pain and vice) ceases to exist. It is then only a 'house of song' (गरो देमान—Sukta 45-8).

This is why godliness—refuge in God—शरणागति—has been given the name of Ameretatat (eternal bliss) in the Gatha.

Such bliss can be achieved, because though Spenta and Angra are two opposite forces, they do not have equal value. Spenta is positive and Angra is negative and at the last reckoning, the positive prevails over the negative.

Thus love overcomes hatred and truth defeats falsehood. Truth and falsehood may not be said to be equal in value, for while truth is one falsehoods are many. Then again falsehood is dependent on truth. It can serve its purpose, only in proportion to its ability to imitate the truth. Falsehood presupposes the existence of truth—false coin presupposes the existence of genuine coin. But truth is not dependent on falsehood. It shines in its own glory.

Darkness has only a negative existence. It is not a positive substance. It is merely want of light. As soon as we approach nearer to the sun, darkness vanishes. So soon as we come to the presence of Mazda, all evil vanishes—

hatred is converted into love (cf अत् तोइ विश्ये अंग्रेम् अपाउनो आदरे—Sukta 43-15)

This happens to be so, because Ahura Mazda, who is the source of the universe, and from whom both the Spenta and the Angra Manyus (forces) emanate, is Himself a positive Being. He is an existent entity (i.e. positive) and not something non-existent (negative),—not a शून्य or Zero, as some Budhists used to say. Thus Spenta Manyu is more intrinsic to Ahura Mazda, than Angra Manyu.

This is the implication of the adage “स्पेन्तम् अत् ध्वा मज्जदा मेहि अहुरा” which the Gatha is never tired of repeating (Sukta 43)

This emphasis on the positiveness of Mazda, is responsible for the clumsy confusion, that Angra Manyu is the rival, not of Spenta Manyu, but of Ahura Mazda.

Thus the Gatha explains adequately how the existence of Angra Manyu does not operate to countervail the inherent goodness of Mazda. For being a negative force, it is merely a passing show, and in the presence of Mazda, it simply fades away. A Parsi is thus ever optimistic. He sees the sun behind the cloud (आदित्यवर्णं तमसः परस्तात्—Yajus Veda 31-8) and the wail of the Geus Urvan does not chill him to frustration.

Islam being less philosophical, does not account for the existence of evil so lucidly.

Thus Omar Khaiyum does not find there, the solution of the riddle of life—i.e the existence of evil, inspite of the

goodness and omnipotence of Mazda and would feign turn to Mazda Yasna for the solution.

ता चन्द् कुनम अज्जे नादानीए खीश
वेगेरफ्त देले मन अज्ज परीशानीए खीश ॥
जन्नारे मघानेह वर मयान खाहम बस्त
दानी ज्ञ चे अज्ज नंग सुसलमानीए खीश ॥

Rubai—456

I am disappointed with other creeds which do not throw any light on the problem of evil. I would now put on the Sacred Cord of the Maghas.

There is no cause for despair for the Parsis. All Yusuf would come back to Zoroastrianism, in the wake of Khaiyam.

युसुफे गुमगश्तेह् बाज आयद बकनआन, घम मुखुर (Hafiz)

८ । अत् होइ अआजी जरथुस्त्रो पओउर्वीम्,
हइथ्यो द्वेषाओ ह्यत् इसोया द्रेग्वाइते ।
अत् अपाउने रफेनो ख्येम् अओजोंगूहत्,
ह्यत् आ बृस्तीश् वससे खपथूह्या द्याइ ।
यवत् आ ध्वा मज्जदा स्तउमी उफ्या चा ॥

I अन्वय (Prose order) :—

अत् तस्मै अबोचि पौर्व्यम् (then I told Him first) जरथुस्त्रः (I am Zarathushtra) यः दूग्धते ईशया सत्यः द्विषः (who, to the sinner

[would be] a real opponent, up to his might) अत् अपावने
ओजस्वत् रफनः स्याम् (and to the pious would be a strong
gratifier) यत् वुस्ति वशसे आ क्षग्रस्य ध्यायै (therefore I desire pres-
tidge and think of strength) यावत् त्वां मज्जदा आ स्तमौमि उफ्ये च
(when Mazda, I praise you and compose)

II अनुवाद (Translation) :—

Then I told him the first "I am Zarathushtra, who
would be a real opponent of him who wilfully sins, and a
resolute gratifier (supporter) of the pious. This is why I
desire prestige, and think of strength, whenever, Mazda,
I praise and pray to You.

III टीका (Word-note) :—

हे-से-तस्मै = to Him,

सुपां सु-लुक् इति चतुर्थीस्थले ए ।

अवोचि-अत्रवम् = I told.

वच्-वक्ति = to tell । आत्मनेपदं, लुङ् इ ।

द्विषः = शत्रुः = opponent.

यत्-यः = who.

neuter in place of masculine by सुप् तिङ्-उपग्रह etc

ईशया = शक्त्या, (यथाशक्ति) = by strength.

ईश-ईशते = to rule. ईश् + क = ईश ।

क्षित्रयाम् आप् । तृतीया by प्रकृतिदिभ्यः etc

द्वरवते-पामराय = to the sinner.

चतुर्थी is induced by द्विषः by the rule कूध् द्रुह् etc (1-4-37)

रफनः = तन्दनः (प्रियंकरः) = gratifier.

रफ्-रफनाति = to please (छान्दसः)

रफ् + अन = रफनः ।

ख्याम्-स्याम्-भवेयम् = I would be

वुस्तिः = प्रभावः = prestige.

वुस्त-वुस्तयति = to regard. वुस्त + इ = वुस्ति । (Unadi 567)

[or भूष-भूषति = to adorn. भूष् + क्ति-भूष्ति] object of वशसे

सु in place of द्वितीया by सुपां सु-लुक् etc

वशसे = वशे-इच्छामि = I desire.

वश-वष्टि = to desire. भ्वादिः, आत्मनेपदम् ।

वश् + लेट् ए = वशसे । स comes by सिक् बहुलं लेटि (3-1-34)

क्षग्रस्य = क्षग्र-जिष्णुतां = nonchalance.

object of ध्यायै । षष्ठी in the object by अधोगर्थ etc (2-3-52)

ध्या-ध्यायै = चिन्तयामि = I think.

ध्यै-ध्यायति = to think. आत्मनेपदम् ।

ध्यै + लेट् ए । [यद्वा मन्त्रे षस-हुर (2-4-80) इत्यादिना लेट् लुक् ।]

यावत्-यावत् = whenever.

वप्ये-रचयामि = I compose.

वप-वपति = to weave. दिवादिः, आत्मनेपदं । वप् + लट् ए ।

IV टीप्पणी (Remark) :—

Resistance to evil is as much important to moral life as
promotion of virtue.

It is such militancy that earned for Prophet (avatara)
Parshu Rama the epithet that he was "a Brahmana of Ksha-
triya type". It is not unlikely that the Puranas describe

Bhgavan Zarathushtra by the designation of Parshu Rama (Rama of Persia).

The designation may go even up to the age of the Veda. cf प्र रामे वोचम् अयुरे मघवत्सु (Rigveda 10-93-14) "I would now speak of Rama, and about his Asura and Magha".

Rama Chandra (Indian Rama) has little concern with Asura and Magha, but Parshu Rama, Rama of Persia (Zarathushtra) is closely associated with Asura and Magha.

The Gita also mentions Parsu Rama as a great warrior. रामः शस्त्रभृताम् अहम् (10-31)

The principle is clearly stated in the Gita to be the mission of every Prophet.

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥

Gita 4-8

Jalal describes how Khuda Himself does this work.

अयमनानरा मन वेतरसानम् व एल्म ।
खायफानरा तर्स बरदारम व हेल्म ॥

Masnavi 3-4384

I frighten the unafraid by my superior skill and hearten the afraid by my sympathy.

And Kabir, the greatest champion of the principles of Mazda Yasna in India, says.

सन्ता मानउ, दूता डानउ, इह कुटवारी मेरो ।

Adi grantha—Rag Ramkali 7-1

My wardenship is to support the pious and punish the rogues.

६ । स्पेन्तेम् अत् थ्वा मज्दा मैग्ही अहुरा,

हत् मा वोहु पइरि जसत् मनड्हा ।

अह्वा फेरसेम् कझाइ वीवीडुए वणी,

अत् आ थ्वझाइ आध्रे राताम् नेमड्हो,

अपह्वा मा यवत् इसाइ मन्याइ ॥

I अन्वय (Prose order):—

स्पेन्तेम् अत् त्वां अमसि मज्दा अहुरा (I forthwith realised you to be holy O Ahura Mazda) यत् वसु मनसा मां परि अजसत् (when Conscience came to me) अस्मै अपृसम् कस्मै विवेदये वशसि (I asked it, whom can you teach) अत् आ त्वस्मै अत्रये नमस् राधामि (so long I would render salutation to your Fire) मा यावत् अवस्य इषे मन्ये च (as long as I wish for and think of Rectitude)

II अनुवाद (Translation) :—

Then I recognised You to be holy, O Mazda when Conscience came to me. I asked her "whom would you teach me ?" Thus I would render salutation to Your fire, so long as I wish and long for Rectitude.

III टीका (Word-note) :—

मंसि = अमंसि = अमन्ये = I thought.

मन - मन्यते = to think. मन् + लुङ् इ

जसत् = अजसत् = अगच्छत् = went,

जस - जसति = to go. (Nighantu 2-14) जस् + लङ् इ ।

drops अ by बहुलं etc (3-4-75)

विवेदये = विवेदयितुम् = to inform.

विद् - वेत्ति = to know. विद् - णिच् - वेदयति = to inform वि + वेद + शे = विवेदये । शे in place of तुमुन्, by तुमर्थे से-सेन् etc (3-4-11)

यशसि = शक्तोसि = you may.

वश - वशि = to wish. वश + लट् सि ।

त्वस्मै = त्वदीयाय = to yours.

अत्रे = अत्रये = अग्नये ।

चतुर्थी is induced by नमस् by नमः स्वस्ति etc (2-3-16). शे in place of चतुर्थी by सुपां सु-लुक् etc (7-1-39)

राताम् = रातामि = राधामि = I perform.

राध - राधोति = to accomplish. भ्वादिः ।

राध् + लेट् मि । इ of मि elides by इतश्च लोपः etc (3-4-97)

नमस्तः = नमस्कारान् = salutations.

object of राताम्

अपस्य = अपं = धर्मः = rectitude.

object of इषे and मन्ये । षष्ठी in the object by अधीगर्थ etc (2-3-52)

IV टिप्पणी (Remark) :—

Conscience leads us to God. If Conscience does not generate the belief in Mazda (as the source of Conscience) it does not do all that it should.

धर्मः स्वनुष्ठितः पुंसां विष्वक्-सेन कथाम् यः ।

नोत्पादयेत् यदि रतिं श्रम एव हि केवलम् ॥

Bhagavat 1-2-8

Duty, without faith in God, is insufficient

१० । अत् तू मोइ दाइश् अपेम् व्यत् मा जओजओमी,
आर्मइती हचिम्नो ईत् आरेम् ।
पेरेसा चा नाओ या तोइ एह्मा परस्ता,
परस्तेम् जी ध्वा यथना तत् एमवताम्,
व्यत् ध्वा खूपयांस् अपेम् धात् एमवन्तेम् ॥

I अन्वय (Prose order) :—

अत् त्वं मे अपं दायस् (now you give me Rectitude) यत् अहं जुहोमि (which I invoke) आरमत्या इत् आरं सचेम्न (I would attain perfection through faith) पृस च नः यत् ते अस्मिन् पृष्ठम् (question us, what questions you have herein) यथा तु तव हि पृष्ठम् (such questions as yours are) तत् अमवतां (that is for the strong) यत् त्वं क्षयस् (since you are strong) अमावन्तं एषं ददासि (you grant wish to the strong).

II अनुवाद (Translation) :—

Then give me Rectitude which I invoke. Through faith, I would attain perfection. Test us, by what are your tests in this (respect). Whatever your tests are, they are for (finding out) the strong. For powerful as You are, You grant the wishes (only) of the strong.

III टीका (Word-note) :—

दायस्=दायसि=देहि=give

दाय-हायते=to give. परस्मैपदम्। दाय+लेट् सि। इ cf सि elides by इत्थ etc (3-4-97) लेट् इ optative by लिङ्थै लेट् (3-4-7)

मा=अहम्=I

सुप्र तिङ् उपग्रह इति प्रथमास्थले द्वितीया ।

जुहोमि=प्रार्थयामि=I invoke

हु-जुहोति=take ह्वे-ह्वयते=to call.

आरमति=आस्था=Faith.

सचमानः इत्यस्य करणे तृतीया । In place of तृतीया, the final इ becomes long, by सुपां सु-लृक् etc

सचेन्न=सचेम=गच्छेम=we would attain

सच-सचति=to go, to attain.

सच+लिङ् याम=सचेम । न comes by analogy of शीहो रुट् (7-1-6) vide 43-12.

आरं=पूर्णता=Perfection.

ऋ-इयति=to go. ऋ+घञ्-आरः=the goal. Object of सचेन्न । अरं=पर्याप्ति (finality)

अरं भूषणं पर्याप्तिं शक्तिधारणं वाचकं इत्यमरः । (vide 44-8)

अर, आर=perfection

आरु=harmony (51-4, 51-14)

पृस=पृछ=ask.

पृस-पृसति=to ask (छान्दसः) पृस+लोट हि । पृस becomes पृसा by द्वयचो etc (6-3-135)

नः=अस्मान्=us.

ते=तव=your

पृष्टं=प्रश्नः=question

पृस्-पृसति=to ask (छान्दसः) पृस्+क्त=पृष्टं । क्त makes a noun by नपुंसके etc (3-3-114). आ in place of प्रथमा by सुपां सु-लृक् etc.

मथना=यथानु=यावन्ति=so much, such

अमवतां=वलवतां=for the strong

अमवान्=having helpers (Nighantu 4-3-45)

याहि राजेव अमवान् इमेन (Rig 4-4-1)

(vide 34-4, 44-14)

क्षयस्=क्षयन्=समर्थः=able

क्षि-क्षयति=to rule (Nighantu 2-1)

क्षि-कसुन्=क्षयस् by सृपि तृदोः कसुन् (3-4-17)

क्षयम्=क्षयस् । न् comes by उगिदच्वा etc (7-1-70)

एषं=इच्छां=wish

इष्+अल=एषः । object of दास् ।

घात्=दास्=ददासि=you give

दाय-दायते दाने । परस्मैपदम् । दाय+लेट् सि ।

दायसि । इ of सि elides by इत्थ etc (3-4-97) दायस् becomes

यास् in analogy of तनिपत्यो etc (6-4-99) । Third person in place of second (ति in place of सि) by सुप्-तिङ्-उपग्रह etc.

IV टिप्पणी (Remark) :—

An aspirant has to acquire the strength to pass through all trials.

नायम् आत्मा बलहीनेन लभ्यः ।

Mundaka Upanisad 3-2-4

A weakling cannot reach the goal,
A strong man is never afraid of tests.

इमतेहान वर इमतेहानस्त अय पेदर ।
होन बकमतर् इमतेहान खुदरा मखर ॥

Masnavi 3-746

The greater the difficulty, the greater is the gain, when one overcomes it.

११ । स्पेन्तेम् अत् थ्वा मज्झा मंग्ही अहुरा,
य्यत् मा वोहू पइरी जसत् मनड्हा ।
य्यत् क्ष्मा उख्धाइश् दीदड्हे पओउर्वीम्,
साद्रा मोइ सांस् मण्यण्णू जरज्झाइतिश्,
तत् वेरेज्येद्याइ ह्यत् मोइ म्रओता वहिस्तेम् ॥

I अन्वय (Prose order) :—

अत् त्वां स्पेन्तं अमंसि मज्झा अहुरा (Then I recognised you to be noble O Ahura Mazda) यत् वसु मनसा मां परिअजसत् (when Conscience appeared to me) यत् क्ष्मा पौर्व्यं उग्धैः दीधीसे (when you first enlightened me by your words) साद्रा मे शंस (utter trouble on me) मण्येषु हृद्-दातिः (I am heart-giver amongst men) तत् वृज्यध्वै यत् मे वहिष्ठं म्रवथ (I would perform what you tell me to the best)

II. अनुवाद (Translation) :—

Then I recognized You to be noble Mazda, when Conscience appeared to me, and I was illumined by your words. Inflict any trouble on me, I am the heart-giver (dedicated) amongst men. I would accomplish whatever you tell me to be the best.

III टीका (Word-note) :—

मंसि=अमंसि=अमन्ये= I realised

मन्-मन्यते । लुङ् इ ।

अ drops by 3-4-75

जसत्=अजसत्=अगच्छत्=went.

जस्-जसति=to go (Nighantu 2-14)

अ drops by 3-4-75.

क्ष्मा=त्वं (युष्मद्)=you

क्ष्मा in Persian.

उग्धैः=उक्तैः=वचनैः=by words

वच + क्त=उक्त । क्त forms a noun

by नपुंसके etc (3-3-114).

दीधसे = दीधीषे = दीपयसि = You enlightened

दीधी—दीधीते = to illumine

लट् for past tense by वर्तमानसामीप्ये etc (3-3-131) (vide 51-17)

शाद्रा = शाद्रं = क्लेशं = torments

शद्—शीयते = to displace शद् + र = शद्र । (Unadi 178) । शद्र +

अण् = शाद्र । object of शंस । आ in in place of द्वितीया by सुपा-
सु-लृक् etc. (vide 34-7)

शंस् = शंस = कथय = order.

शंस्—शंसति=to tell. शंस् + लोट् हि ।

हि elides by extension of मन्त्रे-घस-ह्वर etc (2-4-80)

(vide—46-19)

हृद्—दातिः = हृत्-दाता=अनुरक्तः = devoted

दा + अति=दाति (Unadi 509)

वृजध्यै=वृहध्यै=करवानि = I would do.

वृह—वृहति=to attempt. वृह + लोट् आनि । ध्यै in place of आनि
by the extension of the rule क्रियासमभिहारे etc (3-4-2)

[Prof Jolly supports that ध्यै is complete and not in-
complete (imperative and not infinitive mood)]

ब्रवथ=ब्रवीषि=you tell

ब्र—ब्रवति—to tell (छान्दसः) ब्र + लट् थ ।

थ becomes था by अन्येषामपि etc (6-3-137)

IV टिप्पणी (Remark) :—

A staunch devotee welcomes troubles, as it makes his
spirit stronger.

अग्ने शान अज्ज अय्ने खौफ आमद पदीद

लाजरम वाशन्द हरदम दर मुज्जीद

Masnavi—6-4365

He enjoys dangers. How would he be sorrowful.

हरके अज्ज खुद शुद मुजरीदु दर तरीके आशकी

अज्ज धम ओ दर्दश चे आघाही ओ बा दरमान चे कार

Hafiz

A lover forgets himself. He has no awareness of his
pain.

Let him flare up (दीध्यहे) in the love for Mazda.

चन्द अज्जीन अफाज्ज उ एज्जमार उ मजाज्ज

मुज्ज खाहम् मुज्ज बा आन मुज्ज साज्ज

Masnavi 2-1762

No good talking glibly ; flare up and go on burning.

१२ । व्यत् चा मोइ प्रओश् अपें जसो फ्राक्षेने,

अत् तू मोइ नो इत् अस् उस्ता पइर्यओघूभा ।

उजेरेद्याइ परा व्यत् मोइ आजिमत्,

सेरओषो अपी मांजा रया हचिम्नो ।

या वे अपीश् राणोइन्यो सवोइ वीदायात् ॥

I अन्वय (Prose order) :—

यत् च मे अम्रवस् (when you told me) अपं जस प्रक्षणाणेन (pursue
Rectitude by equity) अत् तू मे नू इत् अश्रुतं पर्यवोक्थ (you told

me what was unheard before) उद् कृष्यै, यत् मे परा आजमत् (I would stand up, whatever may come to me) श्रुषः अपी महता रयेन सचेन्न (devoted and upright I would proceed with great vigour) यत् वः आशिष् राणिभ्यः सवे विधायात् (since your blessing puts the votary in bliss)

II अनुवाद (Translation) :—

When you told me “pursue Rectitude through equity” you told me something unheard-of before. I would stand up, notwithstanding whatever may happen to me. Devoted and upright, I would proceed with great vigour, so that Your blessings may put the votary in joy.

III टीका (Word-note) :—

अवस् = अवस् = अवस् = you told

म्रु - म्रवति = to tell (छान्दसः) लङ् स् ।

Initial अ drops by बहुलं etc (3-4-75)

जस् = अनुसर = pursue

जस् - जसति = to go (Nighantu 2-14) जस् + लोट् हि ।

प्रक्षणाणा = प्रक्षणाणेन = by equity

क्ष्ना - क्ष्नाति = to recognise (to recognise the right of every one) शनास्तन in Persian. प्र + क्ष्ना + ल्युट् = प्रक्ष्नाणं = circum-
spection, equity. करणे तृतीया । आ in in place of तृतीया by
सुपां सु-लुक् etc

(vide 29-11, 43-14, 44-7)

अश्रुस्तं = अश्रुतं = अश्रुतपूर्वं = unheard before

श्रु + क्त = श्रुस्त । सु comes by पारस्कर प्रभृतोनिच (6-1-157)

परि उवक्थ = अवब्रवीः = you told me

वक्थ - वक्ति = to tell. वक्थ + लिट् थ - उवक्थ ।

परि + उवक्थ = पश्युवक्थ ।

उद्-कृष्यै = उत् तिष्ठे = I would stand up.

कृ - इयति = to go. उत् + कृ + लोट् आनि । आनि is changed into
कृष्यै (like हि) by the extension of the rule क्रियासमभिहारे
etc (3-4-2. and 7-1-42) (vide 43-14)

परा = अतः परं = hereafter

आजमेत् = आगच्छेत् = will come

जम् (= गम्) - to go (Nighantu 2-14)

जम् + लिङ् यात् = जमेत् ।

श्रुषः = भक्तिमान् = devoted

श्रु + सन् = श्रुषति - desires to hear (serve) श्रुष् + अच् = श्रूषः
(3-1-34)

अपी = अपवान् = righteous

अप + इन् = अपी (5-2-131)

मंजा = मजा = महा = महता = (by great)

महता = महा by सुपां सु-लुक् इति तृतीयास्थले डा ।

सुम् comes by the extension of the rule युजेर असमासे
(7-1-71)

रया = रयेण = वेगेन = with force

सुपां सु-लुक् इति तृतीया स्थले आ

सचान्न = सचाम = गच्छानि = I would proceed

सच् - सचति = to go.

सच् + लेट् मस् = सचाम । स् of मस् elides by स उत्तमस्य
(3-4-98). Plural (मस्) for singular (मि) by सुप् तिङ्

उपग्रह etc नुट् (like रुट्) is added by the extension of the rule बहुलं छन्दसि (7-1-8)
(vide 43-30)

या = यतः = since.

यत्-सुपां सु-लुक् इति पञ्चमी स्थले भा ।

वे = वः = your.

राणिभ्यः = साधकेभ्यः = साधकान् = aspirants.

रण = to fight. रण + णिण् = रणिन् one who fights (strives) for self-realisation. Object of विधायात् । चतुर्थी in place of द्वितीया by सुप्-तिङ् उपग्रह etc.

सवे = उत्सवे = in joy.

विधायात् = विदधाति = places.

वि + धा - विदधाति = places. धा—here अदादि । लिङ् यात् । लिङ् in indicative mood by शक्ति लिङ् च (3-3-172) (vide 34-12)

IV. टिप्पणी (Remark)

प्राक्षण (Equality = Equity) is the basis of Rectitude. As Isa, the earliest of the Upanisads, tells us.

यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति ।

सर्वभूतेषु चात्मानं ततो न विजुगुप्ते ॥

Isa—6

One who sees others in himself, and himself in others, does not stray from Rectitude.

१३ । स्पेन्तेम् अत् ध्वा मज्जदा मेगही अहुरा,
द्यत् मा वोहू पइरी जसत् मनड्हा ।
अरेथा वोहभूद्याइ कामद्या तेम् मोइ दाता,
दरेगद्या याउश् येम् वाओ नए चीश् दारेस्तु इते,
वहर्याओ स्तोइश् या ध्वही ख्वथोइ वाची ।

I अन्वय (Prose order) :—

हे मज्जदा अहुरा, अत् त्व्यां स्पेन्तं अमंसि (Ahura Mazda, I realised you to be holy) यत् वसु मनसा मां परिअजसत् (when Conscience came to me) अर्थस्य वोध्यै कामस्य च (for the attainment of prosperity and joy) तं दीवं आयुषं मे दात (give me that long life) यद् वः ऋते न चिश् धत्ते (which none but you hold) स्ति वर्या यत् त्वस्मिन् क्षय्रे अवाचि (lasting prizes which You ordered in your nonchalance).

II अनुवाद (Translation) :—

I realised you to be holy, Ahura Mazda, when Conscience came to me. For the attainment of wealth and joy, give me that long life which none but you hold, (and also) lasting prizes which you destined in your nonchalance.

III टीका (Word-note) :—

स्पेन्तं = स्वान्तं = पवित्र = holy.

अभि श्वान्तस कस्यचित् परेषुः (Rig 10-61-21)

अभि श्वान्तं मृशते नान्ये मुदे (Rig 1-145-4)

मंसि = अमंसि = अमन्ये = I thought.

मन = मन्यते + लृङ् इ । अ drops (3-4-75)

जसत् = अजसत् = अगच्छत् = went.

जसति = to go (Nighantu 2-14) जस् + लङ् द

अर्था = अर्थस्य = विषयस्य = of prosperity.

सम्बन्धे षष्ठी । आ in place of षष्ठी by सुपां सु-लृक् etc

(vide 33-8)

बोधये = भुक्तये = for enjoyment

बुध् = बुध्यति = to know, to attain.

बुध् + इ = बोधिः । तादर्थ्ये चतुर्थी । (cf प्रबोद्धजम् 33-8)

कामस्य = सुखस्य = of pleasure.

दात = प्रयच्छत = give

दा = ददाति = to give. अदादिः । लोट् त । गौरवे बहु वचनम् । त becomes ता by द्वयचो etc (6-3-135)

दीर्घस्य = दीर्घ = long

qualifies आयुस् । षष्ठी in place of द्वितीया by सुप्-तिङ् उपग्रह etc

आयोः = आयुषः = आयुषं = life

आयु is a variant of आयुस् by the dictum लोर् अन्तयोर् object of दात षष्ठी in object by the extension of अधीगर्थ etc (2-3-52)

यम् = यत् = which.

refers to आयुस् । Masculine in place of neuter by सुप् तिङ् उपग्रह etc

वः = त्वाम् = you

द्वितीया is induced by ऋते ।

गौरवे बहुवचनम् ।

चिस् = चस् = कस् = one

धरस्त् = धरस्ति = धरति = holds.

धृ = धरति = लोट् ति = धरस्ति । स comes by सिव बहुलं लेटि (3-1-34)

इ elides by इत्थश्च etc (3-4-97)

इते = ऋते = except

Initial ऋ changes to इ by इद् ऋष्यादिप् (Vararuci—Prakrita Prakasa—1-28)

वर्यः = वरः = boon

वर + स्वार्थे य = वर्यः ।

स्तिः = अस्ति = नित्यः

अस्ति इति नित्यार्थकः निपातः । cf अस्ति-क्षीरा गौः ।

(vide 31-8, 34-4)

वाचि = अवाचि = अवदस् = you told

वच् + लृङ् इ = अवाचि । first person in place of second by सुप्-तिङ् उपग्रह etc.

IV टिप्पणी (Remark) :—

Bhagavan Zarathushtra does not put a ban on worldly life.

अविद्यया मृत्युं तीर्त्वा विद्यया अमृतम् अश्नुते ।

Isa Upanisad

Association of अर्थ and काम reminds one of the fourfold objectives of life धर्म (Rectitude) अर्थ (prosperity) काम (pleasure) and मोक्ष (freedom) as laid down in the Puranas.

Those who strive for spiritual uplift, are not, on that account, denied the benefit of material prosperity,

हरके कारद् कस्दे गन्दुम वाशदश ।

काह खुद अन्दर तवम् मी आयदश ॥

Masnavi 2-2223

Whoever sows for the sake of wheat, gets the hay also in addition.

१४ । ह्यत् ना फूयाइ वएदेम्नो इस्वा दइदीत्,
मइव्यो मज्जदा तवा रफेनो फ्राक्षेनेम् ।
ह्यत् थ्वा ख्पथ्वा अपात् हचा फ्रांस्ता,
उजरेइद्याइ अजेम् सरेदनाओ सेंगह्या,
मत्ताइश् वीस्पाइश् योइ तोइ मांथ्वाओ मरेन्ती ॥

I. अन्वय (Prose order) :—

यथा विदमानः ना प्रियाय इष्टं ददाति (Just as an affectionate man gives a present to a friend) मभ्यः मज्जदा तव प्रक्ष्णानं रपान (to me, O Mazda, allot your equity) यत् तव क्ष्पथ्वा अपात् सचा प्रांक्ता (what your nonchalance is, that is coloured by Rectitude) उद् ऋध्यै अहम् शंसस्य शर्वनाय (I would stand up for strengthening the Doctrine) मत् तैः विश्वैः (with them all) ये ते मन्त्राः स्मरन्ति (who recite your formulas)

II अनुवाद (Translation) :—

Just as an affectionate man gives a present to a friend, similarly Mazda, send me your equity. What your non-chalance is, that arises from Rectitude. I would stand up for strengthening the creed, along with those who recite your mantras.

III टीका (Word-note) :—

विदमानः = स्नेहशीलः = loving

विद्—वेदयति—व्यथायाम् (to sympathise) (गणदर्पण) । अत्र तुदादिः, आत्मनेपदम् । विदते । विद् + शानच् = विदमानः । मानः becomes न्नः in analogy with तनि पत्यो etc. (6-4-99)

इष्ट्वा = इष्ट्वं = उपहारं = present

इष्—इष्टति = to wish इष् + क्वन् = इष्ट्व ।

(Unadi 157) । Object of ददात् । आ in place of द्वितीया by सुपां सु-लुक् etc.

रपान = प्रेरय = send.

रप—रप्ताति—प्रेरणे (छान्दसः) cf अपण रप + लोट् हि = रपान । हि becomes आन by हलः श्रः etc (3-1-83)

प्रक्ष्णानं = समदर्शनम् = equity.

क्ष्ना—क्ष्णाति = to recognise, (to recognise as equal) शिनास्तन् in Persian. प्र + क्ष्ना + ल्युट् = प्रक्ष्णानं । object of रफान । (vide 29-11, 43-12, 44-7).

प्रांक्ता = प्रान्जिता = coloured

अन्ज—अनक्ति = to colour.

अन्ज + क = अक्त and अङ्क (Panini 6-4-32)

प्र + अन्ज + क = प्रांस्त ।

उद्-ऋध्यै = उद् तिष्ठे = I would stand up.

ऋ—इयति = to go. उद् + ऋ + आनि । आनि is changed into ध्वम् by क्रियासमभिहारे etc (3-4-2) and ध्वम् into ध्यै (like ध्वात्) by extension of the rule ध्वमो ध्वात् (7-1-42)
(vide 43-12)

शर्धनाय = दृढतायै = for strengthening

शर्ध = strength (Nighantu 2-9)

शर्ध + क्विप् = शर्धति = to strengthen. शर्ध + ल्युट् = शर्धनं । तादथ चतुर्थी ।

शंसस्य = अनुशासनस्म = of the doctrine

स्मत् = स्मत् = सह

स्मत्—सहार्थकः निपातः ।

स्मत् सूरिभिरु तव शर्मन्त् स्याम (Rig 1-51-15)

(vide 32-1, 34-11, 44-7, 45-9, 46-19, 48-11, 50-8)

मन्त्राः = मन्त्रान् = sacred words.

Here feminine, object of स्मरन्ति । द्वितीया (2/3)

IV टिप्पणी (Remark) :—

This Rik deals with some important points. The first is about the necessity of प्राक्क्षणम् or equity. The second is about the love of God for man. The third reminds us that unless *Kshathram* is based on Rectitude it may degenerate into cynicism, and the last point enjoins how the church (Magha) should stand united under the lead of Maha Ratu

Zarathushtra, for the propagation of the new gospel. It also points out the necessity of Japa (recollection).

The most important of all the points is the truth that Mazda is the friend of man, ready with His presents, with the eagerness of a friend for a friend.

This conception is the fundamental basis of Sufism—the evangel that the relation between Mazda and man, is pre-eminently that of the lover and the beloved. This is the characteristic message of Iran, her great heritage, for which hundreds of her noblest sons lost their lives at the hands of the fanatics.

But is there any ground for thinking that the Almighty Lord cherishes any love towards this tiny creature, the pigmy man ?

Hafiz, the greatest of the Sufi poets, declares unequivocally, that He does,

यार दारद सरे सयदे देले हाफीजु यारान ।

शाहवाज़ी व शेकारे मगसी मी आयद ॥

The falcon wishes to win over the fly.

And we have the assurance of the great scripture, the Gita.

प्रतिजाने प्रियो असि मे ।

18-65

I promise, that you are dear to me.

Jalal, the great exponent of the Cisti of the Gatha, lends

strength to the optimism, by offering a reason for the conclusion.

दर दीले सुलतान खयाले मन मकीम ।

वी खयाले मन दीले सुलतान सकीम ॥

Masnavi 2—1157

Without the thought for me, the mind of the Lord would be a mere void.

The problem that peeps from behind is whether God is a principle or a person, whether He is merely an Impersonal Entity (as Shankara held), or a Personal Being (as Ramanuja maintained).

The conclusion of Atharvan Zarathushtra is that He is both impersonal and personal—He is both Brahma and Mazda (Yasna 45-8)

Jalal says that the mind of Mazda (He would not be a Person, if He has not got a mind) cannot be a mere void. It has some content and for whom would He have any thought, if not for His creatures? To think that there is no love in Mazda, is tantamount to suggesting that Mazda stands lower than man, in the scale of perfection—inasmuch as He lacks the noble faculty which is so prominent in man. Nothing can be more preposterous. Really speaking Mazda is not impersonal, He is super-personal and the love that we find active in the father and the mother and the friend, is only a reflection of Mazda's love. The supremely Beloved One is supremely loving too—eager with rich presents for His friends.

His other presents are valuable no doubt, but the most valuable is the ecstasy of love that is induced in the devotee as referred to in Sukta 46-2 (रफेध्रेम् चग्वाओ)

(ii) By the words मान्द्राओ मरेन्ति Bhagavan Zarathushtra gives direction for जप which the Gita holds to be the best form of Divine Service (यज्ञानाम् जपयज्ञोऽस्मि—10-25) for Japa, properly carried out, enables one to get control over the subconscious mind, which, as the result of all past activities, is the seat of all evil impulses.

स्मरण and मनन are the two processes that are essential to (and also sufficient for) God-realisation. They constitute the whole of the code of Devotion—other rites are merely ostentation and show.

स्मरण means remembrance of God i. e. repetition of His name, and मनन means meditation of God i. e. cultivation of the desire to see Him. The popular names of these two processes are जप and ध्यान respectively. स्मरण is referred to in this Mantra and also in Yas 28-7 and 31-10 मनन is referred to in Yas 44-8 and 31-5 (मेन्द्रह्याइ=ध्यान).

When, as the effect of constant *Japa* and *Dhyana* the desire to see Mazda reaches a high pitch, so much so that the devotee does not like to see any one other than Mazda (विस्पेग् अन्येग् मन्येउम् स्पस्या द्वपंहा—Yas 44-11) Mazda makes His appearance, before his mental, as well as his physical eyes.

Some people have developed a phobia against the physical vision God, lest that should lead them to idolatry. They

fail to see that in trying to avoid Scylla, they fall into the grip of Charybdis. Moses saw His light, Muhammad heard His words, and one who chooses to be more iconoclastic than they, is rushing headlong towards atheism (darkness of the unknown and the unknowable).

What does the realisation (experience) of God mean, unless it is to see Him and hear Him? Aurovindo insisted that if God really exists, there must be some way of finding Him. If nobody ever experienced Him, or ever can, then God is not a reality—it is no better than a myth.

No doubt Mazda is not apprehensible by the normal eye, but that does not mean that He is not visible at all. The blind man's eye is susceptible to heat only, and not to light. That does not mean that there is no such thing as light.

Mazda is present every where, and when the heart has been cleansed of every other desire, Mazda is reflected there on, as an image on a polished mirror.

Most aspirants see Him in the form of a light, others see Him in the form of the Prophet. This is the suggestion of the Gayatri—Hindu and Zoroastrian. The Hindu Gayatri holds up light (भर्ग) to the view, and the Zoroastrian Gayatri to the Prophet (रतु)—for that is the implication of यथा अहु वइयीं अथा रतुश् ।

If one does not believe that Mazda can be realised—that He can be seen and heard, what good does he expect to derive from the Scripture? For the scripture only professes

to teach the way of God-realisation. Thus आरमति, yes-mindedness, or belief in the existence of God and the possibility of realising Him, is the first requisite of religious life.

Some people, like a section of the Buddhists, are content with ethical life. They think that character-building or अत्रा is the end of religion and one need not bother about the intricacies of the existence of God. But can character-building alone bring about that ecstasy which the experience of Mazda produces?

Character-building can give only a partial satisfaction to the Self. But Mazda is the real reality—the origin and the end of the universe, with which human soul is intimately associated—and without the experience of Mazda, there cannot be complete satisfaction i. e. satisfaction of the whole Self.

In any case Maha-Ratu Zarathushtra, as also the whole class of mystics all over the world, taught that Mazda can be seen and touched (yas 33-6) and one who dogmatically discards आरमति, deprives himself of the highest fructification of life.

It is mainly *Japa* and *Dhyana* that are calculated to bring about the vision of Mazda. *Tantra* recommends their adoption by turns.

जपात् श्रान्तः पुनर् ध्यायेत् ध्यानात् श्रान्तः पुनर् जपेत् ।

Kularnava Tantra 15-17

When one is tired of *Japa*, he should resort to *Dhyana*,

and when the monotony of *Dhyana* displeases, he should turn to *Japa*.

There was no provision for *Japa* and *Dhyana* in Islam originally. The sufis introduced them under the names of ज़िक्र and फ़िक्र "The sufis introduced *Zikra* or religious exercises, consisting in a continuous repetition of the name of God—a form of devotion unknown to Islam, and consequently an innovation. This tended to discard the formal salwat (obligatory prayer)" (O Leary—Arabic Thought in History P. 202.)

For the sake of Zikar, the Sufis took to the rosary. This is said to have been adopted from the Buddhists, (who abounded in Khorasan).—Nicholson—Mystics of Islam—P. 17

Hafiz suggests that the rosary serves the purpose of the Junnar, for a Sufi

सरासर बख्शीशे जनान तरीके छुल्क ओ एहसान बुद ।
अगर तस्वीह मी फ़र्मुद् अगर जुन्नार मी आवर्द ॥

Hafiz—245

The Kavirpanthi Sufis took to wearing the Junnar (seli, or woollen cord) not on the waist, but round the neck.

The method of wearing the sacred cord, on the waist, or round the neck is called निबीत (Tilak—Orion—P. 116)

Jalal reminds us that a parrot-like repetition of the name of God is not *Japa*. Only an idea can have effect on the mind. It is no good repeating the name of God, if the mind

is thinking of other things. The words have no value apart from the idea they convey.

हीच नामी बी हकीकत दीदेइ ?

या ज़ गाफ ओ लामे गुल गुल चीदेइ ?

Masnavi 1-3956

Can a rose be plucked from the letters G-u-l (r-o-s-e) ? (without the picture of the rose in the mind, there cannot be a pleasant feeling by hearing the words alone).

Mazda's name is to be repeated twice in every breath—once at inhalation and again at exhalation.

The Hindu mystics say, that if at the same time, a thought is entertained, that with the in-going breath, an electric (physiological) current goes from the मूलाधार, (lowest end of the Spinal Chord,) up to the सहस्रार, (Cerebrum,) and at the out-going breath, there is a downward current, from Sahasrar to Muladhar, the *Japa* becomes very effective. *Kula-Kundalini* is aroused i. e. all latent spiritual force, coiled up in the subconscious mind, is released and it speedily works out a change in the personality.

To make recitation easy, a symbolical name of Mazda is to be used in the *Japa*. For the Hindus it is "A U M" ॐ as the Gita says

ओम् इत्येकाक्षरं ब्रह्म व्याहरन् माम् अनुस्मरन् ।

Gita-8-13

For the Parsis, it is no doubt "H U N"

Let any one recite the H U N mantra for six months, with every breath, before he rejects the idea as fantastic,

Let him see for himself, if it does not procure him a greater fitness for the vision of Mazda, make his mind more peaceful, serene and optimistic, and his character steady, virile and philanthropic.

Recitation of H-U-N is calculated to purify the subconscious mind, which is the seat of all evil impulses.

The Sufis dropped the final न and turned 'Hun' into 'Hu'

आन तर्क के दील एशारत मी कुनद ।
चुन ज़वान या हु एवारत मी कुनद ॥

Masnavi 6-3320

Khoda is there where the heart turns, when the tongue utters 'Ya Hu.'

१५ । स्पेन्तेम् अत् ध्वा मज़्दा मेंग़्ही अहुरा,
ह्यत् मा वोहू पइरी जसत् मनड्हा ।
दख्पत् ऊण्या तुष्णा मइतिश् वहिश्ता,
नोइत् ना पोउरुश् द्रेग्वतो ख्यात् चिश्नुषो ।
अत् तोइ वोस्पेन्ग् अंग्रेन्ग् अषाउनो आदरे ॥

I अन्वय (Prose order) :—

हे मज़्दा अहुरा अत् त्वां स्पेन्तं अमंसि (O Ahura Mazda, I realised you to be noble) यत् वसु मनसा मां परि अजसत् (when conscience came to me) वहिष्ठां मतिं उर्यां तुष्णां अदक्षत् (and bestowed

desirable contentment, the best mentality) पुरुः ना दूग्धतः चिश्नुषः नोइत् स्यात् (a worthy man should not be panderous to the vicious) अत् ते अषावनः विध्वं अंग्रे आदरेयुः (may Thy virtuous (followers) smash all devil-dom)

II अनुवाद (Translation) :—

I realised You to be noble. Mazda Ahura, when Conscience came to me and presented blessed contentment, the best mentality. A virile man should not be panderous to the vicious. May Thy virtuous followers smash all devil-dom.

III टीका (Word-note) :—

मंसि=अमंसि=अमन्ये=I thought

मन-मन्यते—लुङ्-इ । अ drops by 3-4-75

जसत्=अजसत्=अगच्छत्=went

जस-जसति=to go (Nighantu 2-14) जस+लृट्-इ । अ drops by 3-4-75

दक्षत्=अदक्षत्=sent

दक्ष—दक्षते=to go. अन्तर्भावित (implied) णिच्=to send.

परस्मैपदम् । लृट्-इ । अ drops by बहुलं etc (3-4-75)

ऊण्या=काम्या=desirable

वश-वष्टि=to desire वश+य=उर्य ।

तुष्णां=तुष्टि=contentment

तुष-तुष्यति=to be pleased. तुष्+न=तुष्णः (Unadi 293) स्त्रियाम्

आप् । object of दक्षत् । द्वितीया elides by सुपां सु-लृट् etc

मति=मति=भावना=temperament.

case in apposition with तुष्णा । सु in place of द्वितीया by
सुपां सु-लुक् etc

ना = नरः = man.

पुरु = प्रचुर = sufficient, great

चिन्नुषः = प्रियङ्करः = subservient

क्षु-क्षेति = to please (छान्दसः)

क्षु + सन् = चिन्नुषति । चिन्नुष + अल् ।

विश्वस् = विश्वम् = all

adjective to अग्र । सु in place of द्वितीया by सुपां सु-लुक् etc ।

अग्रस् = अंश = तमस् = darkness, evil

object of आदरे ।

आदरे = आदरते = विदारयेत् = may rend

ट-ट्णाति, दरति = to rend. आ + ट = लेट् ते = आदरते । त elides
by लोपसूत etc (7-1-41) लेट् is optative too by लिङ्थे लेट्
(3-4-7)

IV टिप्पणी (Remark) :—

Maha Ratu Zarathushtra states here the excellence of
contentment (सन्तोष of the Indian Yogis, and रजाइ of the
Sufis).

Hafiz describes the attitude beautifully.

क्रीस्त हाफीज़ ता नसुशद् वादेह बी आवाज़े चन्ग ।

आशीके मेस्कीन चैरा चन्दीन तहम्मल वायदश ॥

It is enough if we have got wine. It is impudence to
insist on music as well.

Jalal reminds us how our avarice knows no bounds.

चन्द गुड मन वेगीरम आलमी ।

इन जहानरा पुर कुनम अज़ खुद हसी ॥

Masnavi 1-542

How long will you go on saying "I would possess the
whole world, alone for myself" ?

At the same time the holy prophet is quick to warn us
that contentment should not be misunderstood as implying
compromise with Evil. Such complaisance is destructive of
moral life. नोइत् एरेष-बचाओ संसम् दिदांस द्रेखाता (Yas 49-9) vide
also 46-5, and 46-18.

१६ । अत् अहुरा ह्वो मइन्युम् जरथुश्नो,

वेरेन्ते मज्दा यस्ते चिश् चा स्पेनिश्तो ।

अस्तवत् अपेम् ख्यात् ऊस्ताना अओजोङ्ग्वत्,

खेङ्-दरेसोइ खपथ्रोइ ख्यात् आर्मइतिश् ।

अपीम् प्यओथनाइश् वोहू दइदीत् मनङ्हा ॥

I अन्वय (Prose order) :—

हे अहुर, अत् जरथुश्नः तं मन्युं वरते (O Ahura now Zarathushtra
chooses that) यत् ते चिश् च वहिष्ठं (which is the best of thine
all) अर्धं अस्ति-वत् स्यात् (may Rectitude be subsistent) उस्तनं
ओजस्वत् (and the up-mind vigorous) आरमतिः स्वं-दशे क्षत्रे स्यात्
(may faith happen for self-revealing nonchalance) वसु मनसा

च्यौतैः अशीं द्रव्यात् (may Conscience, through deeds, procure welfare)

II अनुवाद (Translation) :—

Now O Ahura, Zarathushtra chooses that Manyu which is the best of thine all. May Rectitude incarnate (materialise) and the up-mind be vivacious. May faith serve for (procuring) nonchalance, which reveal, the Self. May Conscience, through deeds, award plentitude.

III टीका (Word-note) :—

स्वः = सः = तम् = that

तद्, त्यद् and त्वद् are equivalents adjective to मन्युम् । प्रथमा in place of द्वितीया by सुपां सु-लुक् etc

मन्यु = चरित्रं = character.

मन्यु means spirit. When spoken of Mazda, it means Divine Energy, when spoken of man, it means his character (tendency) and when spoken of Nature, it means the two forces, centripetal and centrifugal,

वरन्ते = वरते = chooses.

plural for singular, by सुप् तिङ्-उभयद् etc

चिश् = सर्वेषु = of any, of all

चिश् is an अव्यय and so सप्तमी elides cf चिचा—47-5

अस्ति-वत् = स्थितिमत् = existent.

अस्ति is a noun here and an अव्यय (indeclinable). It means existence. cf अस्ति क्षीरा गौः । अस्ति+मतुप्=अस्तिवत् ।

उत्-तनुः = अधिचितं = up-mind. (higher self)

तनु becomes तना (by डा) by सुपां सु-लुक् etc
(vide 31-11, 33-14, 34-14)

स्व-दशे = आत्मप्रकाशकाय = for self-revealing

स्व + दश + ख = स्व-दश । म comes by अहर् द्विषद् etc (6-3-67)
adjective to क्षत्रे ।

क्षत्रे = क्षत्राय = for nonchalance.

तादर्थ्ये चतुर्थी स्थले अधिकरण विवक्षया सप्तमी । Locative case by usage.

अशीं = श्रियं = welfare.

अश् - अश्नुते, पूरणे = to perfect

अश् + ई = अशी (Unadi 446)

There are several cognate words.

(1) अशी = Rectitude rom ऋत् = to be kind or ऋप् = to see

(2) अशी = welfare, perfection, from अश् to fulfil.

(3) असी = fortitude, from अस-असति = to grasp.

(4) आशीष् = Blessing, from आ + शास् = to pronounce.

For (2) — see 23-7, 34-12, 43-5, 43-16, 51-10, 51-21

For (3) — see 48-8

For (4) — see 28-4, 33-13, 43-4.

In other passages the word is अशी = Rectitude, or holy.

मनसा = मनस् = mind.

तापं चापि हलन्तानां । all words ending in a consonant may optionally add an आ ।

IV टिप्पणी (Remark) :—

Maha Ratu Zarathushtra speaks here about self realisation (स्व-दर्श) of which we hear so much in modern ethics.

Self-realisation means the attempt to realise the self, i.e. to make real, actual, the possibilities that lie latent in the soul. In a sense, this may be looked upon as an attempt to establish the Kingdom of Heaven on earth.

We are aware that there is in us, the Light of Heaven, to which we usually give the name of "Ideal", as suggested in Sukta 33-9.

आने तु वा तुस्त् ओ तु वाकेफ वरीन

Masnavi 3—1966

God is present in you, as your Ideal. Eastern philosophy goes a step further. According to it, Brahma (Impersonal God), Bhagavan (Personal God), and Paramatma (Highest Self—Soul) are only three different status of the same Entity.

वदन्ति तत् तत्त्वविदस् तत्त्वम् यत् ज्ञानं अद्वयम् ।

ब्रह्मेति परमात्मेति भगवान इति शब्दयते ॥

Bhagavat 1-3-11

Soul is the highest manifestation of God—and to find Soul (खे'ग-दोशोह) is the first step towards God realisation.

The Svetaswatara Upanisad says that the idea of Brahma (World-Soul), may be formed only by analogy with one's own soul.

यद् आत्मतत्त्वेन तु ब्रह्मतत्त्वम् ।

दीपोपमेनेह युक्तः प्रपश्येत् ॥

Svetaswatara 2-15

And the Katha Upanishad asks us to see God, with the help of the "Way of the Soul" (अध्यात्म-योग)

अध्यात्मयोगाधिगमेन देवम् ।

मत्वा धीरो हर्षशोकौ जहाति ॥

Katha 2—12

Gatha seeks to see स्व (=आत्मन्=उर्वन्) which Jalal identifies with God. [स्व=Self. आत्मन्=उर्वन्=Soul]

निस्तु अन्दर जुब्बेहम इल्ला खुदा ।

चन्द जुइ वर ज़मीन ओ वर समा ॥

Masnavi 4—2125

Why do you seek God outside ? He is within me.

अष्टमी ।

परि-प्रश्नः ।

१ । तत् त्वा पेरेसा एरेश् मोइ वओचा अहुरा,
नेमड्हो आ यथा नेमे क्ष्मावतो ।
मज्झदा फ्रयाइ त्वावांसु सख्यात् मवइते,
अत् ने अपा फ्र्या दज्झाइ हाकुरेना,
यथा ने आ वोहू जिमत् मनड्हा ॥

I अन्वय (Prose order) :—

तत् त्वां वृत्ते (I ask you that) ऋप् मे वच अहुरा (tell me aright O Ahura) क्ष्मावतः नमसस् यथा आ नमे (going to adore one-like-you, how would I adore) हे मज्झदा, त्वावान् प्रियाय मावते शस्यात् (May One-like-you teach one-like-me) अत् प्रिया अपा नः साकूर्ण दद्यात् (may dear Rectitude give us perfection) यथा वसु मनसा नः आजमेत् (so that conscience may appear to us)

II अनुवाद (Translation) :—

This I ask You, tell me aright Ahura ; how proceeding to

अष्टमी

[44-1

worship, I would worship one like you. O Mazda teach, one-like-me, who is your friend. May dear Rectitude bestow perfection, so that conscience may appear to me.

III टीका (Word-note) :—

ऋप्=सत्यं=aright

from ऋष् = to see (correctly) cf Nirukta 2-11

नमसस्=नमसन्=about to adore.

नमस् = salutation नमस् + श्विप् = नमसति । = salutes. सर्वप्राति-पदिकेभ्यः श्विप् वा वक्तव्यः । All nouns may change into verbs by addition of श्विप् ।

नमस् + कसु = नमसस् । present participle ending in अस् (as distinct from अत्) is formed by affix कसु by सृपितृदोः कसुन् (3-4-17)

क्ष्मावतः = युष्मादृशान् = One-like-you

object of नमे ।

क्ष्मा = युष्मद् — श्मा in Persian. क्ष्मा + वतुप् = क्ष्मावत् । द्वितीया (2/3). Honorific plural.

युष्मद् and अस्मत् take वतुप् to denote likeness.

त्वावान् = त्वादृशः = One-like-you

युष्मद् — अस्मदोः सादृश्ये वतुप् वाच्यः ।

(vide 43-3, 48-3).

सख्यात् = शस्यात् = शिक्षयेत् = would teach.

शस् = शास् — शास्ति = to teach. लिङ् यात् । शास् — does not change to शिप् (6-4-34) by महा विभाषा ।

दध्यै = ददातु = may give

दा + लोट् तु । तु is changed into ध्वम् by क्रियासमभिहारे etc

(3-4-2) and ध्वम् into ध्यै (like ध्वात्) in analogy of ध्वमो ध्वात् (7-1-42)

यद्वा—दद—ददते दाने । दिवादिः । ल्युट्ते दद्यते । त् elides by लोपस्तः (7-1-41) । दद्ये । ए changes to ऐ by चैतौ अन्यत्र (3-4-96).

हाकुरेणा—साकूर्णं = पूर्णता = perfection.

object of दद्ये । आ in place of द्वितीया by सुपां सु-लुक् ।

कृ—किरति = to spread (गणदर्पण) कृ + क्त = कूर्णं । नपुंसके भावे क्त (3-3-114) कूर्णं = full extension. कूर्णं अस्ति अस्य इति सकूर्णः fully expanded, perfect. सकूर्णस्य भावः = साकूर्णं (perfection) कूर्णं is a variant of कीर्णं by उद् ओष्ठ्य पूर्वस्य (7-1-102)

(vide 33-9)

आ = back

उपसर्ग to verb जमेत् । उपसर्ग is placed apart by व्यवहिताथ (1-4-82)

जमेत् = गच्छेत् = would go

जम—जमति = to go (Nighantu 2-14) लिङ् यात् । जम is the vedic variant of गम ।

IV टिप्पणी (Remark) :—

Frequent “पेरेसा” is remindful of the “प्रणिपातेन परिप्रश्नेन सेवया” of the Gita (4-34)—learn through *questions*, for a properly framed question implies that the problem has already been tackled to a certain extent. Thus Jalal says

इन सुखन शीर अस्तु दर परताने जान ।

वी कुशान्दहे खुश नमी गरदद खान ॥

Masnavi 1—2378

This discourse is like milk in the teat of the soul ; it will not flow without some one to suck (the teat).

The basic relation of love is remembered. A *friend* seeks to be taught by a *friend*, as in the Gita.

यत् ते अहं प्रीयमाणाय वक्ष्यामि हितकाम्यया । 10-1

२ । तत् ध्वा पेरेसा एरेश् मोइ वओचा अहुरा,
कथा अङ्हेउश् वहिस्तद्धा पओउर्वीम् ।
काथे स्रइद्याइ ये ई पइतिपात्,
ह्वो जी अपा स्पेन्तो इरिख्तेम् वीस्पाइव्यो,
हारो मइन्यू अहुम्विश् उर्वथो मज्ज़दा ॥

I अन्वय (Prose order) :—

तत् त्वां पृसे ऋष्व मे वच अहुरा (that I ask you, tell me aright, O Ahura) वहिष्ठान्य असां पौर्व्यम् कथा भवति (what is the primacy of the best life) कथा सूध्यै यथा ई प्रति-स्यात् (how can I accomplish that this would revert) स्वः हि स्पेन्तः अपः विस्वेभ्यः रिष्टम् (this holy Rectitude is repellent to all) हारः मन्यूः अहुम्विश् उर्वथः मज्ज़दा (and the malign Manyu is cordial and dear, O Mazda)

II अनुवाद (Translation) :—

This I ask You, tell me aright Ahura : what is the acme of best life. How can I achieve this O Mazda, that such

(state of things) may invert—(a state where in) holy Rectitude is distasteful to all, while the malign Manyu (Tamo Guna) is cordial and dear.

III टीका (Word-note) :—

कथा = कथम् = how, what

किम् + था = कथा (Panini 5-3-26)

सूध्यै = साधयेयम् = I would perform

सू-सूते = to produce. सू + लोट् ऐ सूध्यै । ध्वम् in place of ऐ by क्रियासमभिहारे etc (3-4-2) and ध्यै (like ध्वात्) in place of ध्वम् by extension of the rule ध्वमो ध्वात् (7-1-42)

प्रतिस्थात् = पर्यस्येत = विपरीतोभवेत् = would revert

प्रति = contra स्यात् = भवेत्

अपा = अपः = Rectitude

आ in place of प्रथमा by सुपां सु-लुक् etc.

रिष्टः = अप्रियः = repulsive

रिष्-रेषति = to dislike. रिष् + क्त = रिष्टः ।

adjective अपः । neuter in place of masculine, by सुप-तिङ् उपप्रह् etc.

Sans रिष्-त् = zend रिख्-थ ।

हारः = क्रूरः = malign

हर = anger (Nighantu 2-13)

हर = अण् = हार । adjective to मन्यू ।

मन्यूः = गुणः = force

अहुम्-विश्वम् = मनोज्ञः = cordial

अहु + विश् + ख = अहुम्-विश्वम् । म comes by अरुर-द्विषद् etc (6-3-67)

उर्वधः = आत्मीयः = relative

उर्वन् + ध = उर्वध (cordial) । or वृ + क्त = वर्त (chosen)

(vide 31-21, 46-14, 50-6, 51-11)

IV टिप्पणी (Remark) :—

A properly framed question conveys half the reply.

ज्ञानके नीमे एल्म आमद् इन सवाल ।

हर वेरुनीरा नवाशद् इन मजाल ॥

Masnavi 4 - 3008

The Gita also states how hedonism is the natural inclination of men. Thy have to be cured of it

कामं आश्रित्य दुष्पूरं दम्भमान मदान्विताः ।

मोहाद् गृहीत्वा असद् ग्राहान् प्रवर्तन्ते अशुचिप्रताः ॥

16-10

३ । तत् त्वा परेसा एरेश् मोइ वओचा अहुरा,

कस् ना जांथा पता अपह्या पओउरुयो ।

कस् ना खेंगू स्तरेम् चा दात् अद्वानेम्,

के या माओ उक्ष्येइती नेरेफ्सइती ध्वत्,

ता चित् मज्जदा वसेमी अन्याचा वीडुये ॥

I अन्वय (Prose order) :—

तत् त्वां पृसे ऋष मे वच अहुर (That I ask, tell me aright O Ahura) कः पौर्यः ना अपस्य जनिता पाता च (which primordial

person is the creator and sustainer of Rectitude) कः नास्व स्तारं च अध्वानं ददाति (which person allots path to the sun and the stars) कः यः मास् त्वद् उक्षयति निरिफ्सति च (who is he, who by turn makes the moon wax and wane) तत् च मज्झदा वशामि अन्यत् च विदे (that I wish to know this Mazda, and others as well).

II. अनुवाद (Translation) :—

This I ask You, tell me a right Ahura : which person is the first creator and up-holder of Rectitude, which one is He, who chalked out the path of the Sun and the Stars? Who is it that makes the moon wax and wane? I wish to know all this and more as well.

III टीका (Word-note) :—

जन्ता = जनिता = creator

जन् = to produce. जन् + वृच् । इ does note come by छन्दसि etc (3-4-117)

पौर्यः = प्राचीनः = primordial.

स्व = सूर्यम् = sun

स्वर् (sun) = स्वम् = खंद् ।

Sans स्व = Zend ख । Sans स् = Zend 'ह'

स्वर् (स्वस्) and स्वन् are variants. "Sun" comes from the word स्वन् । स्वन् = to shine

स्तारं = तारकां = star

स्तृ = star (Nighantu 3-29-10)

दूरे दशो ये दिव्या इव स्तुभिः (Rig 1-166-11)

पश्यन्तो याम् इव स्तुभिः (Rig 1-166-11)

दात् = अदात् = अददात् = gave

दा - ददाति = to give, अत्र अदादिः ।

दा + लङ् । initial अ drops by बहुलं etc (6-4-75)

अध्वानं = पन्थानं = path.

object of दात् (vide 31-2, 34-13).

मास् = मसं = चन्द्रमसं = moon

मास् = moon. माह् in Persian,

object of उक्षयति । विभक्ति elides by सुषां स-लङ् etc.

उक्षयति = वर्धयति = waxes

उक्ष - उक्षति - to shower. क्वचित् वृद्धौ

उक्षित = great (Nighantu 3-3). णिच् ।

निरिफ्सति = क्षयति = wanes.

ऋक् - ऋकृति, रिक् = रिफति = to injure (गणद्वयः) । नि + रिफ +

लेट् ति = निरिफ्सति ।

स comes by सिब् बहुलं लेटि (3-1-34).

त्वत् = पययिण = by turns.

त्व = half. अर्धे त्व = नेमौ

सुरीर त्वद् भवति सूत उ त्वद् (Rig 7-101-3)

वशामि = इछामि = I wish.

वश - वष्टि = to wish अत्र भ्वादिः । लङ् - मि ।

विदे = वेत्तुम् = to know.

विद् + ऐ । ऐ in place of तुम् by extension of the rule प्रथे

रोहिष्ये etc (3-4-10)

IV टिप्पणी (Remark) :—

This is an important Rik. For personal God is the very foundation of religious life.

Gatha makes the definite assertion that Mazda is a “na” —a Person, and not merely the Impersonal featureless Brahma (Absolute)

The Gatha now turns its attention from the abstract to the concrete—from the negative (featureless) Brahma, to the positive (creator) Mazda

नीस्त इन ओ नीस्त आन हीन वाजुज़ार ।

आन के हस्तस्त आन रा पीश आर ॥

Masnavi—6-641

Give up negative description. state positively.

Give up “नेति नेति” Take to ‘इति इति ।’

४ । तत् त्वा पेरेसा एरेश मोइ वओचा अहुरा,
कस् ना देरेता जांम् चा अदे नवाओस् चा ।
अवपस्तोइश् के अपो उर्वराओस् चा,
के वाताइ द्वांन्मइव्यस्चा यओगेत् आस्र,
कस् ना वड्हेउश् मज्जदा दांमिश् मनड्हे ॥

I अन्वय (Prose order) :—

तत् त्वां पृसे ऋष मे वच अहुरा (That I ask you, tell me aright,
O Ahura) कस् ना ज्याम् च अथा नमस् च अवपतेः धरति (which person

holds the earth and also the sky from falling down) कः आपः
उर्वराः च (who [upholds] water and plants ?) कः वाताय युग्मेभ्यः
च आशु योगयेत् (who yokes quickness to storm and lightning)
कः ना वसो मनसः धामिः (which person is the inspirer of
Conscience ?)

II. अनुवाद (Translation) :—

This I ask You, tell me aright Ahura which person up-
holds the earth and also the heaven from falling down?
Who (upholds) water and plants ? Who yokes quickness
to the storm and lightning ? Which person is the inspirer
of Conscience ?

III टीका (Word-note) :—

अथा = अपि = too.

अवपत्तः = अवपतनात् = from falling down.

पत् + क्ति = पत्ति (cf उत्-पत्ति)

Sans तत् = Zend सूत ।

ablative of धरति ।

उर्वराः = वृक्षान् = trees.

ऋ - ऋणाति = to go up. ऋ + ध्वरच = उर्वर ।

ख्रियां आप् उर्वरा । cf उर्वार (Avesta 6-14-2). arbor in
Latin. (vide 48-6, 51-7)

य न्म = विद्युत् = lightning.

द्युत् - द्योतते = to shine. द्युत् + म = द्युन्मः (Unadi 150). or

ध्वन् - ध्वनति = to sound ध्वन् + म = ध्वन्म = cloud.

आशू=आशूचं=quickness.

object of योगयेत् । आशू is used both as a noun and an adjective (like पाप, पुण्य, सुख, दुःख) by अर्वादिभ्यः अच् (5-2-127) vide also Panini 4-3-166.

धामिः=प्रेरकः=sender.

धम्-धमति=to go (Nighantu 2-14-50)

धम्+इच्=धामिः (Unadi 574) (cf 31-7).

IV. टिप्पणी (Remark) :—

Mazda supports the firmament and gives swiftness to the storm.

The Rigveda describes, how the Great Lord upholds the earth and the sky.

हिरण्यगर्भः समवर्तताग्रे
भूतस्य जातः पतिर् एक आसीत् ।
स दाधार पृथिवीम् याम् उतेमाम्
कस्मै देवाय हविषा विधेम ॥

10-121-2

५ । तत् त्वा परेसा एरेश् मोइ वओचा अहुरा,
के ह्वापाओ रओचाओस्चा दात् तेमाओस्चा,
के ह्वापाओ खफनेम् चा दात् जणमा चा,
के या उषाओ अरेम्-पिथ्वा खप्पा चा,
याओ मनओथ्रीश् चज्जदोड्हुवन्तेम् अरेथया ॥

I अन्वय (Prose order) :—

तत् त्वां पृसे मे ऋष्व वच हे अहुर (that I ask you, tell me aright O Ahura) कः स्वपाः रोचाः च अदधात् तमाः च (which artist made light as well as darkness) कः स्वपाः स्वप्नं च अदधात् जमां च (which artist made sleep and also waking) कः यः उषां अरम्-पितुं क्षपां च (who is he who made the dawn, the noon and the dusk) याः चक्षस्वन्तम् अर्थस्य अमन्त्रस् (which invoke the wise to their task ?)

II अनुवाद (Translation) :—

This I ask You, tell me aright Ahura : which artist made light and darkness, and which artist made sleep and waking ? Who is he that made the dawn, the noon and the dusk, which recall the sagacious to their business (prayer).

III टीका (Word-note)—

स्वपाः=कारुः=artist

सु अपस् यस्य स स्वपाः ।

अपस्=work (Nighantu 2-1) । स इत् स्वपा भुवनेषु आस (Rig 4-56-3)

धात्=अधात्=made

धा-दधाति=to do. अत्र अदादिः ।

धा+लङ् द । initial अ drops by बहुलं छन्दसि (6-4-75)

रोचा=प्रभा=light

रुच-रोचते=to shine. रुच+अल्=रोच । त्रियां आप् । object of अधात् ।

तमा = तमस् = darkness

object of अधात् । डा in place of द्वितीया by सुपां सु-लृक् etc (7-1-39)

हेमा = हेमां = जागरणं = waking

हि-हिनोति = to propel. हि + म = हेम । (Unadi 76) त्रियां आप् = हेमा । object of अधात् । द्वितीया elides by सुपां सु-लृक् etc

उषाः = उषसं = dawn.

object of अधात् । द्वितीया (2/3) उषा is a variant of उषस् ।

अरं-पित्वा = अरं-पितुं = मध्याह्नं = noon

अरं = अर्द्ध = half पितुं = sun. पितुर् वह्नौ दिवाकरे (vide शब्दकल्पद्रुम) पितोर् अरम् (अर्द्धम्) = अरं-पितुः । षष्ठी तत् पुंस्व । अरं comes first by the Rule अर्धं नपुंसकम् (2-2-2) म of अरं does not elide by अलृक् उत्तरपदे (6-3-1)

object of अधात् । आ in place of द्वितीया by सुपां लृक् etc.

मन्त्रस् = मन्त्रसि = आमन्त्रयन्ति = call

मन्त्र-मन्त्रयति = to call अत्र तुदादिः । मन्त्र + लृट् सि = मन्त्रसि = मन्त्रस् । इ of सि elides by इतश्च etc (3-4-97). change of person and number (सि in place of अन्ति) by सुप्-तिङ्-उपग्रह etc.

चक्षस्-वन्तं = विचक्षणं = circumspect

चक्ष-चष्टे = to see (vedic) cf सर्वं तद् राजा वरुणो विचष्टे-यद् अन्तरा रोदसी यद् परस्ताद Angirasa Veda 4-16-5

King Varuna sees all that is in these two worlds and that is outside. cf चश्मा (spectacles) in Persian.

चष्टन्-वन्तं

चश् + अस्तुन् (Unadi 638) = चष्टन् = circumspection. त (ट) comes by स्र-रीभ्याम् etc (Unadi 651) चष्टस् + वतृप् = चष्टन् वत् । direct object of मन्त्रस् । (2/1)

अर्थस्य = अर्थं = परमार्थं = higher objects = spirituality.

indirect objects of मन्त्रस् । षष्ठी in the object by अधीगर्थ etc (2-3-52)

IV टिप्पणी (Remark) :—

Both Light and Darkness are creations of Mazda. In other words He is manifest everywhere ; only there is a difference in the degree of His manifestation. It is higher in the tree than in the beast, higher in man than in the beast, and highest in the apostles.

Materialists hold that mind (Consciousness) grew out of matter. This is not correct. If mind did not lie latent in matter, no amount of shock could have elicited consciousness out of dead matter. This shows that consciousness is existent even from the beginning. This is so because both matter and mind are manifestations of Mazda. सत् (matter) and चित् (mind) are the two modes of the manifestation of Mazda, who is Himself आनन्द (bliss), which is not dependent on any external cause and is therefore eternal. This has been called in the Gatha Kshnum. [kshnum Mazdao vahmai (Yas 53-2)]

This Rik gives the direct lie to the popular delusion, that Ahriman is the rival of Ahura Mazda and that while Mazda created the day, Ahriman created the night. Ahura Mazda created, both the day and the night. There is no force, no power, outside of Him. Ahura Mazda has no rival. Angra Manyu is the rival (contrary) of Spenta

Manyu and both these forces (rather one force in its two aspects) are in the hold of Ahura Mazda.

One may ask if Ahura Mazda created the night (natural and moral darkness) as well, how can He be called good. It is to warn these sceptics, that Maha Ratu had, in the the previous Sukta repeated again and again, that Mazda is Spenta.

Mazda is all good. He is all light. But when the force runs away from the centre, the rays would be darker and darker, the further they travel away from the source. But the force cannot be *going away from Him for ever*. All movement in the universe is ultimately circular—parallel lines meet at infinity. Thus at infinity, the force describes an arc, and starts back towards Mazda. Angra Manyu has then changed to Spenta Manyu. It is no longer a descending, but is an ascending arc, i.e. the force then goes back to Mazda, (takes one back to Mazda).

The force is bound to return to Mazda ; The force started from light and comes back to light again. It is therefore a force of Light (Spenta). The dark period caused by its outward course, is only a temporary phase. That does not affect the nature of the light at the source ; that does not affect the character of Mazda as all good.

The duality of Angra Manyu,—the polarity of the two forces—is a necessary pre-condition of the creation of the universe. There can be no creation without there being variety. So long as the force of Mazda is confined in Him, (does not issue out of Him) there is no creation.

The Vajayati Tantra makes it very clear, that the two forces are really the two phases of one and the same force (they do not therefore affect the non-duality of Mazda)

तावत् सा चिन्मयी विद्या त्वय्यविद्यास्वरूपिणी ।

विश्वं मुह्य-शक्तिं लीलेति यावन् न तव वेदनम् ॥ 1-39

Avidya is Avidya, only if you forget, that it is the play of the Person who is supremely benign. —Sat-chit-Ananda.

Angra Manyu appears to be intolerable, only when one loses sight of the whole circle described by the force and confines his attention only to one-half of it, viz the descending arc.

Evil is only apparently evil. It is ultimately for our good. It helps us to build our character and character is necessary for God-realisation which is our ultimate and permanent good. Viewed in this light, Evil loses its poignancy.

The Sufi has implicit faith in the love of his friend. He is not frightened by His frowns.

अय बदी कि तु कुनी दर खेदम ओ जना ।

बा तरबतर अज समा ओ बानो चना ॥

Masuavi 1-1565

Your harshness is sweeter than mnsic.

Dawn, noon and dusk are the three prescribed times of prayer as originally obtained. To these, two more prayers (sacrifices) were added by the Iranians, as the Kātha Upanisad (3-1-3) attests—पञ्चाम्रयो ये च, त्रि-नाचिकेताः [whether

one prays before Nachiketa (Fire) thrice (Indian) or five times (Iranian) a day]

Ritual prayer is sure to yield fruit and make the mind serene and fit for the vision of Mazda, unless the aspirant, in over-anxiety for immediate result, brings in disbelief and irreverence.

बच्चो बीरुन आर अज्ज बीज्जेण नमाज्ज ।

सर मज्जन चून् सुधे बीताज्जीम ओ साज्ज ॥

Masnavi 3-2175

Pateince is necessary to hatch the chick out of the egg.

६ । तत् त्वा पेरेसा एरेश् मोइ वओचा अहुरा,
या फूवक्ष्या येजी ता अथा हइय्या ।
अपेम् प्यओथनाइश् देवांजइती आर्मइतिश्,
तएइव्यो खूपधेम् वोहू चिनस् मनइहा,
कएइव्यो अज्जीम् रान्यो स्केरेतीम् गांम् तपो ॥

I अन्वय (Prose order) :—

हे अहुरा, तत् त्वां पृसे मे ऋप् वच (G Ahura, that I ask you, tell me aright) यत् प्रवक्ष्ये अथ यदि तत् सत्यम् (if that which I say is indeed correct) आरमतिः न्यौत्तैः अर्षं देवान्जयति (Faith embellishes Rectitude by deeds) तेभ्यः वसु मनसा क्षत्रं चिनस्ति (in them Conscience develops nonchalance) केभाः अर्जी गां रान्य-स्कृतिं अतसः (for whom you made the living world beautiful).

II अनुवाद (Translation) :—

This I ask You, tell me aright Ahura : whether what I say is correct, viz., Faith embellishes Rectitude by deeds and to them, You send nonchalance, through Conscience, for whom you made the world full of struggle (for existence).

III टीका (Word-note) :—

ये जि = यद् हि = यद् इ = यदि = if, whether

देवाञ्जयति = अलं करोति = adorns.

अज्ज—अनक्ति, अज्जयति—दीप्तौ (गणदर्पण)

= illumines. अज्ज् + अस् (Unadi 638)

= अज्जस् = beauty देवानां अज्जस् = देवाञ्जस् = celestial beauty.

देवाञ्जस् + णिच् = देवाञ्जयति = beautifies

णिच् is added to a noun (to change it into a verb) by the dictum तत् करोति तद् आचष्टे । स् of अज्जस् elides (by the dictum प्रातिपदिकात् धात्वर्थे बहुलं इष्टवत्) as happens before suffix इष्ट । (vide 47-6)

चिनस् = चिनस्ति = promotes

चिष् (शिष्) चिनष्टि = teaches

चिस् + क्लेट् ति = चिनष्टि । इ elides by इतश्च लोपः etc (3-4-97) ।

चिनष्ट् । ट elides by संयोगान्तस्य etc (8-2-23) ।

चिनस् । its object is क्षत्रम् and subject is मनसा ।

केभ्यः = येभ्यः = for whom

कः = यः कश्चित् = any one.

अर्जी = अज्यां = सजीवां = full of living beings

अज् (= वो) = to produce. अज् + इन् = अजि (Unadi 567)

(vide 29-5, 34-14, 46-19).

राण्य-स्कृति = चारु-रूपां = of beautiful make up.

राण्या (रमणीया) कृतिः (विन्यासः) यस्या सा राण्य-स्कृतिः । बहुव्रीहि समासः । सुट् comes by the rule पारस्कर etc (6-1-157)

रण-रणति-उल्लासे । रण + ण्य = राण्य = रमणीय ।

यस्याह शत्रुः सवनेषु रण्यति (Rig 10-43-6)

महे रणाय चक्षसे (Rig 10-9-1)

(vide 47-3. In 50-2 रण has another meaning viz war)

अतसः = असृजः = you created

तस-तसति-सृष्टौ । तस्-लङ्-स=अतसः ।

अ drops by बहुलं छन्दसि etc (6-4-75)

हृदा यत् तद्वान् मन्त्रान् अशंसन् (Rig 1-67-2)

IV टिप्पणी (Remark) :—

Rectitude is imperfect unless it finds expression in activity. Gatha does not approve such barren rectitude. It agrees with the Mundaka Upanisad

तद् एतत् सत्यं मन्त्रेषु कर्माणि

कवयो यान्य् अपश्यन् बहुधा सन्तताति ।

तान्य् आचरथ नियतं सत्यकामा

एषः वः पन्थाः सुकृतस्य लोके ॥ Mundaka 1-2-1

Activity is the truth of the Scripture.

In proportion as a man becomes established in Kshathram and gives up all petty desires, the world appears to him to be beautiful—the arena of the sport of the Lord.

खार् जुम्हे लुप्तं चुनं गुलं मीशवद ।

पीशे जुज्ज वयं कु सुये कुलं मीरवद ॥ Masnavi 1-3007

To one who does not see a part separately, but sees it as a part of the whole, the thorn appears to be beautiful like the rose.

अशोकं वरं कहरं ओ वरं लुप्तं वजेद ।

बुलअजय मन आशोके इन हरं दु जेद ॥

Masnavi 1-1570

Both in his fondness and his displeasure, he is equally charming to me.

७ । तत् श्वा पेरेसा एरेश् मोइ वओचा अहुरा,
के वेरेख्धाम् तास्तु ख्पथा मत् आर्मइतीम् ।
के उजेमेम् चोरेत् ग्यानया पुथेम् पिथे,
अजेम् ताइश् श्वा फूक्षे अवामी मज्जदा ।
स्पेन्ता मइन्यू वीस्पनाम् दातारेम् ॥

I. अन्वय (Prose order) :—

तत् त्वां पृसे ऋष् मे वच अहुरा (that I ask you, tell me aright, O Ahura) कः क्षथा स्मत् वृधां आरमति अतसत् (who formed noble faith along with nonchalance ?) कः ग्यानयेन पुत्रं पित्रे उजमं चारयेत् (who, in his wisdom, makes the son to be alike to the father) अहं तैः त्वां प्रक्षे अवैमि (with these [questions], I come to you for knowledge) स्पेन्तेन मन्युना विश्वानां धातारं (the Protector of the universe by Spenta Manyu)

II अनुवाद (Translation) :—

That I ask You, tell me aright Ahura : who has fashioned noble Faith, together with nonchalance ? Who, in his wisdom, makes the son alike to the father ? Mazda, I approach You on questions about these—You who are the Protector of the Universe, through Spenta Manyu (*Sattwa Guna*).

III टीका (Word-note) :—

बृग्वां=महती= great

वृह्=वर्धति=to grow. वृह्+क्त=वृग्वां। ह is changed to घ by extention of दादेर् etc (8-2-32) vide 51-17.

तस्=अतसत्=अरचयत्=fashioned

तस्=तसति=सृष्टौ। तस्+लङ् द=अतसत्। स becomes स् by analogy of तनि-पत्योः etc (6-4-99). Initial अ drops by बहुर् etc (6-4-75)

अहं तष्टे च वन्धुरं पय्यामि हृदा मतिम् (Rig 10-119-5) तस् becomes ताम् by णिबु-कृत् etc (7-3-75)

मत्=स्मत्=सह=with
(vide 32-1, 34-11, 43-14, 50-8)

उजमं=अनुगतं=loyal

उज=उजति=to like (छान्दसः) उज्+अम=उजम (Unadi 533)
cf उच्=उच्यति=to be pleased (Macdonell) (vide 46-9)

चोरेत्=चारयति=guides

चर=चरति=goes. अन्तर्भावित (implied) णिच=to guide.

चर+लेट् ति=चरत्। इ of ति elides by इत्थ etc (3-4-97) चर becomes चार in analogy with वचउम् (7-4-20)

व्यानया=व्यानयेन=by wisdom

वि+आ+नी+अल्=व्यानय। (cf विनय=discipline). आ in place of तृतीया by सुपां-सुलुक् etc cf वेना=wisdom. वेनति गति-ज्ञान-निशामने। (गणदर्पण) (vide 29-6)

तैः=with these (questions)

प्रक्ष्ने=प्रक्ष्नाय=ज्ञानाय=for knowledge

क्ष्ना=क्ष्नाति=to know छान्दसः (a variant of ज्ञा) शिनास्तान in Persian प्र+क्ष्ना+कः=प्रक्ष्नः=ज्ञानम्। तादर्थ्ये चतुर्थी। अधिकरण विवक्षया सप्तमी। (vide 29-11, 43-12, 43-14)

अवामि=आगच्छामि=I come

अव=अवति=to go (Vedic) अव+लट् मि। मरुद्भिः प्रच्युताः मेघाः प्रावन्तु पृथिवीम् अन्। Angirasa Veda 4-15-4

IV टिप्पणी (Remark) :—

Mazda makes the son alike to the father ; in other words there is reign of Law in the Universe. The Universe is a Cosmos, and not a Chaos. But this does not assail the fact that man is free. By mastering the Laws of Nature in the outer world, he can rule over Nature, and by resorting to nonchalance in the inner world he can always keep himself free.

“Man was made in the inimage of God—the son in the likeness of the Father.” Bible (Genesis) had picked up this truth from this Rik of the Gatha.

Some Muslim divines discard the idea as blasphemy
(Zwemer—The Muslim Doctrine of God—p. 30)

They lose sight of the fact that if we reject all our ideas of God as being anthropomorphic, we will be left without any ideas at all. There will be an unbridgeable gulf between God and man.

Jalal, however, does not join with these divines.

खुल्के मा वर सुरते खुद कई हक
वरुके मा अज वरुके उ गीरद सबक Masnavi 4-1194

We should take Him as our model.

८ । तत् त्वा पेरेसा एरेश मोइ वओचा अहुरा,
में-दइद्याइ या तोइ मज्दा आदिस्तिशू ।
या चा वोहू उरुखा फूपी मनइहा,
या चा अपा अइहेउशू अरेम् वएद्याइ,
का मे उर्वा वोहू उर्वापत् आगेमत् ता ॥

I अन्वय (Prose order) :—

तत् त्वां पृसे मे ऋव् वच् अहुरा (That I ask you, tell me aright, O Ahura) मन्-दध्यै या ते मज्दा आदिष्टिः (I would meditate on what are your dictates) यथा च वसु मनुसा उक्थं पृसे (so that I may, through Conscience, interrogate about dictums) यथा च अवया असोः अरम् विद्यै (so that I may, through Rectitude,

learn about the perfection of life) का मे उर्वा वसु उर्वासत् आगेमेत् तत् (as to how my soul may arrive at good self-poise, that)

II अनुवाद (Translation) :—

This I ask You, tell me aright Ahura : I would meditate on all that are your Commandments, so that I may, through Conscience, understand the precepts, and also that through Rectitude, I might attain the Perfection of life, and thereby my soul may arrive at self-balance.

III टीका (Word-note) :—

पृसे = पृसामि = I ask,

पृस = पृसति = to ask (छान्दसः) आत्मनेपदम् । पृस् + लट् ए

मन्-दध्यै = संचिन्तयानि = I would meditate

मन् = सं = fully.

ध्यै = ध्यायति = to think. अत्र जुहोतादिः, आत्मनेपदम् ।

ध्या + लोट् ऐ = दध्यै ।

अस्मिन् नो अद्य सवने मन्दध्यै (Rig 4-16-2).

In this our sacrifice we think of you. (vide 31-5.)

आदिष्टिः = निर्देशः = dictate

आ + दिश + क्तिः ।

या = यथा = so that, how.

यद् + डा in place of तृतीया by सुपां सु-लुक् etc

उक्था = उक्थं = अनुशासनं = dictums.

वच + तक् = उक्थ (Unadi 172)

object of पृसे । आ in place of द्वितीया by सुपां सु-लुक् etc,

प्रसे = पृच्छामि = I would learn by questions.

प्रस् — प्रसते = to ask (छान्दसः) प्रस् + लट् ए । यद्वा लुङ्-इ । छन्दसि लुङ्-लङ्-लिट् : (3-4-6) इति लिङ्गं लुङ् । अ is prevented by बहुलं etc (6-4-75)

अरं = पूर्णता = perfection

अरं भूषण — पर्याप्ति — शक्ति वारण वाचकम् ।

(र-ल-योर् अमेदः) । पर्याप्ति = sufficiency. (vide 43-10)

आरु = harmony (51-4, 51-14)

विद्यै = जानानि = I would know.

विद् — वेत्ति = to know. अत्र दिवादिः आत्मनेपदम् । विद् — लोट् ऐ ।

उर्वा = आत्मा = soul.

उरु (बहु) अनिति (जीवति) इति उर्वन् ।

यद्वा ऋ — इयति + वनिप् (Unadi 562) रवान् in Persian.

उर्वापत् = शान्ति = peace.

उर्वन् + सद् + क्विप् = उर्वासत् । उर्वा सीदति (sits) यत्र ।

cf हंसः शुचि-पद् वसुर् अन्तरिक्ष-सत् (Rig 4-40-5) object of आगमेत् ।

ता = तद् = that

object of प्रसे । डा in place of द्वितीया by सुपां सु-लुक् etc.

IV. टिप्पणी (Remark)

Man attains perfection (अर) by pursuing the ideal planted in him and then alone is उर्वासत् (self-balance ; peace) reached and there is the end of all quest.

The Ideal lies in the highest peak of mind.

हिरण्ये परे कोषे विरजं ब्रह्म निष्कलम् ।

तच्च शुभ्रं ज्योतिषां ज्योतिस् तद् यद् आत्मविदां विदुः ॥

Mundaka 2-2-9

The pure Principle (Brahma) lies in the effulgent recess. One can know it by self-culture.

मन्-दध्यै reminds us about the नि-दिव्यासन of Vedanta

६ । तत् त्वा परेसा एरेश् मोइ वओचा अहुरा,
कथा मोइ याम् यओश् दएनाम् यओज्ज्दाने ।
याम् हुदानाउश् पइतिशे सख्यात् ख्पथ्खा,
एरेष्वा ख्पथा त्वावाँस् असीस्तीश् मज्ज्दा,
हदेमोइ अपा वोहू चा प्याँस् मनह्हा ॥

I अन्वय (Prose order) :—

तत् त्वां प्रसे ऋषू मे वच अहुरा (That I ask you, tell me aright O Ahura) कथं अहम् इयम् योश् धेनां युज्-धानि) how can I achieve this benefic religion) यां सुदानुः क्षग्रस्य पदिशे शस्यात्- (which the sage teaches for the generation of nonchalance) ऋष्वः आशिष्टिः क्षथेण त्वावान् मज्ज्दा (O Mazda, by nonchalance, the noble saint becomes similar-to-you) अपया वसु मनसा च सदमे क्षयस् (living in the same abode with Rectitude and Conscience)

II अनुवाद (Translation) :—

This I ask You, tell me aright Ahura : how can I achieve

the benefic religion, which savants teach, for the growth of Nonchalance. Through this superb Nonchalance Mazda, the saint becomes similar-to-you,—dwelling in the same abode with Rectitude and Conscience.

III टीका (Word-note) :—

कथा = कथं = how

किम् + था = कथा । by था हेतौ etc (5-3-16)

मे = अहम् = I

षष्ठी in place of प्रथमा, by सुप्-तिङ्-उपग्रह etc

या . = इयम् = इमां = this

adjective to धेनां । प्रथमा in place of द्वितीया, by सुप्-तिङ्-उपग्रह etc.

योस् = शुभां = holy

It is an *avyaya* (indeclinable) adjective to धेनां

अथ धत्तं यजमानाय शं यो (Rig 1-93-7) धातु लोकाय तनयाय शं योः (Rig 7-50-7) (vide 46-18)

धेनां = धर्मधारां = religion.

धेना = sacred word (Nighantu 1-11)

धेना जिगाति दाशुषे (Rig 1-2-3)

जनानां धेना अवचाकशद् वृषा (Rig 10-43-6)

युज्-धानि = युज्जानि = I would acquire

युज्-युनक्ति = to attach

युज् + लोट् आनि = युज्-धानि । an auxiliary root (धा) is added to the main root by the extension of the rule कृञ् चानुप्रयुज्यते लिटि (3-1-40). धा is added (like कृ, भू, and अस्) even

otherwise than in लिट्, and even without the interfix आम् by Maha-bibhasa

An instance of double root (द्वित्व-धातु) as noted by Dr Taraporewala (vide 48-5)

सुदानुः = विज्ञः = savant

द्रा-दानाति = to know (छान्दसः) cf दानेस्तन in Persian (द्रा = ज्ञा) द्रा + नु = दानुः (Unadi 319)

पदिस् = उत्पत्तिः = generation.

पद्-पद्यते = to come. पद् + इस् = पदिस् (Unadi 273).

पयदाइस् in Persian. तादर्थ्ये चतुर्थी ।

शखात् = शस्यात् - शिष्यात् = would teach

शास्-शास्-शास्ति = to teach.

ऋष्वः = महान् = noble

ऋष्व = noble (Nighantu 3-3)

आ in place of प्रथमा by सुपां सु-लुक् etc.

आशिष्टिः = साधु = saint

आ + शास् + ति (Unadi 629) = आशिष्टिः ।

शास-शास्ति = to control आशिष्टि—one who can control himself. ति denotes agent by Unadi 629.

सदमे-समानगृहे = in the same abode.

दम = abode (Nighantu 3-4)

समानः दमः = सदमः । समान becomes स by समानस्य छन्दसि etc (6-3-84) (vide 46-14)

क्षयस् = निवसन् = dwelling

क्षि-क्षियति = to dwell. अत्र भ्वादिः ।

क्षि+कसुन्=क्षयस् by सृपि-नृदोः कसुन् (3-4-17). तुम् comes by उगिदन्ता etc (7-1-70)

IV टीप्पनी (Remark) :—

It is by affinity of character that the devotee becomes त्वावान्—attains at-one-ment with Mazda.

गोफत अकसुन तुन मनी अय मन दर आ ।

नीस्त गुन्जाइ दु मन रा दर सरा ॥ Masnavi 1-3063

In the crucible of love, two 'I's, are melted into one.

Affinity of character develops love.

One of the most celebrated passages of the Upanisads is this :—तत् त्वम् असि श्वेतकेतो (छान्दोग्य)

Sankara interpretes it as "That thou art." Ramanuja interpretes it as "His thou art—O, Sweta Ketu".

Gatha uses the word त्वावान् in the sense of Ramanuja.

In other words, according to Ramanuja the identity of the devotee is not lost (merged) in God. Only it becomes insignificant. Jalal, the great exponent of Cisti, (esoteric religion of Gatha) describes the state as follows.

तुन ज़बानहे शामा पीशे आफताब ।

नीस्त बाशद हस्त बाशद दर हेसाब ॥ Masnavi 3-3671

Like the flame of the candle, in the presence of the sun he may be said to be both existent and non-existent.

१० । तत् त्वा पेरंसा एरेश् मोइ वओचा अहुरा,
ताम् दएनाम् या हाताम् वहिस्ता ।
या मोइ गएथाओ अषा फादोइत् हचेम्ना,
आर्मतोइश् उख्वाइश् व्यओथना एरेश् दइद्यत्,
मख्याओ चिश्तोइश् त्वा ईश्तीश् उसेन् मज़्दा ॥

I अन्वय (Prose order) :—

तत् त्वां पृसे मे ऋप् वच हे अहुर (that I ask you, tell me aright Ahura) ताम् धेनां या सतां वहिष्टा (that religion which is the best of the existent) या मे गयथाः अषा च सचमानं प्रदायात् (which would bestow on me simultaneously prosperity and Rectitude) आरमतेः उयैः ऋप् च्यौन्न दध्यात् (and through words of faith would hold to right action) हे अहुर मस्य चित्तेः तव इष्टि उशानि (O Ahura, for my illumination, I wish your guidance).

II अनुवाद (Translation) :—

This I ask You, tell me aright Ahura : tell me about that Religion which is the best of all and which would bestow on me simultaneously both rectitude and prosperity and which through the words of Faith, would stick to right deeds. For my edification, O Mazda, I wish (to know) your will.

मे—मह्यम्—me

dative of वोच by कर्मणा etc (1-4-32)

वोच=वच=ब्रुहि=tell

वच—वक्ति—to tell. अत्र भ्वादि। वच् + लोट हि। वच becomes वोच by analogy of the rule वच् उम् (7-4-20) च becomes चा by द्वयचो etc (6-3-35).

धेना—धर्मधारा—religion

धेना जिगाति दाशुषे (Rig 1-2-3)

सतां—वर्तमानां=सर्वेषाम्—of all

adjective to धेनानां (understood) masculine in place of feminine by सुप्-तिङ्-उपग्रह etc.

पठ्ठी of superlative by यतश्च निर्धारणं (2-2-41)

गयथाः—विषयान्=things

गवते—to spread (Nighantu 2-14) गव + अथ=गवथ (Unadi 400)

गवय—गयथ। स्त्रियां आप्। गयथा (2/3) object of प्रदायात्।

अपा—अपां—धर्म—Rectitude

object of प्रदायात्।

प्रदायात्—प्रदद्यात् would give

दा—ददाति—to give. अत्र अदादिः। लिङ् यात्।

सचन्ना—सचन्नं—सचमानं—together.

सच्—सचते—to go together

सच् + शानच्—सचमान। मान becomes ल by the extension of तनि-पत्यो etc (6-4-99)

It is here an adverb qualifying the verb प्रदायात्, as such it takes द्वितीया। आ in place of द्वितीया by सुपां सु-लुक् etc

उरधैः—वचनैः—by words

वच् + क्त=उग्रथ। क्त forms a noun by नपुंसके etc (3-3-114)

चौला—च्यौलं—कर्म—deeds.

object of दध्यात्। आ in place of द्वितीया by सुपां सु-लुक् etc

कृष्—सत्यं=right

adjective to च्यौलं। being an अव्यय (indeclinable) does not take any विभक्ति।

दध्यात्—धारयेत्—would hold to

धा—दधाति—to stick to लिङ् यात्।

मस्य=मम=my.

चित्तेः—चित्तेः=ज्ञानाय=for (my) knowledge

चित्—चेतति—to perceive चित् + क्त=चित्तिः=perception (चित्ति अचित्ति चिनवद् हि विद्वान्—Rig 4-2-11) तादर्थ्यं चतुर्थी। पठ्ठी in place of चतुर्थी by चतुर्थ्यर्थे etc 2-3-62.

Sans त्त=Zend त्त।

त्वा—तव=your

तव becomes त्व by तनिपत्यो etc (6-4-99)

त्व becomes त्वा by अन्योषामपि etc (6-3-137),

इष्टिस्—इष्टिम्—प्रेषणं=guidance

इष्—इष्यति प्रेषणे—to direct इष्+क्ति=इष्टि।

object of उशान्। सु in place of द्वितीया by सुपां सु-लुक् etc

उशान्—उशाम्—उशामि—I desire

वश्—वष्टि—to wish. वश् + ल्रेट् मि।

व becomes उ by वचि-स्वपि etc (6-1-15) उशामि। इ of मि elides by इतश्च etc (3-4-97) उशाम्। म् becomes न् by the extension of मो नो धातोः (8-2-64)

IV टिप्पणी (Remark) :—

The best religion is that which teaches pursuit of rectitude within the world and not by renouncing the world.

विद्यां चाविद्यां चैव यस् तद् वेद उभयं सह ।
अविद्यया मृत्युं तीर्त्वा विद्यया अमृतं अश्नुते ॥

Isavasya Upanisad

Mazdayasna is the best religion. Other religions have to be interpreted in the light of the Gatha if it is desired that they should not mislead.

ज्ञानके अज्ञ कुरान बसी गुमरेह शुदन्द ।
ज्ञान रसन कौमी दहने चेह् शुदन्द ॥ Masnavi 3-4210

For many have been led astray by the Koran. By clinging to that rope, a multitude have fallen into the well.

This is why Jalal puts a new interpretation on the words of the Koran.

आबे हयवान खान, मखान इन रा सुखन ।
रहे नव बीन दर तने हर्फे कोह्न ॥ Masnavi 1-2596

Call it the water of life, call it not a discourse. Behold the new spirit in the body of the old letter.

Zoroastrian religion (दीन) is said here to be the best of all religions. How true the assertion is, appears from the fact that though physically Arabia conquered Iran—most of the Iranians had to accept Islam—spiritually speaking, it is Iran which conquered Arabia. Islam had to make a radical change in its original theology in order to come up to the standard of Mazda-Yasna. It had to give up its आरम्भवाद (the theory of creation out of nothing) and adopt the परिणामवाद (the theory of transformation i.e. the immanence of Mazda in the universe'. It had also to adopt the ideal of

God-realisation through Love—the concrete love for the friend, the brother, and the father (Yas 45-11)

That these cardinal principles are absent in the Koran, is evident from the admission of Abul Khayer, the first Doctor of Sufism, who very pungently remarked that Sufism is to be found in the §th chapter (i. e. the unwritten chapter) of the Koran. (*Nicholson—Studies in Islamic Mysticism—P. 57*)

The large body of Muslims too accept this position when it subscribes to the tradition that Hazrat Muhammad taught these truths to Ali alone and asked him not to divulge them to the public. This amounts to an admission that the Koran being meant for the public at large, avoided any reference to these lofty truths.

This also is the implication of the claim that the status of the *Wali* (Sufi saint) is superior to that of the *Nabi* (Prophet) Hakim—Metaphysics of Rumi (P. 112)

These esoteric truths (चिस्ति), though un-Koranic in origin, have since entered into the texture of Islam so intimately that, bereft of them, Islam would look like a beheaded trunk—a sight unseemly enough to provoke Hafiz to cry out :

गर मुसलमानी अज़ीनस्त के हाफीज़ दारद ।
आह अगर अज्ञ पये इमरुज़ बुवद फरदाह ॥ Hafiz-525

If this is Islam, may the world come to an end to-day.

Islam could not help the transformation—it surrendered itself to Mazda Yasna.

Some people, no doubt, had changed sides, i.e. went over to Islam, from the fold of Mazda Yasna, but Maza-Yasna itself did not change a jot. It was the same Mazda-Yasna, as it had been, before its impact with Islam. But this does not hold true of Islam. There was a phenomenal change in the philosophy of Islam after its impact with Mazda-Yasna. Islam was plunged in the Golden Light.* It became more Gathic than Koranic. This is the plain meaning of the incorporation of Sufi doctrines.

The soul of the aspirant could not rest, till it went up to the Highest Court

हाफीज़ आवे रुखे खुद वर देरे हर सीफलेह मरीज़ ।

हाज़ते आन बेह के वर काज़ी हाज़त बुरीम ॥ Hafiz-388

Do not lose your honour by going to this and that prophet. Go up to the highest Prophet for learning the mystery of religion.

* (ज़रत् means golden, from ज़र=gold, and उड्र means light cf ऊषा)

११ । तत् त्वा पेरेसा एरेश् मोइ वओचा अहुरा,

कथा तेंग् आ वीजेम्यात् आर्मइतिश् ।

यएइव्यो मज्दा त्वोइ वष्येते दएना,

अजेम् तोइ आइश् पओउरूयो फ्रवोइवीदे ।

वीस्पेंग् अन्येंग् मन्येउश् स्पस्या द्रएपड्हा ॥

I अन्वय (Prose order) :—

तत् त्वां पृसे ऋष् मे वच अहुरा (That I ask you, tell me aright, O Ahura) कथं आरमतिः ताः आ विजम्यात् (how Faith would arrive to them) येभ्यः मज्दा तव धेना वश्यते (to whom your religion is desired) अहम् त्वां एभिः पौर्य्यम् प्रविदिदे (I know you to be superior to them) विश्वाः अन्याः स्वस्य मन्योः द्विषसे (all others I denounce with my heart).

II अनुवाद (Translation) :—

This I ask You, tell me aright Ahura : how Faith would reach them, to whom Your Religion appeals. I know You to be the foremost of all —all others I denounce with my heart.

III टीका (Word-note) :—

वोच=वच=व हि=tell

वच+लोट हि । व becomes वो by analogy of वच उम् (7-4-20)

तांह=तास्=तान्=them

object of विजम्यात् । feminine in place of masculine by सुप-तिङ्-उपग्रह etc Sans स्=Zend 'ह

विजम्यात्=गच्छेत्=would go

जम=जमति=to go (Nighantu 2-14) अत्र अदादिः । लिङ यात् ।

त्वे=तव=your

त्वद्+शे । सुपां सु-ङक् इति षष्ठी स्थाने से ।

वश्यते=इष्यते=is desired

वश्-वष्टि=to desire. य in passive voice

धेना = धर्मधारा = religion

धेना = sacred word. (Nighantu 1-11)

आइस् = एभिः = by them

ऐस् in place of भिस् by 7-1-9.

तृतीया to denote comparison by तुल्यार्थे etc (2-3-72)

पौर्य्यः = पौर्य्या = premier

सु in place of द्वितीया by सुपां सु-लुक् etc

प्रविदिदे = वेद्मि = I know

विद्—वेत्ति—to know. यद् (intensive) विवित्ते । विविद् ।

प्र + विविद् + लट् ए ।

मन्योः = मन्युना = चित्तेन = with my heart

षष्ठी in instrumental case by analogy cf नाभिस् तृप्यति काष्ठानां ।

मन्यु when spoken of man means character or mentality

द्विषसे = द्वेष्मि = I denounce

द्विष—to dislike. द्विष+लेट् ए । स comes by सिव् बहुलं लेटि (3-1-34)

IV टिप्पणी (Remark) :—

Bhagavan Zarathushtra denounces polytheism. In Yas 29-4, monotheism is presented positively, by saying that Mazda alone is adorable. Here the same truth is told negatively by denouncing all others.

Semitic religions (Judaism, Christianity and Islam) emphasise monotheism. The source however is here. The Jews were polytheistic for six centuries before they came in contact with Iranians, in Babylon during the reign of Kuru

in the sixth century B. C. They learnt monotheism from the Gatha, and taught it to Christians, who taught this to Muslims.

The devotion of the lover is the ideal monotheism—the lover does not look to any body else, other than the beloved

कुरम अज घयेर खुदा बीना वदु ।

मोक्तजाए एष्कु इन् वाशद वेगु । Masnavi 3—2363

I am blind to all others—this is the requirement of love—is it not ?

इमरुज शाहे अन्नुमने दीलबरान यकीस्त ।

दीलबर अगर हज़ारान वुवद दीळ बर आन यकीस्त ॥ Hafiz

There are many beauties, but my heart is fixed on one alone.

१२ । तत् त्वा पेरेसा एरेश मोइ वओचा अहुरा,

के अपवा या इश् पेरेसाइ द्रेग्वाओ वा ।

कतारेम् आ अंग्रो वा ह्वो वा अंग्रो,

ये मा द्रेग्वाओ त्वा सवा पइती-एरेते,

च्यंग्हत् ह्वो नोइत् अयेम् अंग्रो मन्येते ॥

I अन्वय (Prose order) :—

तत् त्वां पृसे ऋष मे वच अहुरा (O Ahura, this I ask You, tell me aright) कः अपवान्, या इस् पृसे, द्रुवान् वा (who is virtuous, or this I ask, is vicious ?) कतरः आ अंग्रो वा (or which one is the

villain ?) स्वः वा अंग्रः (or is he the villain ?) यः दूग्वान् मां तव सवात् प्रति-ईरते (the vicious one who deflects me from your duty). स्वः च्यस्-वत् (how is he ?) नो इत् अयं अंग्रं मन्यते (who does not consider himself guilty)

II अनुवाद (Translation) :—

This I ask you, tell me aright Ahura : who is virtuous,— or what I ask, who is vicious ? Or which one is the villain ? Or is he the villain, the vicious one, who deflects me from your love ? How is he, if he does not consider himself to be in the wrong (when his narrow Conscience misguides him) ?

III टीका (Word-note) :—

के=कः= who

ए in place of प्रथमा by सुपां सु-लुक् etc

अपवा = अपवान् = virtuous

अप + वनिप् = अपवन् by the dictum छन्दसि ई वनिपौ । (in case of वतुप् the form is अपवान्)

या = यद् = that

यद् becomes या by सुपां सु-लुक् etc object of पृसै ।

इस् = एव = so

पृसै = पृछामि = I ask

पृस — पृसति = to ask (छान्दसः) आत्मनेपदम् ।

पृस् + षेट् ए = पृसै । ए becomes ऐ by वैतोअन्यत्र (3-4-96)

दूग्वान् = द्रोहवान् = पामरः = vicious

दूह — दूहति = to violate दूह् + वसु = दूग्-वस् । वसु is added by विदेः शतुर् वसुः (7-1-36)

कतरं = कतरः = which one (of the two)

किं + तरः = कतरः by किं यद् etc (5-3-92) कतरः becomes कतरं by the rule अमु च छन्दसि (5-4-12)

अंग्रः = पापः = villain

अंहस् दुरित द्रष्टव्यं इत्यमरः । (अंहस् = अंघस् = अंधर्)

त्वा = तव = yours

(सुप-तिङ्-उपग्रह इत्यादिना) द्वितीया in place of षष्ठी ।

सवा = सवात् = यज्ञात् = from duty

सवः = यज्ञः । यज्ञः सवो अध्वरो वानः इत्यमरः । [सवस् = love]

आ in place of षष्ठमी by सुपां सु-लुक् etc.

प्रति-ईरते = विचालयति = deflect

ईर — ईरति = to go. अन्तर्भावित (implied) णिच् = to move. अत्मनेपदम् ।

च्यग्-वत् = चस-वत् = कस् वत् = कीदृशः = how

चः = कः । सादृश्ये वतुप् ।

अंग्रः = अंग्रं = पापारायं = guilty.

adjective to आत्मानं (understood) सु in place of द्वितीया by सुपां सु-लुक् etc

IV टिप्पणी (Remark) :—

In secular law, only the external act counts. In moral law motive is the only factor for determining whether the action is right or wrong.

If the motive is good, the action is right. If goodness of motive is wanting, the action may not be counted as right.

चुन तहरीं दर दीले शब केन्लेरा ।

केन्ले नय ओ आन नमाजे उ रवा ॥ Masnavi—1-2285

In trying to find the Kibla in the depth of night, the Kibla may not be found, but the prayer is accepted.

करन्दे उ आन नय के आबी बर कशद ।

या के कन्जद रा बदान रौघन कुनद ॥ Masnavi 6-2196.

The aim of the ass is not to draw water or turn the sesame into oil (Its aim is to ovoid blows and so it does not get the credit for making oil).

Bhagavan Zarathushtra here raises one of the fundamental problems of ethics whether the conscience can err. If a man abets the burning of a Sati, or throws a child in the Ganga in the belief that he is doing the right thing, can he be held guilty? The verdict of ethics is that if a man is true to his own conscience, he is not guilty, morally speaking. But his individual conscience is to be improved by comparison with social conscience and he should always try to improve his conscience. Relative Conscience is a good guide, so far as it goes, but the aim always should be to reach absolute conscience i.e. the conscience of the perfect man.

Mahabharata expresses the truth by saying

श्रुतं प्रज्ञानुगं यस्य प्रज्ञा चैव श्रुतानुगा ।

असम्भिन्नार्थं मय्यादिः पण्डिताख्यां लभेत सः ॥

Udyoga Parva 33-34

Individual conscience (प्रज्ञा) should be corrected by social conscience (श्रुत)

Duty lies at the point of intersection of individual and social conscience, as Matcini used to say.

Jalal remind us

हम तराजुरा तराजु रास्त कर्द ।

हम तराजुरा तराजु कास्त कर्द ॥ Masnavi 2-122.

A wrong balance is to be corrected with the help of a right balance—relative conscience is to be corrected in the light of absolute conscience

१३ । तत् त्वा पेरेसा एरेश् मोइ वओचा अहुरा,
कथा द्रुजेम् नीश् अहम्त आ नीश् नापामा ।
तेंग् आ अवा योइ अस्रूस्तोइश् पेरेनाओङ्हो,
नोइत् अपह्या आ दीव्येइन्ती हचेम्रा ।
नो इत् फसया वड्हेउश् चाख्नरे मनङ्हो ॥

I अन्वय (Prose order) :—

तत् तं पृसे ऋष् मे वच अहुरा (that I ask you, tell me aright
O Ahura) कथं द्रजं नीश् अस्मत् नीश् नाशयाम (how would we des-
troy the evil to the finis, out of us) तास् आ अव (save them
too) ये अश्रुतेः पूर्णाः (who are full of heresies) नो इत् अपस्य
सचमानाः आ दीव्यन्ति (they do not delight in pursuing rectitude)

नो इत् प्रसया वसोः मनसः चन्निरे (nor do they relish Conscience by communion)

II. अनुवाद (Translation) :—

This I ask You, tell me aright Ahura : How would I abolish the evil to the finis, away from us. Save them who are full of heresies. Neither do they delight in following (the path of) Rectitude, nor do they enjoy the Conscience, by communion with it.

III टीका (Word-note) :—

निस् = नितरां = completely

निस् = निर् । It thus comes under प्रादयः (1-4-58)

निस् = निर् = completely

The Upasaraga is repeated by प्र-सम्-उपो-दः etc (8-1-6)

आ=too

अश्रुस्तेः = अश्रुत्या = by heresies

श्रु-शृणोति + कि = श्रुस्ति ।

स् comes by पारस्कर प्रभृतीनिच (6-1-57)

instrumental of पूर्ण । षष्ठी (in place of तृतीया) in instrumental case by the implication of पूरण गुण सुहितार्थ etc (2-2-11)

पूर्णासः=पूर्णाः = full

अस is the vedic plural (7-1-50)

अपस्य=अपेण=धर्मेण + by Rectitude.

instrumental to दीव्यन्ति । षष्ठी in the instrumental case in analogy with नामिस् तृयति काष्ठानाम् ।

दीव्यन्ति = मोदन्ते = do not delight

दिव—दिव्यति = to be delighted दिव्यति becomes दीव्यति by 8-2-76.

सचन्नाः = सचमानाः = pursuing

सचते (सिषक्तु) = to serve (Nighantu 3-29)

सच + शानच् = सचमानः । मान becomus न्न in analogy with तनि-पत्योर् etc (6-4-99)

पृसया = प्रश्नेन = by questions

पृस-पृसति = to ask पृस् + अच् । स्त्रियां आप्

चन्निरे = स्वादन्ते = relish

चष-चषति = to taste अत्र कयादिः, चष्णाति ।

लिट्-इरे in place of लट्-अन्ति by exception (3-1-85)

वसो मनसः = वसु मनः = conscience

object of चन्निरे । षष्ठी in the object by अधीगर्थ etc (2-3-52)

IV. टिप्पनी (Remark) :—

Nothing else than the love of Mazda is competent to eradicate evil impulses completely and redeem the sinner.

And such immaculacy is what the Holy Prophet desires

पुज्जवन्दे वसवसेह् इस्क अस्त ओ वस ।

वरनेह् कय वसवासरा वस्तस्त कस ॥ Masnavi 5-3230

It is very necessary to make the heart immaculate. For what we lack is only the power of Pharaoh but not his temperament.

आतशत रा ही जमे करओन नीस्त ।

वरनेह् चुन करओन उ शोलेजनीस्त ॥ Masnavi 3—975

१४ । तत् त्वा पेरेसा एरेश् मोइ वओचा अहुरा,
 कथा अपाइ द्रुजेम् द्याम् जस्तयो ।
 नी हीम् मेरांज्द्याइ थ्वह्या मांश्राइश् सेंग्ह्या,
 एमवइतीम् सिनाम् दावोइ द्रेग्वस् ।
 आइश् द्वर्फेण् मज् दा अनापे आंस्तांस चा ॥

I अन्वय (Prose order) :—

तत् त्वा पृसे ऋव् मे वच अहुरा (that I ask you, tell me aright, O Ahura) कथा द्रुजम् अपायै हस्तयोः द्याम् (how would I deliver the Evil unto Rectitude in her hands) हीम् निमृज्जध्यै (I would extirpate it) त्वस्य शंसस्य मन्त्रैः (with the dictums of your Gospel) अमावर्ती सिनां दाभि दूग्वत्सु (give me strong nerve against the villains) आ इस् धीप्सां मज् दा नाशयेयम् आंस्तान् च (I would destroy his snare and assault)

II. अनुवाद (Translation) :—

This I ask You, tell me aright Ahura : how would I deliver the devil unto the hands of Rectitude. I would extirpate the evil with the strength of your Gospel. Give me strong nerve against the villains. Thus I would destroy his snare and assault.

III टीका (Word-note) :—

कथा—केन प्रकारेण = how.

किम्+था । था हेतौ च etc (5-3-26)

अपायै = धर्माय = to Rectitude. dative of द्याम् । (2-3-13)

द्याम् = द्याम् = I would give.

दा—दाति = to give. अदादिः लिङ् द्याम् । आ of दा elides in analogy with तनि-पत्योः etc (6-4-99)

जस्तयो = हस्तयोः = in both hands ; locative of द्याम् ।

हीम् = सीम् = तं = him.

मृज्जध्यै = मार्जयेयम् = I would purify.

मृज्—मार्जति = to cleanse. मृज् + लोट्-अनि ।

अनि becomes ध्वम् by क्रियासमभिहारे etc (3-4-2) and ध्वम् becomes ध्यै in extension of the Rule ध्वमो ध्वात् (7-1-42)

मृज् becomes मृज्ज by शे सुचादीनां (7-1-59)

अमवर्ती = बलवर्ती = strong.

अमवान् = befriended (Nighantu 4-3-45) adjective to सिनां vide 33-12, 43-10

सिनां = नाडी = sinew, nerve.

सि—सिनोति = to bind. सि+न = सिन (Unadi 289). स्त्रियाम् आप । object of दाभि । सिन = food (Nighantu 2-7)

दाभि = देहि = give.

दा + लोट् हि । ह changes to भ by the extension of the Vartika ह-प्रहोर् भः । vide 28-2, 51-9.

द्रोख्वसु = द्रोहवसु = द्रोहवत्सु = against the villains.

द्रोह + वणिप् = द्रोहवन् । न of वन् elides by न लोपः etc (8-2-8).

सप्तमी of purpose by the Vartika निमित्तात् कर्मयोगे ।

cf केशेषु चमरीं हन्ति ।

आ = completely.

इम् = अस्य = his.

धीप्सां = वञ्चनां = deceit,

दह्-दभ्नोति=to deceive

दभ् + सन् = धिप्सति । धिप्सति becomes धीप्सति by 7-4-56 ।

धीप्स + अल = धीप्स । स्त्रियाम् आप । object of अनाशे ।

अनाशे = नाशयेयम् = I would destroy.

नश-नश्यति=to decay. अन्तर्भावित (implied) णिच्- to destroy. नश् + लुङ्-इ ।

अनाशे-

initial य is stopped by बहुलं etc (6-4-75) लुङ् is optative sense by छन्दसि लुङ्-लङ्-लिट्: (3-4-6)

आंस्तं = विदारणं = rending

अंस-अंसति = to divide वंस् + क्त=अंस्त ।

क्त makes a noun by नपुंसके etc (3-3-114) object of अनाशे (vide 46-18)

IV टिप्पणी (Remark) :-

The words of the Lord's Gospel (Senhahya Manthra)
infuse new hope and new strength and enable one to put up
a stubborn fight.

आलमीरा यक सुखन वयरान् कुनद् ।

ह्वहाने मोर्देह रा शीरान् कुनद् ॥ Masnavi 1-1597

It changes the jackal into a lion.

The Gita says

एवं बुद्धेः परं बुद्ध्या संस्तभ्यात्मानम् आत्मना ।

जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ 3-43

Kill the lower self with the strength of the higher self.

१५ । तत् त्वा परे सा एरेश् मोइ वओचा अहुरा,

येजी अह्वा अपा पोइ मत् खूपयेही ।

ह्यत् हेम् स्पादा अनओचड्हा जमएते,

अवाइश् उर्वाताइश् या तू मज्जदा दीदेरेजो ।

कुत्रा अयाओ कत्ताइ वननांम ददाओ ॥

I अन्वय (Prose order) :-

तत् त्वां पृसे, ऋप् मे वच अहुर (that I ask You, tell me aright
O Ahura) यद् हि अवया अस्य पवि स्मत् क्षयसि (if through Recti-
tude you prevail over all here) यदा अनुचसौ स्पादौ संजमेते (when
the two brawling fighters meet together) अवैः उर्वातैः यत् त्वं
मज्जदा दिर्हसि (with all those rites Mazda which you establish)
कुत्र अयास् (whither do you go) कस्ने वननाम् ददसे (to whom do
you give victory)

II अनुवाद (Translation) :-

This I ask You, tell me aright Ahura : if by Rectitude,
You prevail over all herein (in the universe), when the
two brawling fighters meet together, with all those rites
Mazda, which you confirm, whither do You go ? To whom
do you grant victory ?

III टीका (Word-note) :-

ये जि-यद् हि-यद् इ-whether

अस्य = अत्र = here (in this world)

पृथी in place of सप्तमी by सुप्-तिङ् उपग्रह etc (vide Kanga)

अपा = अपया = धर्मेण = along with Rectitude

सहाये तृतीया । तृतीया elides by सुपां सु-लुक् etc

पोइ = पवि = पवि = सर्व = all

पृ—पवते वहते सर्वत्र इति पविः सर्वः ।

पृ + इ = पविः (vide Unadi 588 अचः इ)

पवि is mentioned thrice in the Nighantu. According to 1-11, it means “words” according to 2-20, it means “thunder”; according to 4-2, the sense is to be gathered from the context.

In the following two passages of the Rigveda पवि means समूह or a multitude.

वाणस्य चोदया पविम् (9-50-1)

Propel a multitude of arrows.

तं मरुतः धूर-पविना वायुः

The Maruts assailed him with a multitude of razors.

पविं स्मत् = than all

द्वितीया is induced by the post position स्मत् by the rule कर्म प्रवचनीय युक्ते द्वितीया (2-3-8)

द्वितीया elides by the Rule सुपां सु लुक् etc (7-1-39)

मत् = स्मत् = अप = than

स्म इति अपादानार्थकः निपातः ।

पविं स्मत् = सर्वं स्मत् = सर्वस्मात् = than all

क्षयसि = प्रभवसि = you prevail over ; you are mightier than (all)

क्षयति = to rule (Nighantu 2-21) क्षयः = शाह = king (Persian)

हेम् = सं = together

स्पादा = स्वादौ = श्वदौ = योद्धारौ = two warriors

श्वठ—श्वठयति = to abuse. श्वठ + क = श्वठः opponent

यद्वा—स्पर्ध् = स्पर्धते (स्पर्धते) = to fight. ह = ध (8-2-34)

अनूचसौ = स्पर्धमानौ = brawling by turns

अनु + वच् + कसुन् = अनूचस् । कसुन् is added by सृपि-तृदोः etc

(3-4-17) अनु = again उचस् = roaring अनूचस् = re-roaring

जमेते = गच्छतः = the two go

जम्—जमति = to go (Nighantu 2-14) आत्मनेपदम् । लट्—आते ।

संजमेते = meet together, confront each other.

उर्वीतैः = व्रतैः = with those rites

दिदृजस् = दिदृहस् = दिदृहसि = दृढयसि = you confirm

दृह—दृहति = to strengthen (गणदपण) अत्र जुहोत्यादिः । दृह् + लेट् सि = दिदृहसि । इ cf सि elides इतश्च etc (3-4-97)

कुत्रा = कुत्र = whither

त्र becomes त्रा by ऋचि तु नु etc (6-3-133)

अयास् = यासि = you go

या + लङ् स् = अयाम् ।

लङ् is used in the present tense by छन्दसि लुङ् लङ् लिट् ।

वननां = जयं = victory

वन—वनुते = to win

वन् + लुट् = वनन । व्रियाम् आप । object of ददास् ।

ददास् — ददासि = you give

दा + लेट् सि = ददास् । इ of सि elides by इतश्च etc (3-4-97)

IV टिप्पणी (Remark) :—

It is preposterous to think that Mazda's help would go

to the vicious and not to the virtuous. For Mazda is the upholder of the moral order of the universe.

कय पसन्दद् अदल ओ लुफे केई गार ।

के गुली सेजदेह कुनद दर पीशे खार ॥ Masnavi 2-3332.

Would Mazda prefer the thorn to the rose ?

Ethical value is essentially subjective as well as objective. The objectivity of good is no less essential than the objectivity of Truth. To make Truth subjective, to resolve the object of knowledge into the experience or consciousness of the knowing subject, were to destroy truth and knowledge. Knowledge implies the reality of its object. The criterion of truth is found in the object which I know, not in me, the knower. Intellectual subjectivity means intellectual scepticism. And to make the good subjectivity, to resolve the ethical object, into the experience or consciousness of its subject, is no less inevitably to destroy the Good. Morality implies the reality of its object. The criterion of good must be found in some object, not merely supremely interesting, but supremely worthy of interest. If we are to avoid moral scepticism, we must avoid ethical subjectivity."—*Seth...Ethical Principles*, p. 120.

Even among men, we know how stern to the impure is the silent rebuke of purity ; how humiliating to the worldly and the selfish soul is the contact with unselfishness and generosity, and we can understand the meaning of the Triumph of the Good.

१६ । तत् त्वा परेसा एरेश मोइ वओचा अहुरा,
के वेरेथेम्-जा त्वा पोइ सेंग्हा योइ हेन्ती ।
चित्रा मोइ दांम् अहम्-विश् रतुम् चीज्दी,
अत् होइ वोहू सेरओशो जन्तू मनङ्हा ।
मज्दा अह्माइ यक्काइ वपी कक्काइ चीत् ॥

I अन्वय (Prose order) :—

तत् त्वां पृसे ऋष मे वच हे अहुर (that I ask you, tell me aright O Ahura) कः वृत्र-हा (who is the killer of vritra ?) त्वं पवि शंस ये सन्ति (do you tell all, that there are) चित्रं द्रां अहुर्विशं रतुं मे चिश्-धि (show me a splendid wise and self-knowing apostle) अत् वसु मनसा तस्यै श्रुषः जमतु (and on account of conscience may Devotion go to him) अस्मै मज्दा, यस्मै कस्मै चिद् वशंसि (to him Mazda, to whom-so-ever you choose)

II अनुवाद (Translation) :—

This I ask you, tell me aright Ahura : who is the slayer of Vritra,—tell me about all that there are. Send for me a splendid wise and self-knowing preceptor. May Devotion, through Conscience, come to him—to him Mazda to whomsoever you wish.

III टीका (Word-note) :—

वृत्र-जा = वृत्रहा = वृत्रघ्नः = killer of Vritra

वृत्र + हत + खः = वृत्रंहा । म् comes by अस् द्विषद् etc (6-3-67)

पोद्-पवि-पवि-सर्व- = all

पू-पवते (वहते) सर्वत्र, इति पविः । पू+इ=पवि (Unadi 588)

पवि = all (Nighantu 4-2)

object of शंस । द्वितीया elides by सुपां सु-लुक् etc (7-1-39)

वाणस्य चोदया पवि (Rig 9-50-1) (vide 44-15)

शंस = कथय = tell

शंस + लोट् हि । governs तान् (understood)

Sans श = zend स । Sank स = zend ख ।

चित्रं = विचित्रं = wonderful

adjective to रतुम् । आ in place of द्वितीया by सुपां सु-लुक् etc

दनां = ज्ञां = विज्ञं = wise

दा — दानाति = to know (छान्दसः) दानेस्तन in Persian.

दा + क्विप् = दा । adjective to रतुम् ।

अहुम्-विश = अहुम्-विशम् = आत्मज्ञं = self-knower

अहु + विश् + ख = अहुम्-विश । म comes by अरु-द्विप् etc

(6-3-67) adjective to रतं । द्वितीया elides by सुपां सु-लुक् etc

विश-धि = ज्ञापय = point out

विश्-चेरित ज्ञापने छान्दसः ।

विश् + हि = विश्-धि । ह is changed to ध by भ-रु-भ्यो etc

[or चिप्-धि = send चेपति प्रेरणे, 31-3, 46-18]

हे = से = तस्मै = to him

dative of जमतु । ए in place of चतुर्थी by सुपां सु-लुक् etc

श्रूषः = भक्तिः = devotion

श्रु + सन्-श्रूषति । श्रूष + अल् = श्रूषः ।

reduplication of श्रु is stopped by अत्र लोपः etc (7-4-58)

जम्-तु = जमतु = गच्छतु = may go

जम्-जमति = to go. (Nighantu 2-14) अत्र अदादिः । लोट् तु ।

वद्-सि = इच्छसि = you desire. वद्-वष्टि = to desire लट् सि

IV. टिप्पणी (Remark)

(i) Love of Mazda is also the gift of Mazda. It is only the fortunate few that are attracted to Him. Most of us are indifferent to Him—the existence of Mazda does not make any difference in the course of our life. To feel an irrepressible desire to see Mazda is a rare fortune—a gift from Mazda

यम एवम वृणुते तेन लभ्यः । Mundaka Upanisad 3-2-3.

(ii) Who else, other than Mazda, can kill *Vritra*? What else, other than the grace of Mazda, can rescue the sinner, when he is in the grip of the evil one—a slave of evil habits?

Bhagavan Zarathushtra very gracefully sets down the reason for promulgating Mazda-Yasna—which is eradication of evil. He, by implication, asks the question, whether Indra also is *Vritra*-killer (eradicator of vice) as is claimed by the other branch of Aryas. If Indra were really *Vritra* killer, there would have been no need for the Reformation. But He is not. For in that case, impious people could never have the impudence to claim to be favourites of God (Yas 32-4)

[Note—बोहुमनद्वा Conscience implies the existence of God and is the basis of true devotion.

"It has been said that if there is no God, we must make one ; but a God of our own making is no God. If the moral and religious ideal is a mere ideal, the shadow cast by the actual in the sunshine of human imagination ; if the ideal is not also in very truth the real, if the Good is not also the True, the reality of man's spiritual life is destroyed, its foundations are undermined. Man cannot permanently live on fictions ; the insight that his deepest life is but the "baseless fabric of vision," must bring with it sooner or later, the downfall of the life thus undermined. Agnosticism, if it is true, must carry with it, the ultimate disappearance of religion, and with religion, of all morality higher than utility."—*Seth—Ethical Principles, p. 407:*

यश्माह वशी—Yet true devotion has its eyes fixed on grace and not on desert. For the very essence of religion lies in the surrender of the finite soul to the infinite.

वृत्रंजाः—This is calculated to remind us that we are neither Indians nor Iranians, but Aryans primarily who have to fight the common enemy—Vritra. Victors of Vritra, there are others as well—other than those who are found in the land of Iran. They should not be forgotten. For in the presence of the common foe, all must rise, united, as one man. This is what Yudishthira had said—

वयं पञ्च ते शातानि, वयं पञ्च शातानि च ॥

We (the Pandavas) are five, and they (the kauravas) are hundred. Yet when the enemy comes, we are one hundred and five.

Situated we may be, in different parts of the globe, but we must ever know how to unite, in order to fight the Vritra—the enemy of Aryan culture. A common Scripture is the greatest bond of unity,—having its place in the innermost recess of life. The followers of Ramachandra must look upon the गाथा also as their own scripture, and followers of Zarathushtra on the पुरिनि also as their own. Thereby can the unity be effective.

Neglect of Indo-Iranian unity laid Asia low. It must be revived if Asia is to rise, and through the message of Asia, the occident as well.]

१७ । तत् त्वा पेरेसा एरेश् मोइ वओचा अहुरा,
कथा मज्झदा जरेम् चरानी हचा क्षमत् ।

आस्केतीम् क्षमाकामं ह्यत् चा मोइ ख्यात् वाख्स् अएपो,
सरोइ बुज्झाइ हउर्वाता अमेरेताता,
अवा मांथू ये राथेमो अपात् हचा ॥

तत् त्वां पृसे मे ऋष् वच अहुर (That I ask you, tell me aright
O Ahura) कथा मज्झदा युष्मत् सचा चरं-चराणि (how Mazda, I
would whirl about along with you (क्षमाकामं आस्किर्ति [वक्ष]
(grant me your love) यथा च एषा मे स्यात् (so that it may
be mine) सूर्वतायाः अमृतातेः च शिरे भूष्यै (I would be over the
head of Spirituality and Immortality) अवेन मन्त्रेण (by that

Mantra) यत् अपात् सचा राधाम (which we practise through Rectitude)

II अनुवाद (Translation) :—

This I ask You, tell me a right Ahura : how will I whirl about along with you, Mazda ? Grant your ecstasy so that it may be mine, I would have command over Spirituality and Immortality, through that Mantra which we practise (recite) with Rectitude.

III टीका (Word-note)—

चरं-चराणि = चरं विचराणि = I would walk and walk.

चर-चरति = to walk.

चर + यङ् (intensive) = चरं चरति । लोट् आनि = चरं चराणि । म comes by extension of the rule जप्-जङ् etc (7-2-86)

सचा = सह = with.

ह्मत् = गुप्मत् = You.

पश्चमी is induced by सचा ।

आस्केतिः = रतिः = love.

कित्-केतति = to desire. आ + कित् + इ = आस्केति । (Unadi 567).

स comes by पारस्कर प्रभृतानि च (6-1-57) object of वक्ष

ह्माकां = त्वदीयां = Yours.

adjective to आस्केति

मे = मम = my.

वाक्ष = देहि = grant.

वक्ष-वक्षति = to grant (छान्दसः)

एषः = एषा = this.

refers to आस्केति ।

masculine in place of feminine by सुपां सु-लुक् etc.

शिरः = शिरसि = at the head (command)

शिर is a variant of शिरम् by the dictum स्नोर अन्तयोरोर् लोपः

मृध्यं = भवानि = I would be.

भू + लोट् आनि । आनि is changed into ध्वम् by 3-4-2 and ध्वम् into ध्यै (like ध्वात्) by 7-1-42.

सूर्वता = सूर्वतायाः = of spirituality.

सूर्व + ता = सूर्वता । (5-1-119) षष्ठी elides by सुपां सु-लुक् etc.

अमृताता = अमृतातेः = of immortality.

अमृत + ति = अमृताति । ति is added by the rule वृक् ज्येष्ठाभ्यां etc (5-4-41) आ in place of षष्ठी by the rule सुपां सु-लुक् etc

मन्त्रा = मन्त्रेण = by that Mantra (i.e. हौ) आ in place of तृतीया by सुपां सु लुक् etc

ये = यत् = which

object of राधाम । शे (ए) in place of द्वितीया by सुपां सु-लुक् etc

राधाम = साधयामि = I practise (recite)

राध-राधोति = to perform अत्र भ्वादिः ।

राध + लट् मस् = राधामः । गौरवे बहुवचनम् ।

IV टिप्पणी (Remark) :—

आस्केति—Intoxicating love is the essence of Sufism, and this is called here आस्केति । It may likely be the source of the word इष्क so much used by the Sufis.

चरं-चराणि—This “whirling with Mazda” is the source of

the रास-नृत्य of the Hindu devotees and whirling dervishes of Jalaluddin Rumi.

राशाम—This is implied direction for the practice of *Japa* (recitation) with the help of *Gayatri* (*Yathā-Ahu*) or of *Pranava* (*Hon*).

This is an important Rik. It describes the state of the soul after emancipation (मुक्ति)

There is a difference of opinion amongst the devout about the possibility of love in the stage of final emancipation. Jnana Yogis (like Shankara) hold that the final status is *absolute* monism and that there is no scope for love therein for love implies the play of two—the lover and the beloved.

Bhakti Yogis (like Ramanuja) do not accept the above view. They say that the final status is that of *qualified* monism, where there is room for two—both God and his devotee. According to Jnana Yogis, emancipation is merger in Brahma. According to Bhakti Yogis, it is the coalescence of God and devotee—a state of one-in-two, and two-in-one. In the former there is annihilation of human personality, in the latter there is not annihilation, but only a new orientation of the human personality i. e. there is the existence of two persons but they are united in love—they entertain the same feelings and same desires.

The Sufis are Bhakti Yogis, so the view of Ramanuja is acceptable to them.

Jalal says—

चुन बहु जेन्दह् जुदी आन खुद वयस्त ।

वहदते महज्ज अस्त आन शेरकत कयस्त ॥ Masnavi 4-2767

The devotee lives in God—he has become one with God. There is no question of partnership (duality).

As Kabir says

राम कबीरा एक है कहन गुननको दोय ।

दो करि सो जानइ सद् गुरु मिला ना होय ॥ Sakhi 40-6

The devotee has become one with God. Their duality is mere verbal (apparent)—unity is the fact.

Thus the Sufis aim at union and not at unity. For them the two (i.e. two persons) still exist to furnish the basis for union, the scope for love.

As a matter of fact, Jalal holds that this play of one in-two (this play of love) is the main object of creation.

इन मन ओ मा बहेरे आन वर साखती ।

ता तु बा खुद नदे खीदमत वाखती ॥ Masnavi 1—1787

You wished to play the *Nard* with yourself. This is why you brought man into existence (and made one into two). Love of the free man, who has the freedom to love or not, and not the compulsory obedience of a slave, gives zest to the play. The wilful surrender of the free man is what the Lord enjoys. This is *khetwavidatha*, and this is *Cisti*.

This is so far as the part of love in the stage of emancipation is concerned. The Bhakti Yogis say that even as a means of emancipation love is a better method, than meditation (of identity with Brahma) which Sankara prescribes.

Thus the *Vaijayanti Tantra* says

बुद्धिमात्र सहायेन सोअहं भाव' न चिन्तयेत् ।

प्रीत्या प्रेम्णा च सततं तत् सत्तायां लयं व्रजेत् ॥ 24-52

One should not proceed by the intellectual method of meditation of सोअहं (I am He) He should try to attain union through the feeling of love—through reciprocation of love.

The function of Love, both as a means and end of God-realisation, is beautifully conveyed here by the term जरेम्-चरानी This Rik is the prototype, if not the source, of Jalal, Kabir or Vaijayanti Tantra.

And we might remember here the celebrated verse of the Rigveda

आ यद् रुहाव बरुणश्च नावम्
प्र यत् समुद्रम् ईरयाव मध्यम् ।
अथि यत् अपां स्तुमिश् चराव
प्र प्रेख ईंखयावहै शुमे कम् ॥ 7-88-3

Let us swing together, O Varuna, in the boat, on the waves of the sea.

They sing the same song—the ecstasy of swinging and whirling (the *Jhulan Lila* of Bhagavat).

१८ । तत् त्वा पेरेसा एरेश् मोइ वओचा अहुरा,
कथा अपा तत् मीमदेम् हनानी ।
दसा अस्पाओ अर्षन्वइतीश् उश्नेस् चा,
ह्यत् मोइ मज्जदा अपिवइती हउर्वाता
अमेरेताता यथा ही तण्ड्यो दाओङ्हा ॥

I अन्वय (Prose order) :—

तत् त्वां प्रसे मे ऋप् वच अहुर (That I ask You, tell me aright O Ahura) कथा अपया तत् मीढं हनानि (how I can rightly ask for such rewards) दश वृषण्-वतीः अदवाः उष्ट्रं च (as ten mares with horses and a camel) यत् मज्जदा सुर्वता अमृतातिः मे अपि-वेति (since Mazda spirituality and immortality can appear to me) यत् हि तान् दासे (when I give them up)

II अनुवाद (Translation) :—

This I ask You, tell me aright Mazda: how can I properly ask for such reward, as ten mares with horses, and a camel. For spirituality and immortality (Godliness) can come to me, (only) when I give up (the desire for) them.

III टीका (Word-note) :—

मीढं = पुरस्कार = gift

मिह—मेहति—to shower मिह् + क्त=मीढ् । ह becomes ढ by हो ढः (8-2-31) object of हनानि । (vide 34-13, 44-19, 49-9, 53-7)

हनानि = याचेयम् = I may beg

इन—हनति—to go (Nighantu 2-14) सर्वे गतार्थाः ज्ञानार्थाः प्राप्त्यर्थोऽस्त्युः । हन्—to attain—to ask for. सन—सनति—to obtain हन् + लोट् आनि ।

अग्वा = स्त्रीजातीयाः अश्वाः = mares.

वृषण् वतीः = सपुंस्काः = with males (horses) वृषन् + वतुण् = वृषण्-वत् ।
स्त्रियाम् ईप् । न does not elide by the rule अनो जुट् (8-2-16)

वेति = जायते = grows

वी—वेति—प्रजनने = to be produced. वी + लट् ति = वेति ।

तेभ्यः = तान् = those

object of दासे । चतुर्थी in place of द्वितीया by सुप-तिङ्-उपग्रह etc.

दासा = दासे = लाजानि ।

दा—ददाति दाने । अत्र भ्वादिः, आत्मनेपदम् ।

दा + लेट् ए (स comes by सिच् बहुलं लेटि (3-1-34)

IV टिप्पणी (Remark) :—

Bhagavan Zarathushtra introduces here a main problem of religious life—viz, if detachment (वैराग्य or क्षय) be the rule of life, how can one seek any worldly good whatsoever, consistently with his loyalty to the above principle.

This is virtually the question that Arjuna had put to Sri-Krishna “As you teach निष्कामता (desirelessness), why should I go into war at all and desire victory ?”

Sri Krishna gave the reply.

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।

ततो युद्धाय युज्यस्व नैवं पापं अवाप्स्यसि ॥ Gita 2-38

Desire (तृष्णा) is the source of all misery, and normally speaking all desires should be curbed. When however a person has become established in Detachment (क्षय = Non-chalance) to such an extent, that success or failure does not make the least difference to him, there is no harm if he asks for some thing—not for his own pleasure, but for the welfare of the world.

The Panchadasi says that when the aspirant is able to identify himself completely with the soul and may look upon the activities of his own mind, just as a witness sees a dramatic play, there is no harm if his mind asks for something. For these two—the soul and mind—then live in two different spheres. The soul from the higher sphere can enjoy the manoeuvres of the mind playing on the stage.

अप्रवेदय चिद्-आत्मानं पृथक् पश्यन् अहं-कृतिम् ।

इच्छंस् तु कोटि वस्तूनि न बाधो ग्रन्थिभेदतः ॥

Panchadasi 6—262

विद्यारद्धे विरुध्यते न भिन्न विषयत्वतः ।

जानद्धिर् अप्य् ऐन्द्रजालो विनोदो दृश्यते खलु ॥

Panchadasi 7—175

As Jalal, the commentator of the Gatha, tells us.

आव दर कर्ती हलाके कर्ती अस्त ।

आव अन्दर जीरे कर्ती पोर्ती अस्त ॥ Masnavi 1—985

Water in the boat is the ruin of the boat, but water underneath the boat is a support.

Wealth itself does not stand in the way of God realisation if the mind is not addicted to it.

१६ । तत् त्वा परेसा एरेश् मोइ वओचा अहुरा,

यस् तत् मीम्देम् हनेन्ते नोइत् दाइती ।

यो इत् अह्माइ एरेभुख्धाइ ना दाइते,

का तेम् अह्मा मइनिश् अड्हत् पओउरूये ।

वीद्वाओ अवांम् या ईम् अड्हत् अपेमा ॥

I अन्वय (Prose order) :—

तत् त्वां पृसे ऋष मे वच अहुर (that I ask you, tell me aright, O Ahura) यः तत् मीढं हनन्ते नो इत् दायति (he who does not give such meed to the deserving) यः ना ऋजूक्ताय इम् दायते (the man who gives this to truth-speaking us) कः स मनिः य अस्य पौर्य्ये असत् (what is the consequence that happens to the former for this) विद्वास् अवां (I would know this) या इम् असत् अपमे (what indeed happens to the latter)

II अनुवाद (Translation) :—

This I ask You, tell me aright, Ahura: he who does not give such meed to the deserving and the man who gives it to truthful ourselves—what the consequence for it, befalls the former, and I would also know, what happens to the latter.

III टीका (Word-note) :—

मीढं = पारितोषिकं = reward

मिह—मेहति=to shower. मिह् + क्त=मीढ्। ह changes to ढ by हो ढः (8-2-31) (vide 34-13, 44-18, 46-19, 49-9, 53-7)

हनन्ते—अर्हते=to the deserving

सन—सनति=to share (गणदर्पण) सन् + शतृ=सनत्। dative of दायति। न comes by the extension of the rule उगिदचां etc (7-1-70)

दायति—ददाति=gives

दाय—दायते=to give (गणदर्पण)। अत्र परस्मैपदम्।

अस्माय=अस्मभ्यं=मह्यं—to me.

आय in place of चतुर्थी by the extension of the Rule सुपां सु-लुक् etc

ऋजूक्ताय=सत्य-वचसे—to the truth-speaking

ऋजु (सत्यं) उक्तं (वचनं) यस्य स ऋजुक्तः। बहुव्रीहि।

ना=नरः=man. 'नृ' शब्दः।

तम्=सः=that

adjective to मनिः। द्वितीया in place of प्रथमा by सुप्-तिङ्-उपग्रह etc.

अस्य=अस्य कर्मणः=for this work

मिनिः=परिणामः=consequence

मि—मिनाति—to go (Nighantu 2-14) मि + नि = मिनिः (Unadi 500) Vide 31-15.

पौर्य्यः=प्राथमिकः=former

अधिकरण विवक्षया सप्तमी।

विद्वास्=विद्वान्=cognisant

विद् + क्वसु=विद्वस्। प्रथमा। विद्वास् भवेयम् इति शेषः।

अवं=एतं=this. object of विद्वास्।

असत्=असति=भवति=happens

अस्—अस्ति—to be भ्वादिः—असति। अस् + लेट् ति=असति। इ of ति elides by the rule इतथ् etc (3-4-97)

अपमः=अन्तिमः=latter. अधिकरण विवक्षया सप्तमी।

IV टिप्पणी (Remark) :—

Bhagavan Zarathushtra draws attention to the fact that these two widely divergent actions such as charity and

stinginess cannot lead to the same consequence. He does not prohibit acquisition of wealth, but only wishes that charity should be the main object of the acquisition.

अलब्धं चैव लिप्सेत लब्धं रक्षेत् प्रयत्नतः ।
रक्षितं वर्धयेत् चैव वृद्धं पात्रेषु निक्षिपेत् ॥

Manu Samhita 4-33

Acquire money, save and increase it, but only for the purpose of giving it to deserving persons.

२० । चिथेना मज्झा, हुख्पथा दएवा आओङ्हरे,
अत् ईत् पेरेसा योइ पिण्येइन्ती अण्णयो कांम् ।
याइश् गाम् करपा उसिक् च्चा अण्णमाइ दाता,
या चा कवा आन्मेने उरुदोयता,
नो इत् हीम् मीज्जेन् अपा वास्त्रेम् फ़ादइङ्हे ॥

I. अन्वय (Prose order) :—

हे मज्झा देवाः चिथेन सुख्पथाः आसिरे (O Mazda, how are the Deva-worshippers possessors of moral courage ? अत् ईत् पृसे (and this I ask) ये पिण्यन्तिः एभ्यः किम् (what of them who oppress ?) कर्पा उसिक् च्चैः गाम् उप्पाय दाति (by which the Karpas and Usiks throw the world in rage) येन च कवा आन्मेने ऋण्यति (and by which the Kavas grow in obduracy) तम् वास्त्रं अपा नो इत् प्राच्वसे महन्ति (such action Rectitude does not regard as conducive to welfare.)

II अनुवाद (Translation) :—

O Mazda, how can the wicked (be said to) be the possessors of moral courage. This I ask You: what (to speak) of them who tyrannise ? That by which the Karpas and the Usiks throw the world in a rage, and by which the Kavas grow in obduracy,—such (actions), Rectitude does not esteem as beneficence.

III टीका (Word-note) :—

चिथेन = कथं = how.

किम् + था = किथा (था हेतो च 5-3-26) किथ = चिथ (7-4-62)

चिथ + एनप् = चिथेन cf एनपा etc (2-3-31)

आसिरे = आसिरे = भवन्ति

आस् — आस्ते = to remain. आस् + लिट् इरे । लिट् is used in the present tense by छन्दसि etc (3-4-5).

पिण्यन्ति = क्लेशयन्ति = oppress.

पिप् — पिनष्टि = to grind. अत्र दिवादिः ।

एभ्यः = about them. dative of उच्यते (understood) ।

काम् = किम् = what. nominative (passive) of उच्यते (understood)

कर्पा = कल्पाः = followers of Kalpa

उशिक् = ऊशिक् = follwer of Usij

ईष्मः = सन्तापः = rage.

ईष् — ईषति हिंसायां (गणदर्पण) ईष् + म = ईष्म

[उष — उषति = to burn. उष + म = उष्म] (Unadi 150).

दाते = ददाति = gives.

दा-ददाति—to give अत्र अदादिः आत्मनेपदं । दा+लट् ते=दाते ।

singular in place of plural by सुप्-तिट् उपग्रह etc

या=येन=by which.

सुपां सु-लुक् इति तृतीया स्थले आ ।

कवाः=कवयः=followers of Kavi

सुपां सु-लुक् इति प्रथमा स्थले आ ।

अ-नम्ने=औद्वत्ये=in hauteur.

नम+न=नम्नः=(Unadi 293).

नम्न=modesty अनम्नः=haughtiness,

ऋध्यते=वर्धते=grows. ऋध-ऋध्यति=to grow. अत्र आत्मनेपदम्

हीम्=सं=तं=तद्=that. adjective to वास्त्रं ।

मिजन्=महन्=महन्ति=आद्वियन्ते=regard.

मह-महति-आदरे । मह+लेट् अन्ति=महन्ति । इ elides by इतश्च etc (3-4-97)and त by संयोगान्तस्य etc (8-2-23) महन् । plural for singular by सुप्-तिट्-उपग्रह etc. Sans. ह=Zend ज ।

प्राध्वसे=कल्याणाय=for welfare.

प्राध्वं= welfare cf प्राध्वं बन्धने (1-4-78)

प्राध्व+अस्=प्राध्वस् (Unadi 638). तादर्थ्ये चतुर्थी ।

IV टिप्पणी (Remark) :—

The religion that does not purify character, hardly deserves to be called religion.

खण्णी कायद चेराधे मा कुशद ।

आव खानश चुन चेराधी रा कुशद ॥ Masnavi 1-1643

The oil that extinguishes the lamp, is not oil, it is water.

It can please only the fanatics.

गर गुलाबीरा जोअल राधेव शवद ।

आन दलीले नागुलाबी मी कुनद ॥ Masnavi 2-2086

If the rose-water were not putrid, it would not have attracted beetles.

Superiority-complex (अनम्न) is the root of such fanaticism and arrogance is the besetting sin of man.

एल्लते इल्लीस अना खयरी बदुस्त ।

वीन मर्ज़ दर नफसे हर मखलुक हस्त ॥ Masnavi 1-3216

The fault of Iblis lay in thinking “I am better (than Adam)” and this disease has spread to every man.

नवमी

प्रवक्ष्यणम् (रटना)

Suktam 45-1

१ । अत् फूवख्ण्या नू गूषोदूम् नू सओता,
यए चा अस्नात् यए चा दूरात् इपथा ।
नू ईम् वीस्पा चिथ्ने जी मज्दाओडूहोदूम्,
नो इत् दइबितीम् दुश्-ससत्तिश् अहूम् मेरांण्यात् ।
अका वरना द्रेग्वाओ हिज्वा आवेरेतो ॥

I अन्वय (Prose order) :—

अत् प्रवक्ष्ये नू गूषध्वम् नू श्रवत (I would now speak out, lend your ears and hear) ये च अस्नात् ये च दूरात् इपथ (those who have come from near and those who from far) नू इम् विश्वा-चित्रं हि मस्-ध्यायध्वम् (ponder over this the most momentous of all) नो इत् दुश्-शस्तिः असुं द्वितं मृच्यात् (let not the false prophet kill your soul a second time) अनेन वनेन दूग्धतः जिह्वा आवरत (by this method screen the tongue of the Evil one)

नवमी

[45-1

II अनुवाद (Translation) :—

I would now speak out. Lend your ears and hear all those who have come from near and those who have come from far. Ponder over this the most momentous thing. Let not the false prophet kill your soul a second time. In this manner (by listening to my advice) screen off the tongue of the Evil one.

III टीका (Word-note) :—

गूषध्वम् = आकर्णयत = listen

गूष — गूषति = to hear गूष + लोट् ध्वम् ।

गोष = ear, cf खर-गोष, (hare) गोशवारा (list) in Persian.

श्रवत = शृणुत = hear

श्रु-शृणोति = to hear, अत्र भ्वादिः । लोट-त ।

अस्नात = निकटात् = from near. आसात् = near (Nighantu 2-13)

इपथ = गच्छथ = have assembled

इप — इष्यति = to go (गणदर्पण) अत्र तुदादिः । लट्-थ । थ becomes या by अन्येषामपि etc (6-3-137)

ईम् = एनं = this ; vide Nighantu 4-2-80

ईम् रथो न भूरिपाल अयोजि (5-88-2)

विश्वा-चित्रं = सर्वाश्चर्यं = wonderful of all.

विश्वेषु (सर्वेषु) चित्रं (आश्चर्यं) इति विश्वाचित्रं । आ comes after विश्व by extension of विश्वस्य वसु-राटोः (6-3-128). ए in place of द्वितीया by सुपां सु-लुक् etc (vide 33-7, 44-16, 34-4)

मस् — नितरां = fully.

ध्यायध्वस्=चिन्तयत=ponder

ध्वै-ध्यायति=to think आत्मनेपदम् । लोट ध्वम् ।

मृश्यात्=मृच्यात्=नाशयेत्=may destroy

मृचि=मृच्छति=to kill (छान्दसः) । लिङ् यात् (vide 31-1)

अका=अकेन=अनेन=by that. अस् + अकच् = अक (5-3-71)

आ in place of तृतीया, by सुपां सु-लुक् etc

वरणा=वरनेन=उपायेन=by (this) method

वृ-वरति=to choose वृ + ल्युट् = वरणं । आ in place of तृतीया

by सुपां सु-लुक् etc

हिज्वा=जिह्वा = जिह्वा = tongue

जिह्वा becomes हिज्वा by the dictum सिंहे वर्णं विपर्ययः । (just as सिंह becomes सिंह)

object of आवरत । द्वितीया elides by सुपां सु-लुक् etc.

आवरत=आच्छादय=screen

वृ-वरति=to cover. आ + वृ + लोट् त ।

IV टिप्पणी (Remark) :—

The address of Maha Ratu Zarathushtra brings to ones mind, the lines of the Gita.

इदं तु ते गुह्यतमं प्रवक्ष्याम्य् अनसूयवे ।

ज्ञानं विज्ञानं सहितं यज् ज्ञात्वा मोक्षयेसे अशुभात् ॥ 9-1

Man cannot do away with *all* the theories about God and life (survival after death). He may reject the rest of them, but there is one theory which he does not and cannot reject. For without having some idea on these points, whether his view is right or wrong, one cannot

proceed a single step in life. It is not a question whether he should have any philosophy at all ; it is only a question whether his philosophy is right or wrong.

Maha Ratu Zarathushtra proposes here to delineate the true philosophy of life, and with Jalal, we may ask, "if it is not correct, tell me which is the correct one ?"

अयं अजब चन्दीन दराज़ इन गोफ्तगु ।

हुन बुवद वीहुदेह वर खुद हस्त कु ॥ Masnavi 3-2041

Where then is the true philosophy of life ?

२ । अत् फूवक्ष्या अड्हेउश् मइन्यू पओउरूये,

ययाओ स्पन्याओ उइती म्रवत् येम् अंग्रेम् ।

नोइत् ना मनाओ नोइत् सेंगहा नोइत् खूतवो,

नएदा वरना नोइत् उख्धा नोइत् प्यओथना,

नोइत् दएनाओ नोइत् उर्वानो हचइन्ते ॥

I अन्वय (Prose order) :—

अत् असोः पौय्यौ मन्नु प्रवक्ष्ये (Now I would speak of the two primordial forces of life) ययोः स्पन्यः यः अंग्रः तम् इति अम्रवत् (of whom the nobler one told thus to that which is dark) नो इत् नः मनः नोइत् शंसा, नोइत् क्रतवः (neither our minds, nor doctrines, nor duties) नो इत् वरणं नोइत् उग्धं नोइत् च्यौन्नं (neither tastes, nor words nor deeds) नो इत् ध्याना नोइत् उर्वानः सचन्ते (neither thoughts nor souls would accord)

II अनुवाद (Translation) :—

I would now speak of the two primordial Manyus (*Gunas*, Forces) of life, of whom the nobler one told (him) that is dark : “neither our minds, nor our doctrines, neither duties, nor manners, neither words nor deeds, neither thoughts nor souls, do agree.”

III टीका (Word-note) :—

स्पन्यस् = स्पनीयस् = पुण्यतरः = brighter.

स्वन – स्वनति – to shine (छान्दस) स्वन + अल = स्वनः ।

Sans व = Zend प (cf अदव = अस्प) स्वन = स्पन । स्पन + ईयस् = स्पन्यस् । ई of ईयस् elides by the extension of बहोर लोपः (6-4-158)

उद्दति = इति = such wise.

इति हेतु प्रकरण प्रकाशा आदि समाप्तिषु इत्यमरः ।

अवत = अवतत = अवतीत = told.

म्रू – अवति = to tell. (छान्दसः) । म्रू + लङ् । initial अ drops by बहुलं etc (6-4-75)

अग्रम् = यः अग्रः तम् = him, who is dark.

सचन्ते – मिलन्ति – agree.

सच – सचते – to go together.

IV टिप्पणी (Remark) :—

MahaRatu Zarathushtra states that the universe is the result of the action and interaction of two contrary forces, This is why there is so much conflict in the world.

Swetaswatara Upanisad, gives to these forces, the names of क्षर (destructive) and अक्षर (constructive)

संयत्तम् एतत् क्षरम् अक्षरं च,

व्यक्ताव्यक्तम् भरते विश्वम् ईशः ।

अनीशश्चात्मा बुध्यते भोक्तुं भावात्

ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ Swetwaswatara 1—8

The Lord wields these two forces, destructive and constructive, both in gross and subtle forms. One gets bound through hedonism and released when he knows the Lord.

Duality of the Manyus, however, does not operate to assail the unity of Godhead. For the opposition of the Manyus is more apparent than real. For both together serve the same purpose, viz the purpose of providing to man the vale of soul-making, i.e. the field for self realisation.

रुज्ज ओ शव ज़ाहेर दु ज़ेद्द ओ दुश्मनन्द

लीक हरदु यक हकीकत मी तनन्द

हर यकी खाहान दीगररा हमचु खीश

अज्ज पये तकमीले फाल ओ कारे खीश ॥ Masnavi 3-4418/9

Day and night, outwardly are contraries and enemies, but both of them work for the same purpose, each calling the other like kinsfolk for bringing to completion their task.

“Without effort, no morality ; without opposition no effort : without a world of physical facts, no opposition. Nature exists because it is a necessary condition of the moral life of finite minds.” (Hocking—Types of Philosophy p. 310)

Jalal says that when the homogeneous grows to be heterogeneous, (as stated by Spencer) to constitute the process of development, conflict sets in.

चुनके वीरंगी असीर रंग शुद ।

मुसा वा मुसा दर जङ्ग शुद ॥ Masnavi 1-2467

Rose springs from the same sap as the thorn. Cannot the sap turn the thorn into a rose by a change in consistency ? Cannot Mazda change Angra Manyu into Spenta ?

चुन गुल अज खारस्त ओ खार अज गुल, चेरा

हरदु दर जन्गान्द ओ अन्दर माजरा ? Masnavi 1-2472.

३ । अत् फूवरूप्या अङ्हेउश् अह्या पओउर्वीम्,
या मोइ वीद्राओ मज्दाओ वओचत् अहुरो ।
योइ इम् वे नोइत् इथा मान्थेम् वरेपेन्ति,
यथा इम् मेनाइ चा वओच चा ।
अएङ्ब्यो अङ्हेउश् अवोइ अङ्हेत् अपेमेम् ॥

I अन्वय (Prose order) :—

अत् प्रवक्ष्ये अस्य असोः पौर्व्यम् (I would now speak about the fundamentals of this life) विद्रास् अहुरः मज्दाः यद् मे अवचत् (which, wise Ahura Mazda told me) ये इम् वै मन्त्रम् नो इत् इथा वृश्यन्ति (they who do not practise this principle thus) यथा इम् मन्ये च वचे च (as I conceive and state it) एभ्यः असोः अपमं अवोइ असत् (to them “alas” would happen at the end of life)

II अनुवाद (Translation) :—

I would now speak about the fundamentals of this life which the wise Ahura Mazda told me. They who do not practise the doctrines, as I conceive and state, to them “alas” would be (the words) at the end of life.

III टीका (Word-note) :—

विद्रास्=विद्वान्= wise

विद् + वसु = विद्वस् । शतृ becomes वसु by 7-1-36

ईम् = एनं = this ; vide Nighantu 4-2-80

इथा=इत्थं = this wise इद् + था=इथा by प्रकार etc (5-3-23)

वृश्यन्ति = आचरिष्यन्ति = practise

वृश—वृश्यति=to adopt (गणदर्पण)

मने = मन्ये = I think

मन—मन्यते = to think अत्र तुदादि—मनते । मन + ल्यट् ए=मने । ए becomes ऐ by वँतो अन्यत्र (3-4-96)

एभ्यः = to them

चतुर्थी by the extension of the rule चतुर्थी चाशिपि etc (2-3-73)

अवोइ=अहोवत् = alas ; ओ + ओइ = अवोइ

अपमं = अन्तिमं = at the end.

कालाधिकरणे सप्तमी । द्वितीया in place of सप्तमी by सुप्-तिङ्-उग्रह etc.

IV टिप्पणी (Remark) :—

If one disbelieves the spiritual experience of the prophets he deprives himself of the means of salvation.

चुनके दर कुराने हक बेगुरीखती ।

बा रवाने अम्बया आमीखती ॥

Masnavi 1-1537

The Gospel of the prophet enables one to have a glimpse of his spirit.

All the prophets teach the same truth. The lamps are different, but the flame is the same.

इन सेफाल ओ इन पलीतेह दीगरस्त

लीक नुरश नीस्त दीगर, ज्ञान सरस्त ॥ Masnavi 3—1255

The pot and the wick of this lamp may be different, but the flame is the same*

Only the flame of Zarathushtra is the brightest one. This is why he is called Spitama (the white-most). Not only in Iran, in India too, he is called शुक्र. शुक्र is the other form of शुक्ल or white. Shukra is the prophet of the Ahura-worshippers according to all the Puranas.

* Sometimes we find a line or two in the Masnavi which are derogatory to Mazda ; Yasna. These are inconsistent with the catholicity of Jalal, and his love for Cisti. These are clearly interpolations made by fanatics.

४ । अत् फ्रवक्ष्या अड्हेउश् अद्या वहिस्तेम्,
अपात् हचा मज़्दाओ वएदा ये ईम् दात् ।
पूतरेम् वड्हेउश् वरेज्यन्तो मनड्हो,
अत् होइ दुगेदा हुब्यओथना आर्मइतिश्,
नोइत् दिव्-भइद्याइ वीस्पा-हिपस् अहुरो ॥

I अन्वय (Prose order) :—

अत् अस्य असोः वहिष्टं प्रवक्ष्ये (I would now speak about the best of this life) बेधाः मज़्दाः अपात् सचा यत् इम् अद्यात् (how provident Mazda arranged it on [the basis of] Rectitude) वसोः मनसः पितरं वृज्यन् (making conscience, the father) अत् तस्य दुहिता सु-च्यौतना आरमतिः (and his daughter being active Faith) नो इत् दीव्यति विश्वाहितः अहुरः (all conquering Ahura does never deceive).

II अनुवाद (Translation) :—

I would now speak about the highest (truths) of this life, as to how wise Mazda established it on (the basis of) Rectitude—making Conscience the father (cause), and active Faith its daughter (effect). Ahura, the all-conquering, does never deceive.

III टीका (Word-note) :—

अपात् = धर्मात् = (with rectitude).

पद्यमी is induced by the कर्मप्रवचनीय (post-position) सचा

हचा = सचा = द्वारा = by

कर्णार्थकः कर्मप्रवचनीयः। post-position expressing the meaning of instrumental case. (Nighantu 4-2-30).

वेधा = विधाता = organiser.

वि + धा + क = विधा (cf. विधि)

ईम् = एनं = this : ईम् = एन (Nighantu 4-2) object of दात्

यद् ईम् सूर्यो न हरितो वहन्ति (Rig 10-31-8)

धात् = अदधात् = made.

धा - दधाति = to bring about. अत्र भ्वादिः।

धाति। लङ्-द = अधात्। initial अ drops by बहुलं etc (6-4-75)

वृज्यन्तः = वृज्यन् = कुर्वन् = making.

वृह-वृहति = to attempt. अत्र दिवादिः-वृज्यति।

वृह + शत् = वृज्यन् = वृज्यन्। Plural for singular by सुप तिङ्-उपग्रह etc.

दुगेदा = दुहिता = daughter.

ह = घ gha in analogy of दादेर etc (8-2-32)

दीव्यध्वे = वदयति = deceives

दित्र-दीव्यति = to cheat. दीव्य + लोट् तु = दीव्यध्वे। लोट् is used in all tenses to denote collective action (3-4-2) तु changes to ध्वम् by क्रिया समभिहार etc (3-4-2) and ध्वम् to ध्वे (like ध्वात्) by ध्वमो ध्वात् (7-1-42)

विश्ववाहिपः = विश्वासहिः = सर्वजित् = all conquering

सह-सहते = to over-come विश्व + सह + इ - विश्वासहिः। सह = सिंह = हिप् by the dictum सिहे वर्णविपर्ययः।

IV. टिप्पणी (Remark) :—

Mazda has nothing to gain by deceiving any body ; one should put full trust in Him.

नीस्त शेह रा तमअ, बहेरे खल्क साख्त ।

हीन हमे दवलत खुनुक आनकु शनाख्त ॥

आनके दवलत आफरीद ओ दु सरा

मुल्के दवलतहा चे कार आयद वरा ॥ Masnavi 1-3142/3

Mazda has no greed for wealth. All wealth is His creation. Why should He deceive ?

५ । अत् फूवक्ष्या ह्यत् मोइ अओत् स्पेन्तोतेमो,
वचे सूइद्याइ ह्यत् मरेतएइव्यो वहिश्तेम् ।
योइ मोइ अह्माइ सेरओपेम् दान् चयसूचा,
उपाजिमेन् हउर्वाता अमेरेताता,
वड्हेउश् मन्धेउश् प्योथ्नाइश् मज्दाओ अहुरो ॥

I अन्वय (Prose order) :—

अत् प्रवक्ष्ये यत् स्पेन्ततमः मे अम्रवत् (I would now speak out what the Holiest one told me) वचः यत् मर्तेभ्यः श्रुष्यै वहिष्ठम् (words that are the best for the mortals to hear) ये अस्मै मयम् श्रुषुं चयम् च दान् (those who offer to such—me devotion and choice) उपाजिमन् सूर्वतां अमृताति (would attain spirituality and immortality). वसोः मन्धोः च्यौत्नैः मज्दा अहुरा (by deeds of conscience, O Ahura Mazda)

II अनुवाद (Translation) :—

I would now speak out what the Holiest One told me— words that are the best for the mortals to hear. Those who offer to this-me (me as I am) his homage and choice, would attain spirituality and immortality, by the deeds of Conscience, O Ahura Mazda.

III टीका (Word-note) :—

वचं = वचं = वचनं = words

वच is a variant of वचस् by the dictum होर् अन्तयोर लोपः । object of प्रवक्ष्ये । ए in place of द्वितीया, by सुपां सु-लुक् etc.

श्रुध्यै = श्रोतुं = to hear

श्रु + ध्यै = श्रुध्यै । ध्यै = तुम् by तुमर्थे etc (3-4-9)

अस्मै मे = ईदृशाय मयम् = to this-me

धूषं = भक्ति = devotion

श्रू + सन् = श्रूषति । श्रूष् + अल = श्रूष । object. re-duplication of श्रु is stopped by अत्र लोपो etc (7-4-58)

दान् = दान्ति = यच्छन्ति = give

दा—ददाति—to give अत्र अदादिः । दाति । दा+लेट् अन्ति । इ of अन्ति elides by इतश्च etc. (3-4-9) and त by संयोगान्तस्य etc (8-2-23)

चयः = चयं = choice

चि—चयति—to select चि+अल=चय । object of दान् । सु in place of द्वितीया, by सुपां सु-लुक् etc.

उपाजमन् = उपगच्छन्ति = प्राप्नुवन्ति ।

जम् - जमति—to go (Nighantu 2-14) जम + लङ् अन् = अजमन् ।

लङ् is used in the present tense by छन्दसि लुङ्-लङ्-लिट् (3-4-6)
वसोः मन्योः = स्पेन्तस्य मन्योः = सत्त्वगुणस्य = of the benign force

IV टिप्पणी (Remark) :—

God speaks through His Prophets. Submission to the Prophet leads to spirituality and immortality.

यस्य देवे पराभक्तिर् यथा देवे तथा गुरौ ।

तस्यैते कथिताः ह्यथाः प्रकाशन्ते महात्मनः ॥

Swetaswatara Upanisad 6-23.

६ । अत् फूवक्ष्या वीस्पनाम् मज्जिश्तेम्,
स्तवम् अपा ये हुदाओ योइ हेन्ति ।
स्पेन्ता-मइन्यू स्रओतू मज्जदाओ अहुरो,
येह्या वह्मे वोहू फूपी मनड्हा,
अह्या खूतू फूो मा सास्तू वहिश्ता ॥

I अन्वय (Prose order) :—

अत् विश्वानां महिष्ठं प्रवक्ष्ये (Now I would speak forth the greatest of all) स्तवम् अपायाः या स्याः, ये सन्ति (praising the rules of Rectitude, all that there are). स्पेन्त-मन्यूः अहुरः मज्जदाः श्रवतु (may Ahura Mazda, of benevolent spirit, hear) बहु मनसा ब्रह्म यस्य पृथग् (by whom-soever Brahma is requested through conscience) अस्य क्रतुं मां वहिष्ठं प्रशास्तु (may He teach me the duties of such one)

II. अनुवाद (Translation) :—

I would now, greeting Rectitude, proclaim the most important of all, viz., the good institutions that there are. May Ahura Mazda of benevolent spirit, hear, and teach me well, the duties of him, who quests Brahma (the Absolute) through Conscience.

III टीका (Word-note) :—

विश्वानाम् = सर्वेषाम् = of all.

वृष्टी of comparison by यतश्च निर्धारणम् (2-3-41)

मजिष्ठं = महिष्ठं = greatest.

मह is a variant of महत् (cf महे रणाय चक्षसे—Rig 10-9-1)

मह + इष्ट = महिष्ठ । Sans ह = Zend ज

स्तवस् = स्तुवन् = praising.

present participle in कसुन् ।

स्तू + कसुन् by सृपि-तृदोः कसुन् (3-4-17)

अषा = अषायाः = of Rectitude

विभक्ति elides by सुपां सु-लुक् etc

या = यावन्तः = all ; adjective to सु-धाः ।

सुधाः = विधानानि = rules

सु + धा + क्तिप् । object of प्रचक्ष्ये । case in apposition with मजिस्तम् ।

ये = which. nominative of सन्ति । refers to सुधा ।

यस्य = येन = येन जनेन = by whom.

nominative (passive) of the participial verb पृस्यम् ।

ब्रह्मे = ब्रह्म = Transcendental God

object (passive) of the participle पृस्यम् ।

ए in place of प्रथमा by सुपां सु-लुक् etc.

तृपी = पृस्यम् = ज्ञातव्यं = desired to be known.

पृस् - पृसति = to quest पृस् + य = पृस्य । विभक्ति elides by सुपां सु-लुक् etc.

अस्य = तादृशस्य जनस्य = of him (enquirer)

क्रतु = क्रतुः = duty.

object of शास्तु । विभक्ति elides by सुपां सु-लुक् etc.

बहिष्ठाः = बहिष्ठः = best

adverb to शास्तु । आ in place of द्वितीया by सुपां सु-लुक् etc (7-1-39)

IV टिप्पणी (Remark) :—

Even for those who want to realise Transcendental God (Brahma), self-control is the means. And self-control is the gift of Mazda (Personal God).

यदा पश्यः पश्यते हृत्तमवर्णं
कर्तारं ईशं पुरुषं ब्रह्मयोनिम् ।

तदा विद्वान् पृण्यपापे विधूय
निरञ्जनः परमं साम्यम् उपैति ॥ Mundaka Upanisad 3-1-3

When the votary Sees God, he is on the way to Transcendental reality.

७ । येह्या सवा इषाओन्ती रादङ्हो,
योइ जी ज्वा आओङ्हरे चा व्वन्ति चा ।
अमेरेताइती अषाउनो उर्वा अएषो,
उत यूता या नेरांश् साद्रा द्रेंग्वतो,
ता चा ख्पथा मज्झाओ दांमिश् अहुरो ॥

I अन्वय (Prose order) :—

यय्य सव' राधसः इष्यन्ति (whose favour the devotees seek)
ये हि ह्वन् आसिरे भवन्ति च (who are existent, who were and who
will be) अषावनः उर्वा अमृताति इयेष (the soul of the pious obtains
immortality) उत यूता ये द्रु ग्वन्तः नराः साद्राः (and renovation,
those impious men who are injurious) तत्र च मज्झायाः क्ष्प' धामिः
हे अहुर (therein too the power of Mazda is the cause O
Ahura).

II. अनुवाद (Translation) :—

(You are He) Whose Love the saints solicit, the saints
who are, who were, and who yet shall be—and that the soul
of the pious obtains immortality, while those men who are
injurious and impious, (obtain) regeneration, therein also,
the power of (You) Mazda, is at the root, O Ahura

III टीका (Word-note)—

सवा = सव' = अनुग्रह' = favour.

सु—सवति = to permit. सु+अल्=सव ।

object of इष्यन्ति । आ in place of द्वितीया by सुपां सु-लुक् etc.

इष्यन्ति = इच्छन्ति = seek.

इष—इच्छति = to desire. अत्र दिवादिः

राधसः = भक्ता = devotees.

राध—राध्यति = to serve (गणदर्पण) राध+कसुन्=राधस् । by the
rule सृषि-तृदोः कसुन् (3-4-17)

ज्वा = ज्वन् = ह्वन् = भवन् = is existing.

भू+शतृ=भवन् । भू is changed to ह by मूवो हो-हुवो (Vara
ruci-Prakrita Prakasa 8-1) । हवन् । हवन्=ह्वन् by तनि-
पत्योः etc. (6-4-99). Sans ह=Zend ज । ज्वन् । प्रथमा ज्वा ।
singular in place of plural by सुप् तिङ-उपग्रह etc

आसरे = आसिरे = वभूवुः = were.

आस—आस्ते = to remain. आस्+लिट् इरे ।

भवन्ति = भवन्ति = भविष्यन्ति = will be,

भू—भवति = to be. अत्र अदादिः । लट् अन्ति भवन्ति । लट् is used
in future tense by वर्तमान सामीप्ये etc (3-3-31)

इयेष = लभते = attain.

इष्—इष्यति = to go. इष्+लिट् अ=इयेष ।

लिट् is used in the present tense by छन्दसि लुङ्-लङ्-लिट्
(3-4-6). to go—to attain by सर्वे गत्यर्थाः ज्ञानार्थाः प्राप्त्यर्थाः स्युः ।

उत=किंच = and

उत—समुच्चये विकल्पे च इति हेमचन्द्रः ।

यूता = यूतं = संस्कारं = reformation.

यु—यौति = to mix and unmix. यु+क्=यूत । क forms a noun
by नपु'सके etc. (3-3-114). यु becomes यू by ऊति-यूति etc.

(3-3-97) object of इयेष । आ in place of द्वितीया by सुपां
सु-लुक् etc

नरांसु=नराः=men

नर+जस् (1/3) । न् comes by extension of the rule उगिदचां
etc (7-1-70)

साद्रः=हिसकः=injurious

सद्-सीदति=to break सद्+र=साद्र । सद् becomes साद्र by अर्द्धे
etc (Unadi 185)

धामि=निदानं=cause

धा-धाति=to accomplish. धा+मि=धामि । (Unadi 185)

IV. टिप्पणी (Remark)

Saints are self-satisfied. They have no other objective in life to pursue. Thus their only concern is to sing the glory of the Lord. As the Bhagavata says.

आत्मारामाश्च मुनयो निर्ग्रन्था अप्युलूकमे ।

कुर्वन्त्यु अहैतुकीं भक्तिं इत्यम्भूतगुणो हरिः ॥ Bhagavat 1-7-20

Self-satisfaction is the result of Kshathram or self-dependence—independence of every outer object. It teaches one to give up concern for outward circumstances which is the cause of sin. "We sin because we fear to suffer we suffer because we sin."

८ । तेम् ने स्तओताइश् नेमडूहो आ वीवरेषो,
नृ-जीत् चम्पइनी व्यादरेसेम्,
बडूहेउश् मन्येउश् प्यओथूनह्या उख्धख्याचा,
वीदुश् अषा येम् मज्जदाम् अहुरेम् ।
अत् होइ वड्डो^{२३} देमाने गरो निदामा ॥

1. अन्वय (Prose order)—

स्तुतेः नमस् तं नु विवरसे (greeting with hymns, I would welcome Him) नृ चित् चश्मनि व्यादर्शम (and I would behold Him with my eyes) वसोः मन्योः च्यौत्नेन उक्तेन च (by deeds and words of good character) अषा यं अहुरं मज्जदां विदुः (that Ahura Mazda whom Rectitude knows) अत् तं ब्रह्मं गिरः धाम्नि निधामः (then this Brahma we would adore in the House of Song)

II अनुवाद (Translation) :—

Greeting with hymns I would welcome Him, and yes I would behold Him with my eyes, Him, Ahura Mazda, whom Rectitude attains through words and deeds of conscience. Then in the House of Song we would entertain Him, the Brahma.

III टीका (word-note) :—

स्तुतेः=स्तोत्रैः=by hymns.

स्तु+क=स्तुत । क forms a noun by नपुंसके etc (8-3-114)

नमसस्=नमस्यन्=saluting.

नमस् + क्तिप् = नमसति = salutes. all nouns may be changed to verbs by addition of क्तिप् । सर्वप्रातिपदिकेभ्यः क्तिप् वा वक्तव्यः । नमसति + कसुन् = नमसस् । by सृपि-तृदोः कसुन् ।

विवरसे = वृणोमि = I welcome.

वृ-वरते = to choose वि + वृ = लेट् ए = विवरसे । स् comes by सिव-बहुलं लेटि (3-1-34)

चक्ष्मनि = चक्ष्मणा = by eyes.

चष-चष्टे = to see (vedic) चप् + मन् = चक्ष्मन् = eyes. कर्णे तृतीया । अधिकरण विवक्षया सप्तमी ।

व्यादर्शम् = पर्येयम् = I would see.

वि + आ + दृश् + लुङ् अम् = व्यादर्शम् । लुङ् is used in the future by छन्दसि etc (3-4-6)

मन्योः = चरित्रस्य = of character.

मन्यु = spirit. When spoken of Mazda, it means Divine Energy (which creates the universe). When spoken of man, it means tendency or character. When spoken of of the world, it means the two forces (गुण), Spenta and Angra.

च्यौतस्य = च्यौतनेन = कर्मणा = by deeds.

च्यु-च्यवते = to move च्यु + त्त = च्यौत । (Unadi 554), पठौ in instrumental case, as in नाम्निस् तृप्यति काष्ठानाम् ।

विदुः = विदन्ति = know.

विद् + अन्ति = विदुः । अन्ति becomes उस् by विदो लटो वा (3-4-83). plural (अन्ति) in place of singular (ति) by सुप्-तिङ्-उपग्रह etc.

हे = से = तम् = that.

adjective to ब्रह्मम् । ए place of द्वितीया by सुपां सु लृक् etc (7-1-39)

13 ब्रह्म = परं ब्रह्म = Transcendental God.

object of निधाम ।

ब्रह्म is a variant ब्रह्मन् । (i.e. it ends in अ, instead of न्)
vide सर्वं प्रोक्तं त्रिविधम् ब्रह्मम् एतत् । Swetaswatara 1-12

दमनि = दमे = गृहे = in the house.

दमन् is a variant of दम् by the dictum स्नोर् अन्तयोर् लोपः ।
दम् = house (Nighantu 3-4-12)

गिरः = सङ्गीतस्य = of song.

निधाम = पूजयामः = we would adore.

नि + धा + लेट् मस् = निधाम । स of मस् elides by स उत्तमस्य (3-4-98) नि + धा (like वि + धा) means to adore. cf कस्मै देवाय हविषा विधेम (Rig 10-121-1) Which Deva would we adore by oblation ?

IV टिप्पणी (Remark) :—

This Rik deals with the subtle point : whether the God of Philosophy is also the God of Religion.

According to philosophy, the ultimate Reality is impersonal. Western philosophy gives to It, the name "Absolute" and Eastern philosophy, the name Brahma.

All contrary objects, such as heat and cold, light and darkness, spring out of the Absolute ; all contrary virtues are reconciled in It. Thus it cannot be said that the Absolute

has any attribute in particular. It has no particular feature. It is featureless or *Nirguna*. But if God is featureless, He may not be said to be kind, and it is no use worshipping Him. Thus the Bhakti Yogis do not accept this position. They insist that God is not featureless. He has features ; He is *Saguna*, all bright features (attributes) inhere in Him.

What then is the truth of the matter ? Is *Saguna* the ultimate Reality or *Nirguna* ? In other words, what is the relation between the *Nirguna* and the *Saguna* ; between the Absolute and God ?

The controversy started in the Vedic age and went on. Sāṅkaracharya is the champion of the *Nirguna* entity (Absolute), and Ramanuja of the *Saguna* (God). Madhava, the brother of Sayana (the famous commentator of the Vedas) set the matter at rest by saying that He is both *Nirguna and Saguna*.

अन्योऽन्यायास मत्रापि जीव-कूटस्थयोर् इव ।

ईश्वर ब्रह्मणोः सिद्धिं कृत्वा ब्रूते सुरेश्वरः ॥ Pancadasi 6-190

There need not be any objection on the ground that one Being cannot be both *Nirguna* and *Suguna* at the same time. In the spiritual sphere such simultaneity is not impossible. Exclusiveness is the law in the material sphere ; one thing excludes another, both cannot occupy the same space at the same time. In the spiritual sphere, inter-penetration is permissible, just as the mind is *both* the *subject* and the *object* of its own thoughts, at one and the same time,

in the act of introspection. Ordinarily the subject of an action is different from its object : in introspection, it is the mind which witnesses, and it is also the same mind which is witnessed.

This solution (inter-penetration of Brahma and Iswara) had been suggested in the Veda, as we find in the Yajus Veda :

वेनस् तत् पश्यत् परमं गुहा सत्

यत्र विश्वं भवत्य् एकनीडम् ।

तस्मिन् इदं सं च वि चेति सर्वम्

स ओतः प्रोतश्च विभूः प्रजासु ॥ Yajus 32-8

where the ultimate Reality is called both "It" i.e. *Nirguna* Brahma, and also "He" i.e. *Saguna* Iswara.

Maha Ratu Zarathushtra makes the point clear, when he says "we would in the house of songs, entertain that Brahma, whom—Ahura Mazda, [यं मज्झदा अहुरं] Rectitude attains through good deeds and words." In other words Brahma and Mazda are here identified. They are the two aspects of the same Reality, looked at from two points of view, viz pre-creation and post-creation view points. Aurobindo calls them the negative and the positive aspects of the same Reality (Life Divine p. 40). This is practically what Maha Ratu Zarathushtra had said.

Jalal who explains to the modern Persians, the fundamental truths of the Gatha, elucidates as follows.

मन कसी दर नाकसी दर याफतम् ।

पस कसी दर नाकसी दर वाफतम् ॥ Masnavi 1—1737

I found the Person in the Non-Person (Impersonal one *Nirguna*) and then wove them together.

Revival of the idea of the *Vahma* of the Gatha (Impersonal Aspect of God-head) revolutionised the religion of the Koran. Islam cannot be too much indebted to Iran, for this fundamental philosophical concept. The start had been given by Mansur, in the famous formula. *An al Haq* (I am Brahma). Islam had put up a stubborn opposition to the concept of the Brahma, but ultimately the spirit of Iran prevailed. Some people fail to see that the *Vahma* of the Gatha is the same word as the Brahma of the Upanisads. They do not understand also the import of *Zravan Akarana* the causeless cause,—and consider it to be foreign to Mazda-Yasna. But the idea of the Brahma is the basis of religion itself, monism is the root of mono-theism. Without the affinity between man and God, there can be no Sufism, and 'Vahma' furnishes the basis for such affinity. Sufism aims at the ecstasy of Brahma—आनन्दं ब्रह्मणो विद्वान् as the Taittiriya Upanisad calls it, or इनुम् मज्दाओ वद्दाइ as the Gatha (Yas 53-2) calls it. To interpret Vahma, as meaning 'Law' or 'Glory' in every passage, is to misunderstand the spirit of the Gatha. Amara Kosa attaches various meanings to Brahma वेदस् तत्त्वम् तपो ब्रह्म ब्रह्मा विप्रः प्रजापतिः । Brahma means—Veda, Principle, Discipline, Brahmin and God.

६ । तेम् ने वोहु मत् मनड्हा चिश्नुपो,
ये ने उसेन् चोरेत् स्पेन् चा अस्पेन् चा ।
मज्दाओ ख्पथ्वा वरेजी नाओ द्यात् अहुरो,
पस्वश् वीरिंम् अह्माकेंग फ़दथाइ आ ।
वड्हेउश् अषा हओजांथ्वात् आ मनड्हो ॥

I. अन्वय (Prose order) :—

वहु मनसा मत् तं तु चिश्नुपे (with my conscience I would serve Him) यः नः ऊसनि स्पेनं च अस्पेनं च आ चराति (who has placed on our choice Right and Wrong) अहुरः मज्दाः नः वप्यं क्ष्प्रां दयात् (May Ahura Mazda bestow on us covetable nonchalance) अस्माकं पसून् वीरान् च प्रदथै (and uphold our cattle and men) अषया वसोः मनसः आ सुजनतात् (and by Rectitude develop conscience)

II अनुवाद (Translation) :—

Him I would now propitiate by Conscience, (Him) who has granted to our will (the choice of) the right and the wrong (i.e., the Freedom of the will). May Ahura Mazda bestow on us commendable nonchalance. May our cattle and men increase. May Rectitude generate Conscience.

III टीका (Word-note) :—

मत=सस्मत्=द्वारा = by.

(vide 43-14)

चिन्नुपे = प्रीणयानि = I would please

क्षु-क्षनौति = to please (छान्दसः) क्षु + मन् = चिन्नुवति । आत्मनेपदम्
लेट् ए ।

उशन् = वशन् = वशनि = इच्छायां

वश्-वष्टि = to desire. वश् + अन् = वशन् । (unadi 162).

अधिकरणे सप्तमी । सप्तमी elides by सुपां-सु-लृक् etc

चारत् = अचारयत् = placed

चर-चरति = to go. अन्तर्भावित् णिच् (implied causative) = to guide, to place. चर + लङ् दृ = चारत् । initial अ is stopped by बहुलं etc (6-4-75).

स्पन् = स्पनं = शुभं = good

स्वन्-स्वनति = to shine (छान्दसः) स्वन् + क्तिवप् = स्वन् । object
of चारत् । द्वितीया elides by सुपां सु-लृक् etc.

क्षत्रा = क्षत्रम् = nonchalance

object of दयात् । द्वितीया elides by सुपां सु-लृक् etc.

वज्यां = वज्यां = वज्यं = वरणीयं = covetable

वृ + न्यत् = वज्यं । adjective of क्षत्रं । आ in place of द्वितीया by
सुपां सु-लृक् etc ज = य (Vararuci 2-31)

द्यात् = दयात् = दद्यात् = may give

दा-ददाति = to give. अत्र अदादिः । लिङ्-यात् । आ of दा
elides by तनि-पत्योः etc (6-4-99)

पशूस् = पशून् = cattle

object of प्रदधे । न् of द्वितीया (6-1-103) is stopped by vedic
usage (3-1-85)

वीरास् = वीरान् = men

object of प्रदधे । प्रथमा in place of द्वितीया by सुप् तिङ् उपग्रह etc
Sans वीरास् = Zend वीरांह् ।

प्रदधे = प्रदधे = प्रदधते = प्रदधतु = may protect.

दध-दधति = धारणे = to protect प्र + दध् + लेट् ते = प्रदधते । त elides
by लोपस्त (7-1-91) = प्रदधे । ए becomes ऐ by वैंतो अन्यत्र
(3-4-96). लेट् is optative by लिङ्ग्ये लेट् (3-4-7).

सुजन्तात् = सुजनतात् = जनयतु = may produce.

जन-जायते = to grow अन्तर्भावित् णिच् (implied causative)
to produce जन + तु = जनतात् तु become तात् by तुह्योस् तातङ् etc
(7-1-35). Final अ of जन elides by तनि पत्योः etc (6-4-99)

वसोः मनसः - प्रज्ञा = Conscience

object of सुजनतात् । षष्ठी in the object by अधीगर्थ etc (6-4-99).

IV. टिप्पणी (Remark)

This Rik deals with the important question of the
Freedom of the will.

Maha Ratu Zarathushtra's assertion is clear that Mazda
has given us the freedom to choose either the right (*spen*)
or the wrong (*aspen*)

Freedom of will is the first postulate of moral life. For
if we are tied to a particular line of action and if there is not
in us the power to choose any one of the two alterna-
tives, all instruction asking us to follow the right path is
useless. We would then be helpless in the matter. Thus
there cannot be any moral life without the Freedom of the
will.

All other animals are ruled by nature. They follow the
course of action dictated to them by natural forces and

animal instincts. Man can rise above Nature. He can override the dictates of animal instinct and take the course of action pointed out by Conscience. The sense of "the ought" is peculiar to man—his responsibility as well as his privilege.

Jalal says that Freedom of Will is a main factor in the motive for creation. The compulsory obedience of the slave does not please Mazda ; only the wilful surrender of a free being, the self surrender of the lover to the Beloved (*Khetwa avadatha*) can please Him.

एखतेयार आमद ऐबादत रा नमक ।

वरनेह् मीगरदद् बनाखाह इन फलक ॥ Masnavi 3-3287

Where there is compulsion, there may be obedience, but that is not love. And nothing but love is acceptable to Mazda. This is why He made man free.

Jalal points out that freedom of the will is such a valuable dignity, that in order to save it, Mazda has to put up with the existence of evil in the universe. Man has the power to choose the evil path and there by bring on suffering on himself and others. Man's crime is at the root of most of the miseries of the world. Yet Mazda does not think of depriving man of this noble privilege and dignity.

आन गुनाह अव्वल अज हेल्मश मी जहद् ।

बर नेह् ह्यबते आन मजालश कय देहद् ॥ Masnavi 5-2100

Mazda is kind to man. Out of kindness He has granted to man freedom of the will. This is how evil enters into

the arena. Otherwise how could it exist in the face of the omnipotence of Mazda.

The Gatha started with a riddle : how can there be so much evil in the world in spite of Mazda being kind and good ? We find here a clue to this riddle.

१० । तेम् ने यस्नाइश् आर्मतोइश् मिमघ्भो,
ये आन्मेनी मज्झदाओ स्रावी अहुरो ।
द्यत् होइ अपा वोह् चा चोइश्त् मनड्हा,
ख्पथ्रोइ होइ हउर्वाता अमेरेताता,
अद्वाइ स्तोइ दान् तेवीपी उत यूइती ॥

I अन्वय (Prose order) :—

तम् नु आरमतेः यस्ने मिमह्ये (I would extol Him by the rites of Faith) यः आ नाम्नि अहुरः मज्झदाः अश्रावि (who, by name, is heard as Ahura Mazda). यत् स अपां वसुमनसां च चेस्ति (for he inspires Rectitude and Conscience) तस्य क्षत्रे सूर्वता अमृतातिसु च (in His nonchalance are spirituality and immortality). अस्माय स्ति तविषी उत यूति दान् (may He give us durable strength and solidarity)

II. अनुवाद (Translation) :—

Let us extol Him by rites of Faith—Him who is called as Ahura Mazda by name. For He has inspired Rectitude

and Conscience. In His nonchalance, (rest) Spirituality and Immortality. May He give us permanent strength and solidarity.

III टीका (Word-note)—

मिमद्ये = मिमद्ये = पूजयामि = I adore

मह-महति = to adore. मह+यङ् (frequentative) = मिमद्यते ।
लट ए मिमद्ये । ह becomes घ by वा द्रुह-मुह etc (8-2-33)
= मिमद्ये । य-ज । मिमद्यजे ।

नाम्नि = नाम्ना = by name

तृतीया by the Vartika प्रकृत्यादिभ्यः उपसंथानम् ।
सप्तमी in place of तृतीया by सुप्-तिङ्-उपग्रह etc

मज्दाः = वेधाः = Vedhas.

श्रावि = अश्रावि = श्रूयते = is heard.

श्रू+लुङ् द् = अश्रावि । द becomes इ by चिण् etc (3-1-66).
initial अ is stopped by बहुलं etc (6-4-75) लुङ् denotes present
tense by छन्दसि etc (3-6-6)

चेस्त् = अचेस्त् = चेतति = प्रेरयति = inspires

चिस् (किस्) = to inspire. चिस् + लुङ् द् = अचेस्त् ।
initial अ is dropped by (6-4-75). लुङ् denotes present tense
by 3-4-6.

अस्माय = अस्मभ्य = to us.

आय in place of चतुर्थी by सुपां सु-लुक् etc
cf अस्मे इन्द्रा-वरुणा शर्म यद्वत्तम् (Rig 7-83-9)

स्तोद् = अस्ति = नित्यं = perpetual
(vide 31-8, 34-4. 43-13;.

दान् = ददातु = may give

दा + लेट् अन्ति = दान् । इ of अन्ति elides by 3-4-97 and त by
8-2-23. लेट् is optative by 3-4-7

तविषी = तविषी = strength.

तविषी = strength (Nighantu 2-9) object of दान् । द्वितीया
elides by सुपां सु-लुक् etc.

उत = किञ्च = and

समुच्चये विकल्पे च इति हेमचन्द्रः ।

यूती = यूति = दृढता = solidarity

खु-यौति = to unite. यु + क्ति = यूति ।

यु becomes यू by ऊति-यूति etc (3-3-97) object of दान् । In
place of द्वितीया final इ becomes long by सुपां सु-लुक् etc

IV टिप्पणी (Remark) :—

Mazda sustains the moral order. He is the source of
all that is worthy in life. (cf Sukta 47-2)

Maha Ratu Zarathushtra invokes God, by one and one
name only, viz Mazda. This he does for the purpose of
nipping polytheism in the bud, though he is not unaware
that Mazda has all the names or no name at all.

बनामे आनके उ नामी नदारद ।

ब हर नामी के खानी सर बरआरद ॥ Dara Shikoh—Upanikhat

‘In His name, who has no name at all, yet makes His
appearance by whatever name He is called’.

Bhagavan Zarathushtra disparages the idea of applying
various names to God (as was done in the Veda, which calls

Him variously, as Indra, Mitra, Varuna and Agni—एकं सद् विप्रा बहुधा वदन्ति—अग्निं यमं मातरिश्वातम् आहुः—Rigveda 1-164-46) for that contains in it the germ of polytheism.

Maha Ratu Zarathushtra was much more careful in this matter than Hazrat Muhammad, who gave various other names (e.g. Rabb and Rahman, to Allah, [Koran—Sura 17, verse 110. Vide also Zwemer—the Muslim Doctrine of God. p 28 and Sell—Historical Development of Koran P. 56]

It is interesting to note that there are long discussions in books of Hadis, as to whether “Khoda” can be used as the name of God. (Sell—Faith of Islam—P. 184). Khoda is Iranian equivalent of स्वधा (Self-existent) of the Veda (Rig 10-129-5)

Mazda is the equivalent of the Vedic name Vedhas

वेधस् = वयधस् = वजधस् = मजधस् = मज्दस् = मज्दाः । ए=य, and य=ज, [and ध=द]

as in मज्दस् from नेदस् (nearer) cf नामा नज्दिस्तो (zend) from नामा नेदिष्ट (Sans) वेधस् becomes वजधस्, and then व changes to म, by the rules

(1) कवन्धे वो मः—Vararuci Prakrita Prakas 2-19.

(2) आम्र—ताम्रयोर वः do do 3-53

B. माद् उपध्यायाथ मतोर् वः (Panini 8-2-9)

So वजधस् = मजधस् Sans ध=Zend द So मजधस् = मज्दस्

वेधस् is specifically the designation of Varuna. ता प्रव्रीणि वरुणाय वेधस् । Rigveda 4-42-7

“They call Varuna by the name of वेधस् ।”

On the other hand Varuna is the 44th name in the list of the 101 names of God, recited in Vaj ceremony. Anklesaria—Yazashne wa Nirang P. 24.

So it is reasonable to conclude that Mazda is the Avestic name for Vedic Varuna.

अहुरः मजदाः = असुरः वेधाः of the Veda

In the Mahabharata, the name Ahura Mazda is transliterated as Hari Medhas,

ततो ब्रह्मा नमश्-चक्रे देवाय हरि मेधसे ।

धर्म चाग्रं स जग्राह सरहस्यं सत्संग्रहम् ॥ Santi Parva 348-30

‘Then Brahma’ bowed down to God Hari Medhas, and obtained from Him the Highest religion, with all the secrets and purports.

[Mark that the religion taught by Hari Medhas is stated to be the best religion, and the name Hari Medhas occurs only in very old texts, four times in the Mahabharata, and once in Vishnu Purana and no where else]

The one god whom the ancestors of the Hindus and the Parsis worshipped together was called Rudra. Thus He is designated both as Deva and as Asura.

यश्वा महे सौमनसाय रुद्रम् ।

नमोभिर देवम् असुरं दुवस्य ॥ Rigveda—5-42-11

For great peace of mind, worship Rudra. Adore by salutation Him, who is both deva and Asura.

That Deva had been a term of honour even In Iran, is

evident from दैविताना = divine (yas 48-1) and देवान्जसा = glorious (yas 47-6)

Rigveda identifies वेधस् (Mazda) with Rudra.

यथा रुद्रस्य सूनवो, दिवो वशन्ति असुरस्य वेधसः ।

Rigveda 8-20-27

'Just as the sons of god Rudra (who is Asura Vedhas—Ahura Mazda) desire it', (let it be so with you),

Maxmuller identifies मज्झा with वेधस् (Science of Mythology P. 126)

वेधस् means विश्रता or Creator. According to Nighantu, the oldest Vedic Dictionary, however, वेधस् means wise (Nighantu 3-15-6)

Thus वेधस् and मेधस् would seem to be synonymous—and मेधस् is philologically nearer to Mazda. मेधस् emphasises the fact that the very essence of God-head is Consciousness (चिन्मयत्व) cf मज्झाओङ्कस् (Yas 45-1). Thus Mazda would mean the Omniscient.

Vedanta however notes that Divine Consciousness is different in nature from human Consciousness, in the important feature that it is not dependent on physical organs (compare the case of television where the vision is independent of the physical eye). Vedanta gives to Divine Consciousness a special name viz Ananda (the Kshnum of the Gatha—yas 53-2)

Thus Mazda would mean Ananda, of which Sat (Matter), and Chit (mind), are the two modes of expression.

It is to be noted that by the dictum लोर अन्तयोर् लोपः (final स् and न् often drop), वेधस् becomes वेधा and मेधस् becomes मेधा ।

In other words मज्झस् and मज्झा are equivalent. मज्झा is declined like विश्रपा (masculine noun ending in आ) and the form in प्रथमा एकवचन (1/1) is मज्झाः which is indifferent from मज्झाः—first singular (1/1) of the word मज्झस्. The difference is evident in द्वितीया, when the former becomes मज्झाम् and the latter becomes मज्झसम्. It would appear that Mazda (ending in आ) is more current in the Gatha, than Mazdas (ending in स्)

Thus मज्झस् is reduced to मज्झा (मेधस् to मेधा) । Maharshi Viswamitra [the venerable saint who represents the united Kshatriya—Brahman (i.e. Parsi-Hindu) type of character] who wished to consolidate Vedic Hindu and Parsi cultures, reduces the word further to महद् (मज्झ्) and sings forth in glee

महद् देवानाम् असुरत्वम् एकम् । Rigveda 3-55-1

“Mahat constitutes the divinity of all the gods”.

It is to be noted, that the word used to express the idea of Divinity is असुरत्व (Ahura-hood) and not देवत्व (Deva-hood). This bears testimony to the high esteem that Maharsi Viswamitra entertained towards the पितृयान (Parsi cult)

It may not be said that word महद् in the above line is an adjective meaning “great” and that it qualifies the word असुरत्व, the two together meaning “great divinity”. That

the word "Mahat" in the context is a noun, and a proper noun, is evident from the second line of this stanza, which runs as

महद् विजज्ञे अक्षरं पदे गोः Rigveda 3-55-1

"Eternal (अक्षरं) Mahat become manifest along with the universe (गो)" (repetition of महद् in the fourth line, shows that महद् is the more important word here and that it is the noun in this line, and अक्षर is its adjective, and not vice versa)

Thus महद् is the vedic re-transliteration of Mazda, which arose originally out of the वेद्यस् of the Veda.

महद् becomes मजद् (मज्द्) in Pehlevi] Asura Mahas becomes Assara Mazas in Assyria (Griswold—Religion of the Rigveda—P. 25)

११ । यस् ता दएवेंग् अपरो मय्यांस् चा,
तरे-मांस्ता योइ ईम् तरे-मन्यन्ता ।
अन्येंग् अह्मात् ये होइ अरेम्-मन्याता,
सओष्यन्तो देंग्-पतोइश् स्पेन्ता दएना ।
उर्वथो ब्राता पता वा मज्जदा अहुरा ॥

I अन्वय (Prose order) :—

देवाः अपरे मय्याश्च (Deva-worshippers and other men) ये तम् तिरो-अमंस्त (they who denied Him) ये ईम् तिरो-मन्यन्ते (they

who deny Him) अस्मत् अन्याः (other than us) ये तम् उरी मन्यन्ते (who acknowledge Him) सोष्यन् धियां-पतिः स्पेन्त-दीनः (Great Preceptor, Lord of Wisdom, and Holy-spirit) उर्वथः ब्राता पिता वा हे मज्जदा अहुरा (O Ahura Mazda, you are [even their] friend, brother and father)

II अनुवाद (Translation) :—

They, Deva-worshippers and other men, who denied Him and who still deny Him—other than us, who acknowledge Him,—O Ahura Mazda, Redeemer, Lord of Wisdom, and Holy spirit, You are the friend, the brother and the father (even of them).

III टीका (Word-note) :—

यस्=ये=they

singular for plural, by सुप्-तिङ्-उपग्रह etc Nominative of तिरो-मंस्त ।

ता=तम्=Him

refers to Mazda. Object of तिरोमंस्त । तद् becomes ता (by addition of डा) by the Rule सुपां सु-लुक् etc (7-1-32)

देवाः=देव पूजकाः=Deva-worshippers.

case in apposition with ये । Sans स्=Zend 'ह्' ।

मय्यांस्=मय्याः=मनुष्याः=men

न् comes by the extension of the Rule उगिद्वां etc (7-1-70) case in apposition with ये

तिरो-मंस्त=तिरो-अमंस्त=तिरश्चकार=denied

तिरस् is an upasarga by तिरोअन्तधौ (1-4-71). मद्-मन्यते=to

think मन्+लुङ् त=अमस्त । Initial अ drops by बहुलं etc (6-4-75)=मस्त । Singular for plural (द in place of अन्) by सुप्-तिङ् उपग्रह etc. मस्त becomes मस्ता by अन्येषाम् अपि etc (6-3-137).

ईम् = एनं = Him. vide Nighantu (4-2-80)

यद् ईम् सूर्यो न हरितो वहन्ति (Rig 10-31-8)

तिरो-मन्यन्ते = तिरस्-कुर्वन्ति = deny

तिरस्+मन्+लृट् अन्ते । cf तिरो-मति (yas 33-4)

अह्मात् = अस्मत् = than us

पञ्चमी is induced by अन्य by the Rule अन्याराद् etc (2-3-29)

अरेम्-मन्यता = उरी-मन्या महे = स्वीकुर्मः = we acknowledge

उरी is an upasarga by ऊर्वादि etc (1-4-61). उरी = yes ऊररी—उरी-चोररी च विस्तारे अङ्गीकृतौ त्रयम् इत्यमरः । cf आरी = yes (Persian).

Third person singular, in place of first person plural (ते in place of महे) by सुप्-तिङ्-उपग्रह etc

सोष्यन् = हे महागुरो = O the Inspirer (of Prophets)

सु-सुनोति = to unite सु+स्यत् = सोष्यन् (महायोगिन्) । गौरवे बहुवचनम्—सोष्यन्तः ।

धियस्-पतेः = धियां-पते = हे ज्ञानेश्वर = O the Lord of Wisdom.

पृष्ठी in सम्बोधन by सुप् तिङ्-उपग्रह etc धियस् = धिर्यह् = ये । Sans स् = Zend 'ह्' ।

स्पेन्त-दीनः = पुण्य-ध्यानः = पुण्यात्मा = Holy Spirit

स्पेन्तं दीनं यस्य । बहुव्रीहि Samasa.

उर्वथः = सुहृत् = Friend

उर्वन् = आत्मा । उर्वन् + थ = उर्वथ ।

IV टिप्पणी (Remark) :—

Mazda is the friend, even of the nonbeliever, as the Rigveda says.

अमन्तवो मा ते उपक्षियन्ति । Rigveda 10-125-4

In this important Rik, Bhagavan Zarathushtra lays down the root principle of Vaishnava Philosophy viz that God is to be loved in some **concrete** form of love (i. e. with the love of an admirer, a servant, a parent, a friend, or a consort —शान्त-दास्य-वात्सल्य-सख्य-माधुर्य etc)

Rabindranath explains the principle by saying.

देवतारे प्रिय करि, प्रियरे देवता

We should either make God, the Friend, or see in the Friend, the presence of God.

Jalal also states this to be the underlying principle of Sufism.

आशेकी गर ज़ीन सर ओ गर ज़ान सरस्त ।

आकेबत मारा वदान सर रेहवरस्त ॥ Masnavi 1-11

Whether Love starts from this end (the friend in God) or from that end (God in the friend), it ultimately guides us to the great King.

Both these great mystic poets restate only what had been stated by the Gatha.

The first part of this radical principle is laid down in this Rik where Mazda is regarded as the Friend, the Brother, and the Father.

The second part is laid down in Rik 53-4, where the father and the husband are looked upon as the manifestation of Mazda.

Love attracts, while fear repels. Thus love is the principle of unity—unity with God and unity with men. Hafiz emphasises the part of love in religion as against the semitic emphasis on fear.

हाफेज़ नेह गुलामस्त के अज़ खाजे, ह गुरीज़द ।

खुफ़ी कुन बाज़, आ के खराबम् ज़े अतावत ॥ Hafiz 90

The coward can be controlled by fear, the bold man may be controlled by love alone.

The religion of Zarathushtra is for bold man, who respond to the love of Mazda,—over—whelming love, free from any taint of vindictiveness.

दशमी

कान्दिशिका—Whither ?

Suktam 46-1

१ । काम् नेमोइ जांम् कुथा नेमोइ अयेनी,
पइरी खएतेउश् अइर्यमनस् चा ददइती ।
नोइत् मा क्ष्नाउश् ये वेरेजेना हेचा,
नएदा दख्येउश् योइ सास्तारो द्रेग्वन्तो,
कथा ध्वा मज्जदा क्ष्नाओपाइ अहुरा ॥

I अन्वय (Prose order) :—

कां ज्यां नमे (to which land would I turn) नम्य कुत्र अयानि and turning whither proceed) खेतून् अर्यमनश्च परिदधत् (doing the Khetus and Aryamnas.) नो इत् मा क्ष्नायुः (they do not please me) ये वृजनाः हि च (the Vrijanas too that are) नो इत् आ (and not also) ये दख्योः द्रुग्वन्तः शास्तारः (the impious preceptors of the country that are). हे अहुर मजदा कथा त्वां क्षनुषे (O Ahura Mazda, how would I satisfy you ?)

II अनुवाद (Translation) :—

To which land would I turn, and turning, whither would I arrive, carrying around me the Khaetus (Vaishyas) and the Aryamnas (Brahmins) ? The Verejenas (Kshatriyas) that there are, do not at all please me, nor do they, who are the impious preceptors of the land. Mazda Ahura, how could I satisfy you ?

III टीका (Word-note) :—

नमे = अभिवर्ते = I would turn.

नम = नमति, नमते = to bend. नम + लट् ए। लट् in future tense by वर्तमानसामीप्ये etc. (3-3-31)

जाम् = ज्याम् = देश = province.

क्षौणिर् ज्या काश्यपी क्षितिः इत्यमरः। object of नमे

नम्य = bending.

नम + ल्यप्। ल्यप् is added by the extension of the rule समासे etc (7-1-37)

खैतु = खैतून् = वैश्यान् = Vaisyas.

object of परिदधत्। स in place of द्वितीया by सुपां सु-लुक् etc

अर्य्यमनः = ब्राह्मणान् = Brahmanas.

आर्यं = God (Nighantu 2-12). तं मनन्ति इति अर्याम्ना। म्ना-
मनति = to remember (cf. आम्नाय)

दधती = दधत् = holding.

धा - दधाति = to hold. धा + शतृ = दधत्। ई in place of सु (1/1)
by the Vartika इया - डियाज - ईकाराणां उपसंख्यानम्।

क्ष्नायुस् = तोषयन्ति = satisfy.

क्षु - क्षनौति - तेजने। to satisfy (छान्दस)। क्षु + अन्ति। अन्ति becomes उस् by सुप् तिङ-उपग्रह etc.

वृजनाः = क्षत्रियाः = Kshatriyas.

वृजनं = strength. वृजन + अच् = वृजनः by अर्श आदिभ्य अच्
(5-2-127)

हेचा = हि च = अपि च = and too

च = and, हि = even, too ; च becomes चा by निपातस्य च
(6-3-136)

दक्ष्यु = देश = country.

शास्ता = Preceptor—from शास् = to guide

क्षुपे = तर्पयामि = I would satisfy

क्षु - क्षनौति = to please (छान्दसः) cf खुसि (Persian) क्षु + लेट् ए
= क्षुपे। स comes by सिव् बहुलं लेटि (3-1-34)

IV. टिप्पणी (Remark)

Maha-Ratu Zarathushtra is a supreme nation-builder. He wished to teach his people how to ward off the current defeatist mentality. The Aryans of the time were being attacked by the Turanians (Mongolians) from the north, and by the Babylonians (Semetics—Pani or Phoenicians of the Veda) from the west. Maha-Ratu Zarathushtra wished to consolidate the the Aryans into one people. This is also partly the reason why he so vehemently denounced polytheism and caste-distinction—the two fruitful sources of national disintegration. But above all he wanted the people to learn to

defend themselves. He wished to infuse in them the spirit of militancy and the whole of this Sukta is replete with the idea.

Militancy is the characteristic feature of Parsu-Rama, who though born a Brahmin, strove to establish the supremacy of the kshatriya ideal.

The reason for this new outlook is stated in the Mahabharata as follows.

नोद्विग्नश्चरते धर्मं नोद्विग्नश्चरते क्रियाम् ।

दश श्रोत्रिसमः राजा इत्येवं मनुर्ब्रवीत् ॥

Adiparva 31-41

None can practise religion, while there is a reign of terror in the country. Thus a kshatriya (who helps to establish order in the society) is worth ten Brahmins.

This seems to be the explication of the idea.

के अय्यन्त्रा के खण्डुस् दाता इस् अह्वत् ।

ये वेरेजेनाइ वड्डहीम् दात् कशस्तिम् ॥ Sukta 49-7

What good is a Brahmin, and what a Vaisya ? He is the real patron who sustains the Kshatriya (Verejena)

The present Rik marks the pangs of a new birth. Maha Ratu Zarathushtra wishes to establish a new order of things, where the value of the kshatriya ideal should be duly recognised. The present set up of the society does not please him.

२ । वएदा तत् या अश्मी मज्झदा अनएणो,
मा कम्म-फूणा य्यत् चा कम्मा-ना अश्मी ।
गेरेजोइ तोइ आ-इत् अवएना अहुरा,
रफेध्रम् चग्वाओ य्यत् फूयो फूयाइ दहदीत् ।
आख्सो वड्डहेउश् अषा ईस्तीम् मनड्डहो ॥

1. अन्वय (Prose order)—

हे मज्झदा, तत् वेद यद् अहम् अनीशः अस्मि (O Mazda I know this, that I am patron-less) यद् अहं कम्म-पशुः कम्म-ना च अस्मि (since I am [possessor] of few cattle and few men) हे अहुर, तुभ्यं गृजे, आइत् आवेन (O Ahura, I cry to you, look up forthwith) रफध्रं चग्वाय यत् प्रियः प्रियाय दद्यात् (inflame that rapture which a friend induces in a friend) बसोः मनसः इष्टिं अषां आख्स (tell of Rectitude which is the aim of conscience)

II अनुवाद (Translation) :—

This I know that I am helpless, in as much as I am (owner) of few men and few cattle. I cry to You, Lord, look upon me forthwith. Inflame that rapture in me which a friend induces in a friend. Tell me of Rectitude, which is the aim of Conscience.

III टीका (word-note) :—

वेद-वेदि-I know

विद् + लट् मि । मि becomes अ, by विदोलटो वा (3-4-83). द becomes दा by 6-3-135.

अनीशः = अनाथः = helpless.

vide 29-9.

मा = अहम् = I

द्वितीया in place of प्रथमा by सुप्-तिङ् उपग्रह etc

कम्न-पशुः = अल्प-पशुः = having few cattle.

कन्न (अल्पः) पशुर्यस्य । बहुव्रीहि ।

कन्न = small कम in Persian (cf कनीयान = smaller)

कम्ना-ना = अल्पजनः = having few men.

कन्नः (अल्पः) ना (नरः) यस्य । बहुव्रीहि । कन्न becomes कन्ना by the extension of आन् महतः etc (6-3-46)

गृजे = क्रोशामि = I cry

गृज्-गर्जति = to exclaim अत्र तुदादिः आत्मनेपदम् । गृज् + लट् ए । (vide 29-1)

ते = तुभ्यं = to you

Dative of गृजे by कर्मणा यम् etc (1-4-32)

आ = एनं = this one (me)

अदस् + डा, in place of द्वितीया, by सुपां सु-लुक् etc

आवेन = आ पदय = see

वेन = वेनति = to see, cf वीन् (Persian—दूरवीन्) । आ + वेन + लोट हि

रफभ्रं = आनन्दं = delight

रफ् — रफनाति = to satisfy (छान्दसः) । रफ् + भ्र (vide 33-13) object of चग्वय ।

चग्वय = उद्दीपय = Kindle.

चक् — चकति = to shine चक् + णिच् (causative) = चग्वयति । च comes by the extension of the Rule स्कायो वः (7-3-4) चग्वय । लोट् हि । cf चक्रेदन in Persian. (Vide 51-20):

प्रियः प्रियाय = a friend to a friend,

cf प्रियः प्रियाया अर्हसि देव सोढू (Gita 11-44) (Vide 43-14)

दद्यात् = ददाति = gives.

लिङ् is used in the present tense by उताप्यो etc (3-3-152)

आख्यास् = आख्याहि = ब्रूहि = tell.

ख्या — खस्याति = to tell. छान्दसः ।

ख्या + लेट् सि = ख्यास् । इ of सि elides by इतश्च etc (3-4-97)

लेट् is optative by लिङर्थे लेट् (3-4-7)

cf चक्षिड ख्यान् (2-4-54) चक्ष् = to tell changes to ख्या (and also to ख्या)

इष्टि = अभिप्रायं = aim.

object of आख्यास् (case in apposition with अपां).

IV टिप्पणी (Remark) :—

If one relies on his own strength alone he may feel dejected. If he has faith in God, he may, with optimism, proceed to fight the evil.

The Religion of Gatha is the Religion of Love. Mazda is the friend of men—and His love induces ecstasy. Here in is the basis of Suffism. Love unites while fear repels (inspite of outward obedience). Some crude Religions teach fear of God, but Gatha teaches Love of God.

Atharvan Zarathustra is aware that the task (of bringing about the Reformation) is gigantic and he is a man of small means, But he is not daunted, for he relies on the strength of Mazda.

गर चे आलत नीस्त तु भी तलव

नीस्त आलत हाजत अन्दर राहे रव । Masnavi 3-1445

Paucity of means does not stand in the way of the Lord.

Poverty rather is the very life breath of the *darves*

सुफी अज फेक चून दर घम शवद

अयने फेकश दाइए ओ मतअम शवद ॥ Masnavi 4—18-65

His spirit flourishes in poverty. He only cares for the rapture of love—the ecstasy (रफ़ेन्न) that the beloved induces in the lover.

For the sake of that ecstasy, the lover can give up both the worlds.

दीवेहे मजनु' गर वृद नुरा

हर दो आलम वेखतर बुद नुरा ॥ Masnavi 1—408

For the service of Mazda, for His pleasure, the Apostle can take any risk.

[कृषो कृषाई दइदात् reminds us of प्रियः प्रियाया अहंसि देव सोढूँ of the Gita (11-44)]

Zamad Agni Zarath-Usthra is par excellence the prophet of Bhakti Yoga (the cult of Love) like that of the Vaishnavas in India.

The Vaishnavas look upon the Beloved as husband, the

Sufis as wife. A poet, in the way of the Indians, addressed the beloved.

तू शबनाह मि-नुमाई, बा वर-ए के वूदी इम शब ।

कि हनुज़ चशम-ए मस्त अस्तू, असर-ए खुमार दारद ॥

'You look nocturnal ; on whose bosom had you been last night ? For the eyes are still tipsy and carry signs of intoxication.'

This was very repulsive to Jehangir, who was thinking Iranian-wise (Nagari-Pracharini Patrika of 1980 Samvat —p. 280)

But that is the difference between Vaishnavism and Suffism—the Bhakti-Yoga of Rama Chandra and the Bhakti Yoga of Zarathushtra.

Christ was influenced by the Bhakti Yoga (devotion of God) of Zarathushtra. Zarathushtra's Karma-Yoga (devotion to Duty) influenced Judaism and Islam. Judaism took up the positive programme of love for righteousness, and Islam, the negative programme of resistance to evil—but none did take in the whole of Zarathushtra's gospel.

३ । कदा मज्जदा योइ उख्पानो अस्नाम्,

अड्हेउश् दरेथ्राइ फो अपह्या फारेन्ते ।

वेरेज्दाइश् सेंगहाइश् सओप्यन्ताम् खूतघो,

कएइव्यो ऊथाइ वोहू जिमत मनड्हा ।

मइव्यो थ्वा सांस्त्राइ वेरेने अहुरा ॥

I अन्वय (Prose order) :—

हे मज्झा ये असूनां उक्षाणः (O Mazda, those who are the cleansers of hearts) कदा असोः धरत्राय प्र अषस्य प्रेरन्ते (when would they stir for the compactness of mind and rectitude) वृष्टैः शंसै सोप्यन्ताम् क्रतवः (the dutifulness of the apostles in deeds and words) वसु मनसा केभ्य उथायै जमेत् (to whom would arrive through conscience) हे अहुर मभ्यः शास्त्राय त्वां वराणि (O Ahura, I choose You for instruction to me).

II अनुवाद (Translation) :—

When O Mazda, would they, who are cleansers of hearts, take up for the consolidation of life and for Rectitude, the duties of the Shayoshynts (Yogis), in words and deeds ? To whom does Conscience come for their protection ? O Ahura, for me, I choose You as the preceptor.

III टीका (Word-note)—

उक्षाणः = प्रक्षालकाः = cleansers

उक्ष् - उक्षति = to shower उक्ष् + अन् = उक्षन् (Unadi 165) one who sprinkles water उक्षन्ति अस्मै मरुतो हिता इव (Rig 1-166-3).

— उक्षा स यावा पृथिवी विभति (10-31-8)

असूनां = असूनां = of hearts

पुंसि भूमिन् असवः प्राणाः इत्यमरः । असु becomes असन् by अस्थि दधि etc (7-1-75) षष्ठी बहुवचनं (6/3).

Object of उक्षाणः । षष्ठी in the object by कर्तृ-कर्मणोः कृति (2-3-65)

धरत्राय = संग्रहाय = for Self-possession

धृ - धरति = to possess. धृ + अत्र = धरत्र (Unadi 394) तादर्थ्ये चतुर्थी । प्र = fully

प्र is repeated by प्र-सम्-उप-दः (8-1-7) for the sake of metre

प्रेरन्ते = यतन्ते = would strive

ईर - ईरते = to stir लट् अन्ते । लट् expresses future sense by विभाषा कदा etc.

वृष्टै = वृष्टे - कर्मणि = in deeds.

वृश् - वृश्यति = to do. वृश् + क = वृश्तं deed. क forms a noun by नपुंसके etc (3-3-114) तृतीया in Locative case by प्रसित etc (2-3-44)

शंसै = शंसिषु = in words

शंस - शंसति = to tell शंस् + अल् ।

तृतीया in the Locative by प्रसित etc (2-3-44)

सोप्यन् = योगी = adept.

सु - सुनोति = to unite. सु + स्यत् = सोप्यन् ।

स्यत् is used in present tense by वर्तमानससामीप्ये etc (3-3-131)

क्रतव = व्रतानि = discipline.

क्रतू = duty. Nominative of जमत् ।

उथायै = रक्षायै = for protection.

अव - अवति = to protect. अव + थ = उथ by हनि-कृषि etc (Unadi 167) स्त्रियाम् आप । तादर्थ्ये चतुर्थी ।

जिमत् = जमत् = गच्छेत् = would go.

जम - जमति = to go. (Nighantu 2-14-104)

जम + लेट् ति । इ of ति elides (3-4-97) लेट् is optative (3-4-7)

शास्त्राय = अनुशासनाय = for instruction.

शास् - शास्ति = to instruct. शास् + ए = शास्त्र (Unadi 608). न comes by इदितो etc (7-1-58)

IV टिप्पणी (Remark) :—

Maha Ratu Zarathustra also counts on the assistance of the saints (Sosyants). There are many saintly people, and they would gather round him and do their quota. Men of pure conscience are his real strength.

We are reminded how in the darkest days of Vedic religion, when the Indo-Persian culture was undergoing the severest test, another virile Apostle of the race, Guru Govinda Sinha, sounded the same theme of gathering all honest people around him in order to rebuild the nation.

The following is one of the most famous verses of the Adi-Grantha—Guru Grantha Sahib.

नाम रहियो साधु रहियो रहियो गुरु गोविन्द ।
कहु नानक इह जगतमै के ना जपो गुरुमन्त ॥

There is Name (God) above, and honest people below, and there is Guru Govinda Sinha (to organise them). Why do you not take to the Scripture (and be assured that there is no cause for despair) ?

४ । अत् तेङ् द्रेग्वाओ येङ् अपह्या वम्द्रेंग् पात्,
गाओ फोरेतोइश् पोइथ्वा वा दख्येउश् वा,
दुम्-जोवाओ हांस् खाइश् प्यओथनाइश् अहेमुस्तो,
यस्तेम् खूपथ्रात् मज्जदा मोइथत् ज्यातेउश् वा,
हो तेङ् फो गाओ पथमेंग् हुचिस्तोइश् चरात् ॥

I. अन्वय (Prose order) :—

अत् सः द्रुग्वाः य अपहस्य वास्त्रं पातयति (Now that villain who defiles the rules of rectitude) गोः प्रातोः क्षेत्रस्य वा दख्योः वा (for the devastation of the world, the village and the country) दुर्जवः सन् स्वैः च्यौत्नेः अहुम्-उस्तः (being evil-doer, by own deeds, soul-loser) हे मज्जदा, यस् तम् क्षत्रात् ज्यातेः वाः मेथेत् (O Mazda, who so strips him of his strength and vitality) स्वः तम् सुशिष्टेः प्रगाये पथस्मिन् चराति (He leads him to the respectable path of good sentiments).

II अनुवाद (Translation) :—

Now those villains who defile the directions of Rectitude, to the devastation of the world, the village and the country ; being evil-doer, such one is, by his own deeds, a soul-forfeit (out-law), and any one, who strips such villain of his strength and vitality, puts him in the well-known path of nobility (on the right track of virtue).

III टीका (Word-note) :—

तस्-सः- that.

तद्-सु-तः । cf ताः (feminine 1/3)

त dose not change to स by महाविभाषा । तस्-तंह्

द्रुग्वास्-पामरः = villain.

द्रह=to injure द्रह + वसु = द्रवस् । वस् is added by the extension of the rule विदः शतुर् वसु (7-1-36). 1/1 = द्रवस् ।

य'ग्-यंह = यस्य = who.

वास्त्रं = निर्देश = rules

वाश-वाशति-शब्दे = to direct. वाश + त्र = वाश्त्रं (Unadi 608)

पात् = पातयति = defiles

पत् = to fall पत् + णिच् (causative) = पातति = to defect.

पात् + लट् ति = पात् । ति elides by the extension of the rule

मन्त्रे बस-ह्वर etc (2-4-80)

प्रातोः = पीडयितुं = to devastate

ऋ-इयति = to attack (cf आर्त) प्र + आ + ऋ + तोसुन् = प्रातोः ।

तोसुन् is added by the rule भावलक्षणे etc (3-4-16)

क्षेत्रस्य = नगरस्य = of the city

object of the participle प्रातोः । षष्ठी in the object by कर्तृ-कर्मणोः कृति (2-3-65)

दक्ष्यु = जनपद = country

हास् = सन्स् = सन् = being

सत् + सु = सन्स् (सन् in non-vedic literature)

अहुस्-उस्तः = आत्मदाही = self-forfeit

उष-उषति = to burn. अयु (प्राण) उषति (दहति) इति अहु+उष् + क

मुम् comes in the analogy of अरुर् द्विषद् etc (6-3-67)

मेथेत् = मोचयेत् = denudes

मेथ-मेथति = to deprive मेथ + लिट् यात् vide 53-9

ज्यातोः = जीवातोः = from life

ज्या-जिनाति = to age ज्या + तु = ज्यातु (unadi 72) ablative of मेथेत् ।

स्वः = सः = he ; तद्, त्यद् and त्वद् are equivalents

तस् = तम् = Him

सु in place of द्वितीया by सुपां सु-लृक् etc तस्-तंह = तंग्

प्रगाये = प्रशंसिते = in praiseworthy

गै = to sing, to praise प्र + गै = अल् । adjective to पथस्मिन् ।

पथस्मिन् = पथि = in the Path

सुचित्ते = सद्-भावस्य = refined mentality

चित-चेतति = to think चित् + कि = चित्ति । Sans तत् = Zend स्त

चरात् = चालयति = guides

चर-चरति = to move अन्तर्भावित णिच् (implied causative) =

to guide चर + लट् ति = चरात् । इ of ति elides by इत्थश्च etc (3-4-97)

IV टिप्पनी (Remark) :—

The principle of this Rik is echoed in the Mahabharata

अहिंसा सकलो धर्मः हिंसा धर्मस् तथा हितः ।

सत्यं ते अहं प्रवक्ष्यामि नो धर्मः सत्यवादिनाम् ॥

Santi Parva 278 - 20

Nonviolence is the whole of equity. But benevolent violence is equally just. I am a man of principles, and this I say, is the principle that I follow.

Jalal also tells us.

वस अदावतहा के आन यारी बुवद ।

वस खराबाहा के मअमारी बुवद ॥ Masnavi 5-106

There are many acts of enmity which are really friendliness.

५ । ये वा खूपांस् अदांस् द्रीता अयन्तेम्,
 उर्वातोइश् वा हुन्जेतुश् मिथोइण्यो वा ।
 रणा जूवांस् ये अपवा द्रेग्वन्तेम्,
 वीचिरो हांस् तत् फो खएतवे भ्रुयात् ।
 उज्जूइथ्योइ इम् मज्जदा खू न्यात् अहुरा ॥

I अन्वय (Prose order) :—

यः वा सुजन्तुः क्षयन् हतौ आयान्तं द्रुग्वन्तं अदांस् (and the good-man powerful, who slays the scoundrel proceeding for laceration)
 उर्वातोः मित्रेभ्यः वा (of a relative or a friend) रस्नेन जीवन् यः
 अपावान् (the pious man, living by principle) विचिरः सन् तत्
 खेतवे भ्रुयात् (being judicious, one would tell this to be manly)
 हे अहुर, ईम् कृष्यात् उस् उत्थय (O Ahura, raise him up from this
 violence)

II अनुवाद (Translation) :—

The good capable man, who kills one proceeding for the
 laceration of a relative or a friend, the pious man living by
 law, (if he kills) the scoundrel—any one, being judicious
 would call that (action) to be manly. Ahura Mazda, save
 him from (the sins of) this violence.

III टीका (Word-note) :—

क्षयस् = क्षयन् = प्रभवन् = lordly

क्षि—क्षयति = to rule क्षि+कसुन् = क्षयस् । कसु is added by सृपि-

तृदोः etc (3-4-17) क्षयस्+सु (1/1) = क्षयांस् । न comes by
 उगिदचां etc (7-1-70)

अदांस् = छिनत्ति = cuts

दा—दाति = to cut दा+लृङ् दृ = अदांस् । स comes by च्लेः सि
 (3-1-44) and न comes by विभाषा चिण-णमुलोः (7-1-69)

द elides by मन्त्रे वस-हुर etc (2-4-80) लृङ् is used in the
 present tense by छन्दसि लृङ्—लृङ्-छिटः (3-4-6)

द्रीतौ = हतौ = विदारणाय = for rending

दृ = दृणाति = to rend दृ+क्ति = दृति । तादर्थ्ये चतुर्थी । अधिकरण विवक्षया
 सप्तमी । सप्तमी in place चतुर्थी by the dictum विवक्षावशात्
 कारकानि ।

उर्वातु = आत्मीय = relative

उर्वन् = आत्मन् । उर्वन्+तु = उर्वातु ।

object of the verbal noun हतौ by the rule कर्तृ-कर्मणोः
 हृति (2-3-65)

मित्रेभ्यः = मित्राणाम् = of the friends

object of the verbal noun हतौ । चतुर्थी in place of षष्ठी by
 the Vartika पृष्ठार्थे चतुर्थीति वाच्यम् ।

रक्षा = रक्षेन = विधिना = according to principles

रस्—रसति = to pronounce रस्+न = रस्न = direction, law (unadi
 293).

तृतीया in the noun used as an adverb by the dictum
 प्रकृत्यादिभ्यः उपसंख्यानम् । आ in place of तृतीया by सुपां सु-लृङ् etc

ज्वंस् = जीवंस् = जीवन् = living

जीव—जीवति = to live जीव = कसुन् = जीवस्

कसुन् is added by सृपि-तृदोः कसुन् (3-4-17) जीवस्+सु (1-1) =

जीवस् न comes by उगिदचां etc (7-1-70) । जीव becomes
ज्व by extension of तनि-पत्योः etc (6-4-99)

विचिरः = विचारशीलः = Judge

विच-विनक्ति = to discriminate

विच + किरच् = विचिरः (unadi 54) वज़ीर in Persian (vide 29-4)

हांस् = सन्स् = सन् = being (vide 46-4)

खैतवे = वैश्याय = जन-साधारणाय = to common man = manly

dative of म्रयात् । चतुर्थी of praise by extension of श्वा-ह्
etc (1-4-34)

उज् = उश् = fully

उत्थय = उत्थापय = raise

उत् + स्था = उत्-तिष्ठते = to rise अत्र अदादिः ।

उत्-स्थाति = to rise अन्तर्भावित् णिच् (implied causative) = to
raise लोट् हि = उत्थय । हि becomes आय by the extension
of the rule छन्दसि शायज् अपि (3-1-84)

स्त्रुण्य = कृण्य = अपराध = offence

कृ-कृणाति = to hurt कृ + ण्य = कृण्य । (unadi 387) Ablative
of उत्थय ।

IV टिप्पणी (Remark) :—

The criminal needs to be punished, for the sake of the
vindication of law. Sri Krishna says in the Mahabharata.

अहिंसा सकलो धर्मः हिंसा धर्मस् तथा हितः ।

सत्यं ते अहं प्रवक्ष्यामि नो धर्मः सत्यवादिनाम् ॥

Santi Parva 278-20

Non-violence is the whole of equity, but benevolent

violence is also equally equitable. I tell you truly, this is the
equity that I follow in truth.

Mahabharata lends support to this view.

स्वकर्मणा हतं हन्ति हत एव स हन्यते ।

तथागतं च यो हन्यात् न स पापेन युज्यते ॥

Santi Parva 109-32

By his own action, the murderer forfeits his life. There
is no crime in killing him.

६ । अत् यस्तेम् नोइत् ना इसेम्नो आयात् ,

द्रुजो ह्वो दामान् हइथ्या गात् ,

ह्वो जी द्रेग्वाओ ये द्रेग्वाइते वहिश्तो ,

ह्वो अपवा यत्ताइ अपवा फ्र्यो ।

य्यत् दएनाओ पओउरुयाओ दाओ अहुरा ॥

I अन्वय (Prose order) :—

अत् यः ना तम् ईषमानः नोइत् आयाति (But the man who does not
come helping him) स्वः द्रुजः धामन् सत्यं गाति (he surely goes
to the house of lie) स्वः हि द्रुग्वान यः द्रुग्वते वहिष्ठः (He indeed
is vicious who is most-well to the vicious) स्व अपवान् यस्मै
अपवान् प्रियः (he is pious, to whom a pious is dear) यत् पौय्याय
दीनाय धासि हे अहुर (which you ordained as the primary
religion, O Ahura)

II. अनुवाद (Translation) :—

Whereas the man who does not come to help him, will surely go the abode of lie. He certainly is vicious, who is most good to the vicious, and he is pious, to whom a pious one is dear. This you ordained as the primary Law, O Ahura.

III टीका (Word-note) :—

ईषमानः = उपकुर्वन् = helping

ईष् — ईषति = to give (गणदर्पण) । आत्मनेपदम् । ईष + शानच् = ईषमानः । मानः becomes न्नः by तनि-पत्योः etc. (6-4-99)

धामन् = गृहं = house ; object of गात्

सत्या = सत्यम् = truly ; द्वितीया in भेदक (adverb) । आ in place of द्वितीया by सुपां सु-लुक् etc

गात् = गाति = गति = गच्छति = goes

गा — गति = to go (Nighantu 2-14-39)

गा + लेट् ति = गात् । इ of ति elides by इत्थश्च etc (3-4-97)

द्रुग्वस् = पामरः = vicious

द्रुह् — द्रुहति = to injure द्रुह् + वसु = द्रुग्वस् । वसु is added by analogy of विदेः शतुर् वसुः (7-1-36) द्रुग्वस् + सु (1/1) = द्रुग्वस् । अस् becomes आस् by अत्वस etc (6-4-14)

अपवा = अपवान् = धार्मिकः = pious

अष + वनिप् = अपवन् । अपवन् + सु (1/1) = अपवा । वनिप् is added by the Vartik छन्दसि ई-वनिपौ । In case of वतुप् the form is अपवान् ।

यत् = which — object of दास्

धेनायै = धर्मधारायै = for religion

धेना = words (Nighantu 1-11) sacred words, indirect object of दास् । चतुर्थी in place of द्वितीया by विवक्षा (idiom) धेना जिगाति दाशुषे (Rig 1-2-3)

पौर्य्य = प्रथम = primary

दाओ = दास् = अददास् = gave

दा = ददाति = to give अत्र अदादिः दाति । दा + लेट् सि = दास् ।

इ of सि elides (3-3-97)

IV. टिप्पणी (Remark)

The man who connives at vice is himself vicious.

जानन्न अपि च यः पापं शक्तिमान् न नियच्छति ।

ईशः सन् सोऽपि तेनैव कर्मणा संग्रयुज्यते ॥

Mahabharat—Adiparva 180-1

If one does not try to prevent a crime that is being perpetrated before his eyes, he gets a share of the crime.

And Rabindranath expresses the idea

अन्याय ये करे आर अन्याय ये सहे ।

तारे येन तव क्रोध तृण सम दहे ॥

May your wrath burn as straw—both him who commits a crime and him who permits it to be committed.

७ । केम् ना मज्झदा मवइते पायूम ददात्,
 यत् मा द्रेग्-वाओ दीदरेपता अएनइहे ।
 अन्येम् थवह्मात् आथूस् चा मनइहस् चा,
 ययाओ श्यओथनाइश् अपेम् थूओस्ता अहुरा ।
 ताम् मोइ दांस्त्वांम् दएनयाइ फ्रावओचा ॥

I अवय (Prose order) :—

हे मज्झदा, क इम् ना मावते पायुम् ददात् (which person indeed would give me protection, O Mazda) यत् ऐनसः द्रुग्वान् मां दीधर्षति (when the vicious villain oppresses me) त्वस्मात् अत्रेः मनसः च अन्यत् (except your fire and your conscience) हे अहुर, यैः च्यौत्तैः अपाम् अत्वर्स्त (by those deeds of Ahura, by which you formed rectitude) तां दास्त्वां मम श्रेनायै प्रवच (that rule tell for my religion)

II अनुवाद (Translation) :—

Which person will give me protection Mazda, when sinful villains oppress me, except yourself and your fire and conscience, by the deeds of which two (fire and conscience) You established rectitude ? Explain this rule to me for my religion.

III टीका (Word-note) :—

केम्—क इम्=who indeed

The visarga of कः elides, and yet there is Sandhi (अ+इ-ए) by the extension of the rule सो अचि लोपे etc (6-1-134)

ना—नरः=person

पायुं—रक्षणं=protection

पा—पाति—to protect पा+युच्—पायु । (unadi 307)

ददात्—दद्यात्=would give

दा—ददाति—to give. दा+लेट् ति—ददात् । इ of ति elides by 3-4-97 लेट् is optative by 3-4-7

द्रुग्वान्—पिथुन=villain

द्रुह्+वसु=द्रुग्वस् । वसु is added by विदेः etc (7-1-36) अ becomes long in प्रथमा (1/1) by अत्वसन्तस्य etc (6-4-14)

दीधर्षति—क्रिश्नाति=oppresses

धृष—धर्षति—to assail धृप्+यङ् (frequentative)=दिधर्षति ।

ऐनसे—ऐनसः—पापाशयः=vicious

एनस्=sin एनस्+अन्=ऐतसः ।

ए in place of प्रथमा by सुपां सु-लुक् etc.

अग्रस्—अत्रेः—अग्नेः=than fire

पञ्चमी is induced by अन्यम् । सु in place of पञ्चमी by सुपां सु-लुक् etc

अत्रि अनु स्वाराज्यं अग्निं उक्थानि वावुधुः (Rig 2-8-5)

ययाओ—यै-ओ—यैः=which

adjective to च्यौत्तैः ।

तोस्ता—त्वर्स्त—अत्वर्स्त—अस्तृजस्—You created

तर्स्—त्वर्स्—त्वर्सेति—to fashion (छान्दसः) त्वर्स्+लङ् त=अत्वर्स्त ।

गौरवे बहुवचनम् । Initial अ prevented by छन्दसि etc (6-4-75)

व becomes उ by संप्रसारण and स्त becomes स्ता by अन्येषाम् etc (6-3-173)

दास्तृ = विधानं = Rule

दास-दासति = to award दास+कृणिप्-दास्त्व । (unadi 563) त comes by प्र-ईर etc (unadi 563) न comes by इदितोनुम् (7-1-58) स्त्रियां आप् । object of प्रवोच ।

धेनायै = धर्मधारायै = for religion

धेना = Sacred word (Nighartu 1-11) तादर्थ्ये चतुर्थी ।

धेना जिगाति दाद्युषे (Rig 1-2-3)

प्रवोच = व्र हि = tell

प्र = वच् + लोट् हि । वच् becomes वोच by the extension of the Rule वच् उम् (7-4-20)

IV टिप्पणी (Remark) :—

The Veda proclaims loudly that Rudra alone can save us from annihilation and that there is no other way of escape

वेदाहम् एतं पुरुषं महान्तं, आदित्यवर्णं तमसः परस्ताद् ।

तमेव विदित्वा अति मृत्युम् एति, नान्यः पन्थाः विद्यते अयनाय ॥

Yajus—31-8

Jalal knows no other resort.

जुज तु पीशे कय वर आरद् वन्देह् दस्त ।

हम दोआ ओ हम अजावत अज तु अस्त ॥ Masnavi 4-3499

To whom else should I turn? It is you who generate the inclination to pray and then grant the prayer.

Fire is symbolical of the all consuming love of God and those who call the Parsis Fire-worshippers, pay a compliment

to them. The term however is not intended as a compliment. This evoked a retort from Bashshar that "the earth is dark, and the Fire resplendant and the Fire has been adored since it become Fire" (Browne—Literary History of Persia-vol I, p 267)

हरके इन आतश नदार्द नीस्त बाद । Masnavi 1-9

One who does not possess this fire is as bad as dead.

while one who entertains the Fire, is a true Parsi, and may rise to the fervour of Zarathushtra himself.

हरकेरा आतश पनाह ओ पोस्त शुद ।

हम मजुसी गर्त ओ हम जरदुस्त शुद ॥ Masnavi 1-3922

८ । ये वा मोइ याओ गयथाओ दज्दे अएनड्हे,

नोइत् अह्या मा आथ्रिश् व्यओथनाइश् फ्रोस्यात् ।

पइत्यओगेत् ता अह्याइ जसोइत् द्रएण्ड्हा,

तन्वेम् आ या ईम् हुज्यातोइश् पायात् ।

नोइत् दुभज्यातोइश् काचीत् मज्दा द्रएण्ड्हा ॥

I अन्वय (Prose order) :—

यद् वा ऐनसः मे याः गयथाः धर्त (or that the sinner, whatever plots he makes against me) अस्य आत्रिः च्यौत्रैः मां नोइत् प्रुप्यात् (may not its flame, by action, burn me) तद् अस्मै प्रत्यगात् (may it revert to him) द्विषसं जूषयेत् (and afflict the malicious)

या इम् सुज्याते: तनुं आ पायात् (may that seclude this the mind of the pious) हे मजदा, नो इत् कदाचित् द्विषसः दुज्याते: (and never O Mazda, of the malicious impious)

II अनुवाद (Translation) :—

Whatever may be the plot that the sinner makes against me, let not its flame burn me by its action. Let it revert to him and afflict the sinner. May it seclude (what) the soul of the pious (is), but never O Mazda, on any account, that (the soul) of the impious antagonist.

III टीका (Word-note) :—

ये वा = यद् वा = Or that, and when

मे = against me ; चतुर्थी by कृष्-द्रुह् etc (1-4-37)

याः = यति = whatever ; qualifies गयथाः ।

गयथाः = व्यापारात् = affairs, plots

गै = गायति = to spread (Nighantu 2-14-121) । गै + अथ = गयथ (unadi 400) स्त्रियाम् आप् । object of दज्दे ।

धत्ते = दधाति = enacts ; धा-लट् ते = धत्ते Sans तत् = Zend जद् ।

ऐनसः = पामरः = sinner

एनस् = sin एनस् + अन् = ऐनसः । ए in place of सु (1/1) by सुपां सु-लुक् etc nominative to धत्ते ।

माः = माम् = me ; object of प्रुष्यात् ।

आग्निः = अचिः = flames ; अग्नि = Fire

प्रुष्यात् = दहेत् = may burn

प्रुष - प्रोषति = to burn अत्र दिवादिः । लिङ्-यात्

प्रत्यागात् = दहेत् = may return

प्रोति + इ + लुङ् द् । इ becomes गा by इनो गा लुङि (2-4-45) or गा = to go (Nighantu 2-14)

जृषेत् = क्षिप्नीयान् = may afflict ; जृष - जृषति = to hurt लिङ्-यात् ।

द्विषसा = द्विषसं = malicious

द्विष - द्वेष्टि = to injure द्विष + कसुन् = द्विषस् । कसुन् is added by रुषि-तृदोः कसुन् (3-4-17) object of जृषेत् । आ in place of द्वितीया by सुपां सु-लुक् etc

तन्वम् = तनुम् = mind ; object of पायात् ।

उत् स्वया तन्वा संबदे तद् (Rigveda 7-86-2) I speak to my mind.

या = and that ; refers to आग्निः

ईम् = एनं = this ; vide Nighantu 4-2-80, qualifies तन्वं

दुज्यातेः = सज्जनस्य = of the honest ; refers to तन्वं

पायात् = रक्षेत् = may save (exclude) ; पा - पाति - रक्षणे । लिङ्-यात् नोङ्-नैव ।

का चित् = कदाचित् = ever

दुज्यातेः = दुर्जनस्य = of the dishonest ; relates to तन्वं ।

द्विषसा = द्विषसः = of the malicious

द्विष + कसुन् = द्विषस् । qualifies दु-ज्यातेः । आ in place of पष्ठे by सुपां सु-लुक् etc

IV टिप्पणी (Remark) :—

The machination of the vicious does more harm to him than to his enemy. It degrades his soul.

न पापे प्रति पापः स्यात् साधुर् एव सदा भवेत् ।

आत्मनैव हतः पापः यः पापम् कर्तुम् इच्छति ॥ Santi Parva 20-45

Jalal says that such is the case with the non-believers.

दुश्मने खुद बुदेहन्द इन मोन्केरान ।

ज़ख्म बर खुद मी ज़दन्द इशान चुनान ॥ Masnavi 2-789

६ । के ह्यो ये मा अरिद्रो चोइथत् पओउरुयो,

यथा थ्वा जेवीस्तीम् उजेमोहू ।

श्यओथनोइ स्पेन्तेम् अहुरेम् अपवनेम्,

या तोइ अषा या अषाइ गेउश् तपा म्रओत् ।

इपेन्ती मा ता तोइ वोहू मनड्हा ॥

1. अन्वय (Prose order) —

कः स्वः (who is he) यः पौर्यः ऋध्रः मां चेथयेत् (which premier saint would inspire me). यथा त्वां हविष्ठं उजेमहि (that I may adore you, the most adorable) च्यौल्लैः स्पेन्तं अहुरं अषावनं (noble in deeds, lordly and righteous) या ते अषा, यस्यै अषायै गोः तसा अम्रवत् (that which is your rectitude, and about which the creator of the world spoke) अहं वसु मनसा तत् ते इषामि (I desire that from you through Conscience)

II अनुवाद (Translation) :—

Who is that premier saint who would inspire me, so that I might adore you, the most venerable one, benign in deeds,

lordly and righteous. What your Rectitude is—the Rectitude about which the maker of the world spoke—I wish (to know) that from you, through conscience.

III टीका (Word-note)—

हः = स्वः = सः

तद्, त्यद् and त्वद् are equivalents

ऋध्रः=साधकः = devotee

ऋध् = ऋधोति = to serve (Nighantu 3-4) ऋध् + र = ऋध्रः (unadi 178)

चेथत् = चोदयेत् = would teach

चिथ—चेथति, चेथयति = to lead (छान्दसः) चिथ + छेटति = चेथत् । इ of ति elides by इत्थ etc (3-4-97)

चित—चेतति = to know, चिथ—चेथति = to instruct (अभ्यापयति —Nairiyosang) vide 33-2.

जविष्ठं—हविष्ठं—हव्यतमं = most adorable

हु—जुहोति = to worship हु + यत् = हव्य । हव्य + इष्ठ = हविष्ठ । य of हव्य elides by टेः (6-4-156)

उजेमसि = उजामः = पूजयामः = we would adore

उज—उजति = to revere उज + लृट् मस् । मस् is equivalent of मसि by इदन्तोमसिः (7-1-46) गौरवे बहुवचनम् ।

cf ऊह—ऊहति = to understand उच—उच्यति = to be pleased (Macdonell) Vide उजमं (44-7)

च्यौल्लैः = च्यौल्लेबु = कर्मसु = in deeds

तृतीया in the locative by प्रसित etc (2-3-44)

अपवन्तं = धर्मवन्तं = righteous.

अप + वनिप् = अववन् । object of उज्जमहि । In case of suffix वतुप् the form would be अपवन्तं ।

ते = तव = your ; dear to you.

या = यस्यै = for which

adjective to अपायै । आ in place of चतुर्थी by सुपां सु-लृक् etc

अपायै = धर्माय = about Rectitude

indirect object of भ्रवत् । चतुर्थी by विवक्षा (option)

इषन्ति = इच्छामि = I wish

इष - इषति = to wish (इच्छति is the optional form)

इष् + लट् मि - इषामि = इषन्ति । अन्ति takes the place of मि by सुप्-तिङ्-उपग्रह etc

मा = अहं = I ; द्वितीया in place of प्रथमा by सुप्-तिङ्-उपग्रह etc

ता = तद् = that ; object of इषन्ति ।

आ in place of द्वितीया by सुपां सु-लृक् etc

तोइ = ते = त्वत् = from you.

ablative of इषन्ति । षष्ठी in place of पञ्चमी by सुप्-तिङ्-उपग्रह etc.

IV. टिप्पणी (Remark) :—

The example of a saint inspires more enthusiasm than the monitions of hundred others. The life of the saint, teaches a man that the ideal of God-realisation is not sheer empty talk or mere surmise

तस्मै तु विद्वान् उपसन्नाय सम्यक्, प्रशान्तचित्ताय शमान्विताय ।

येनाक्षरं पुरुषं वेद सत्यम्, प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥

Mundaka—1-2-13

ब्रह्मविद्या (Theo-sophy = knowledge of God) is the highest knowledge—and an Apostle teaches this, if rightly approached.

Common people have no idea about the spiritual powers of a saint. They see only his outer form, but lack the knowledge that he can lead the disciple to Mazda.

मानीअश पेन्हान ओ उ दर पीशे खलक ।

खलक कय बीनन्द वयरे रीश ओ दलक ॥ Masnavi 4-836

It is only when a man comes in contact with a better man that he becomes conscious of his own defects and thinks of raising himself to the higher level.

ता नशुद जर मेस नदानद मन मेसम ।

ता नशुद शेह देल नदानद मोफलेसम ॥ Masnavi 2-3474

Until the copper has seen the gold, it does not develop the desire to become gold. Until a man gets into touch with a saint, he does not know what god-intoxication means.

Only Zarathushtra can inspire the love for Mazda.

१० । ये वा मोइ ना रेना वा मज्जदा अहुरा,

दायात् अउहेउश् या तू वोइस्ता वहिस्ता ।

अषीम् अपाइ वोहू ख्पथ्रेम् मनड्हा,

यांस्चा हख्पाइ क्षमावतांम् वह्माइ आ,

फूो ताइश् वीस्पाइश् चिन्वतो फूफ्ता पेरेतूम् ॥

I अन्वय (Prose order) :—

हे अदुर मज्झा, यः, ना वा मा वा (C Ahura Mazda, he whether a man. or a woman) मे धायात् (who sustains, out of regard for me) यत् त्वं असोः वहिष्ठं अवेत्थ (what you told to be the best of life) अथायै अषीम् बहु मनसा क्षत्रम् (viz virtue for the sake of virtue, and nonchalance through conscience) यान् च सक्षे क्षत्रावतां ब्रह्माय आ (and whom I gather for the worship of one-like-you) प्र तेः विश्वैः चिण्वतः परेतुं (with them all, I would cross the Chinvat bridge)

II. अनुवाद (Translation) :—

Man or woman, O Ahura Mazda, who for my sake, sticks to what you told to be the best (asset) of life viz. virtue for the sake of virtue and non-chalance through conscience, and those whom I associate in your worship,— with all of them, I would cross the Chinvat bridge.

III टीका (Word-note) :—

मे = सदर्शे = out of regard for me.

मां प्रीणयितुं । चतुर्थी in the object of to please (understood) by the rule क्रियार्थोपपदस्य etc (2-3-14)

गना = नारी = woman ; मा = woman (Nighantu 3-29-18)

धायात् = दधाति = preserves ; धा = दधाति = to uphold अत्र अदादिः ।

लिङ् यात् । लिङ् is used in the present tense by लिङ् (3-3-172)

दशमी

[46-10

या = यत् = that.

object of वोइस्ता । आ in place of द्वितीया by सुपां सु-लुक् etc (7-1-39)

तू = त्वम् = Thou.

व of त्वम् becomes उ by संप्रसारण (1-1-45) and म elides as in त्वा (2/1).

वोइस्ता = वेत्थ = You tell.

विद्-वेत्ति = to know. अन्तर्भावित णिच् (implied causative) = to inform विद् + लट् सि = वेत्स्व । सि changes to थ by विदो लटो वा (3-4-83) Sans तथ = Zend स्त । Sans ए = Zend ओइ ।

वहिस्ता = वहिष्ठं = best ; वसु (good) + इष्ट = वसिष्ठ = वहिष्ठ ।

adjective used as noun. object of वोइस्ता । आ in place of द्वितीया by सुपां सु-लुक् etc.

अषीं = धर्म = Rectitude.

अय is used in all the three genders as अयः, अवी and अयम् । object (case in apposition with यत्) of वोइस्ता ।

यान् च = यांश्च = whom too.

सक्षे = संगृह्णामि = I assemble.

सञ्ज-सक्षति = to go, अन्तर्भावित णिच् (implied causative) = to lead. आत्मनेपदम् । लट्-ए । or

शक्षे = I call (whom I call to your prayer) शच = शचति = to call. शच + लट् ए । स comes by सिव् बहुलं लेटि ।

क्षत्रावतां = युष्मादृशानां = of one-like-you.

क्षमा = युष्म (युष्मद्) = You. क्षमा in Persian. युष्मत + वतुप् = युष्मावत् । वतुप् expresses similarity by the Vartika युष्मद्-अस्मदोः सादृश्ये वतुप् । Plural is used in place of singular

(क्षमावताम् in place of क्षमावतः) by the rule अस्मदोः द्वयश्च (1-2-59)

ब्रह्माय = पूजायै = for worship.

“वेदस् तत्त्वं तपो ब्रह्म, ब्रह्मा विप्रः प्रजापतिः” इत्यमरः ।

ब्रह्म = तपस् = ardour for God ब्रह्म and ब्रह्मन् are equivalent (i.e. ब्रह्म ends in अ, as well as in अन्) — vide सर्वं प्रोक्तं त्रिविधं ब्रह्म एतत्—Swetaswatara 1-12. तदर्थं चतुर्थी ।

क्र = प्र = beyond, across.

प्र is repeated by प्र-सम्-उप etc (8-1-6). It is used at a distance from the verb (प्रै) by व्यवहिताश्च (1-4-82)

चिन्वत - चिन्वन्त = पृथक् कूर्वन्तम् = separating.

चि—चिनोति—to gather, to separate by collection (cf विचिन्वन् दासं आर्यम्—Rig 10-86-19—separating Dasas and Aryas). To discriminate.

Adjective to परेतुं । षष्ठी in place द्वितीया (चिन्वतः in place of चिन्वन्तं) by सुप-तिङ् उपग्रह etc (vide 46-11, 51-13)

परै = उत्तरिष्ये = I would cross.

प्रा—प्राप्ति—to complete (गणदपण) = to go beyond. आत्मनेपदम् ।

प्र+प्रा+लेट् ए=प्रप्रे । ए becomes ऐ by वैतो अन्यत्र (3-4-96)

लेट् is optative by लिङर्थे लेट् (3-4-7)

परेतुम्—सेतुम् = bridge.

इ—एति—to go. परा+इ+तु=परेतु । (Unadi 72) by which one passes over.

IV टिप्पणी (Remark) :—

There is no discrimination against any body. Every one—man or woman—can cross the Chinvat bridge if he sticks

to conscience, rectitude and nonchalance. 'Duty for Duty's sake' is enunciated here for the first time.

The idea of the Bridge is found in the Rigveda too—सुवितस्य मनमहे अति सेतुं दराव्यम् (9-41-2). Let us think of the happy regions beyond the difficult-to-pass bridge.

Chinvat is transliterated in the Koran as Sirat (Sirat ul Mustakim). There is no ch (च) in the Arabic. Thus the word becomes 'Sinvat' and then 'Sirat'.

The word दीन (religion) is bodily transplanted in the Koran. (Arabic roots are all trilateral—'Dina' cannot be derived from any Arabic root).

That two such fundamental concepts, as 'Dina' and 'Sirat', are taken over in the Koran, shows what regard Hazrat Muhammad had for Mazda-Yasna.

Congregational prayer in the basic need of the Church in order to knit together the members of the religious body and thereby make the Church (Magha) stronger.

The ancient Aryans observed this rule by meeting together for joint worship on Amavasya and Purnima days, The Hindus called this Darsa-Purnamasi, and the Parsis Darun ceremony.

Magha-van (the Supreme Head of the Magha) Zarathushtra wished this institution to be retained. He refers to it as दशम in Yas 28-9, and again refers to it here.

Guru Govinda Sinha had realised the great importance of this institution, and revived it in Diwan of the Sangat.

The Gita also encourages united prayer—

मच्चित्ताः मद्गतप्राणाः बोधयन्तः परस्परम् ।

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ Gita 10—9

For, in common devotion to the Gospel of the Prophet, the faithful become united.

Jalal extolls the unity of the Church.

मुमीनान मअदुद लीक इमान यकी ।

जीस्मशान मअदुद लीकेन जान यकी ॥ Masnavi 4—408

They differ in body but not in mind.

११ । खपथाइश् यूजेन् कारपनो कावयश्चा,

अकाइश् ष्यओथ्नाहश् अहम् मेरेङ्गेइद्याइ मशीम् ।

येगं खे उर्वा खएचा खओदत् दएना,

ह्यत् अइवी-गेमेन् यथा चिन्वतो पेरेतुश् ।

यवोइ वीस्पाइ द्रुजो देमानाइ अस्तयो ॥

I अन्वय (Prose order) :—

कर्पनाः कावयश् च क्षत्रैः युजन् (may the followers of Karpa and Kavi annex nonchalance) अकैः न्यौलैः मध्यम् अहम् मृज्जय्ये (by evil deeds they deprave men in soul) खे उर्वा स्वा ध्याना च यान् कृष्यति (whom their own souls and own thoughts chastise) यद् अभि गमन् (when they arrive) यत्र चिन्वतो पेरेतुः (where the Chinvat bridge is) विश्वाय यवाय द्रुजः दमनि अस्तयः (the inmates of the House of Lie for all time)

II अनुवाद (Translation) :—

May the Karpas and the Kavis imbibe nonchalance. By their evil deeds, they kill the soul of man,—(those people) at whom their own souls and own ideas rage, when they arrive where the Chinvat bridge is ; they are the inmates of the House of Lie (this deceptive world) for all time.

III टीका (word-note) :—

क्षत्रैः = अनपेक्षया = with nonchalance ; सहाय्ये तृतीया ।

युज्यन् = युज्यन्तु = may join

युज् — युज्यते = to unite परस्मैपदम् । युज् — लेट् अन्ति । इ of अन्ति elides by इत्थश्च etc (3-4-97) and त by संयोगान्तस्य etc (8-2-23) लेट् is optative लिङ्ग्ये लेट् (3-4-7)

कर्पनिः = कर्पीनः = follower of कर्प

कर्प + ख = कर्पीन । by राष्ट्र etc (4-2-93) (vide 48-10, 51-14)

काविः = follower of Kavi

कवि + इञ् = कावि । by बाह्यादिभ्यश्च (4-1-96)

मृज्जय्ये = मृज्जयन्ति = destroy

मृग् — मृगयति = to hunt (Kale) अत्र तुदादिः । मृज्जति । न comes by शे मुचादीनां (7-1-59) मृज्जति । लट् अन्ति । अन्ति is changed to ध्वम् by क्रियासमभिहारे etc (3-4-2) and ध्वम् into ध्ये (like ध्यात्) by ध्वमोष्वात् (7-1-42) (vide 53-6) Sans ग = zend ज

मध्यं = मर्त्यम् = मनुष्यम् = man ; indirect object of मृज्जय्ये ।

याम् = याः = यान् = whom ; object of कृष्यत् ; Sans स् = Zend 'ह' ।

स्वः = स्वकीयः = own ; adjective to उर्वा

उर्वा = आत्मा=soul

स्वे=स्वा=own

adjective to दीना । ए in place of प्रथमा by सुपां सु-लुक् etc
क्रोधन्=तर्जयति=chides

क्रुध्—क्रुध्यति=to rage अत्र भ्वादिः । क्रुध्+लेट् ति । इ of ति
elides by इतश्च etc (3-4-97)

ध्याना=चितिः=Concepts ; ध्ये=to think. ध्ये+ल्युट्=ध्यान ।
स्त्रियां आप् ।

गमन्=गच्छन्ति=go ; गम्—गमति=to go (Nighantu 2-14) गम्+लेट्
अन्ति=गमन् । इ of अन्ति elides by इतश्च etc (3-4-97) and त by
संयोगान्तस्य etc (8-2-23)

चिन्वत=चिन्वत्=विचिञ्चत्=separating

चि—चिनोति=to select चि+शतृ=चिन्वत । चिन्वत्+सु (1/1)
=चिन्वत् । [न is stopped by the extension of the rule
जक्षित्यादयः षट् (6-1-6)] adjective to परेतुः ।

षष्ठी in place of प्रथमा (चिन्वतः in place of चिन्वत्) by सुपां
सु-लुक् etc (vide 46-10, 51-13)

यवाय=कालाय=for time

द्वितीया by कालाध्वनोर् etc (2-3-5) चतुर्थी in place of द्वितीया by

सुप् तिङ्-उपग्रह etc

(vide 49-8, 53-1, 53-4)

दमनि=गृहे=in the abode

दन्=house (Nighantu 3-4) दमन् is an equivalent of दम by
the dictum लोर् अन्तयोर् लोपः । सप्तमी in the locative.

अस्ति=जीवः=being

अस् + ति=अस्ति (unadi 629) अस्ति + जस् (1/3)=अस्तयः ।

(vide 31-22)

IV टिप्पणी (Remark) :—

The sinner wrongs himself the most—he will curse himself on the Day of Judgement. One who is established in nonchalance has no reason to sin and no occasion for repentance.

The criminal deserves pity rather than curse, and Maha Ratu Zarathushtra wishes well of the Kavis and Karpas too ; wishes for them, Kshathram (moral courage)

आन सगी के मी गज्जद गुयम दोआ ।

कय अझीन खु वा रहानय अय खोदा ॥ Masnavi 3—1802

I pray for the dog that bites ; may Khuda cure its temper.

In the blind fury for destruction, they destroy even their own selves.

हर चे यावद उ वेसुज्जद वर दरद ।

चुन नयावद हीच खुद रा मीखुरद ॥ Masnavi 5—530

When a man is in the grip of passions, he identifies himself with his lower self. He does not realise that it is the enemy of his real self.

शेर खुदरा दीद दर चेह वज गलु ।

खीशरा नशेनाख्त आन दम अज अदु ॥ Masnavi 1—1317

The lion saw himself in the well and in his fury he did not know himself at the moment from the enemy. (distinguish the Higher (Real) Self from the Lower Self).

१२ । ह्यत् उस् अपा नपत्येषू नफषु चा,
 तूरह्या उज्जेन् फ्रयानह्या अओज्येषू ।
 आर्मतोइश् गयथाओ फ्रादो थ्वक्षंडहा,
 अत् इश् वोहु हेम् अइत्री मोइस्त मनड्हा,
 अण्ड्यो रफेभ्राइ मज्झाओ सस्ते अहुरो ॥

I अन्वय (Prose order) :—

तूरस्य प्रयानस्य अयाज्येषू नपत्येषु नफषु यत् उस् अपा उज्-जन् (as soon as Rectitude grows in the rite-less sons and grandsons of Frayana the Turanian). आर्मतेः त्वक्षता गयथाः प्रातस् (their realms develop by the force of faith) अत् वसु मनसा इस् सम् अभि मेस्ति (forthwith conscience reaches them) एभ्यः अहुरः मज्झा रफेभ्राय शस्ते (Ahura Mazda instructs them to their delight).

II अनुवाद (Translation) :—

As soon as Rectitude grows in the riteless sons and grandsons of Frayana, the Turanian, so soon do their realms develop by the power of Faith and forthwith Conscience accosts them and Ahura Mazda (Himself) teaches them to their delight.

III टीका (Word-note) :—

उस्=एव=even.

चादय (1-1-57) is आकृतिगण i.e. to be known by actual usage. Thus उस् is a निपात ।

न-पत्येषू=अपत्येषू=पुत्रेषू=in the sons.

न+पत्+य=नपत्य । न does not change to अ by नम्राङ्-नपाद् etc (6-3-75)

नपतृषू=पौत्रेषू=in the grandsons.

नफसु=नफत्षू । त elides by भरोम्भरि etc (8-4-65)

तूरस्य=तुर्वशवंशीयस्य=of the Turanian.

तुर्वश becomes तुर by the dictum नामैकदेशे ग्रहणे नाममात्रग्रहणम् ।

उज्-जन्=जायते= grows ; जन्-जायते=to grow उद्+जन+लट् ते ।
 ते elides by the extension of the Rule मन्त्रे घस्-हुर नश्च
 etc. (2-4-80)

अयाज्य=व्रात्य=rite-less.

यज—to worship. यज्+य=याज्य । स्त्रियाम् आप याज्या=
 sacrifice नास्ति याज्या यस्य स अयाज्य । Bahubrihi.

गयथाः=विषयाः=regions.

गै=गायाति=to spread (Nighantu 2-14)

गै+अथ=गयथ (unadi 400) nominative of प्रातस्

प्रातस्+वर्धन्ते=develop.

अत-अतति=to spread. प्र+अत्+लुङ् अन्=प्रातस् । सू comes by
 च्लेः सिच (3-1-44) and अन elides by मन्त्रे घस्-हुर etc (2-4-80)
 लुङ् in present tense by छन्दसि etc (3-4-6) (vide 46-18).

त्वक्षसा = बलेन = by force ; त्वक्षस् = strength (Nighantu 2-9)

इश = इमान् = them ; इदम् + शस् (2/3) = इश object of मेस्ति

अहवी = अभि = towards.

मेस्त = मेस्ति = मेस्ति = unites.

मिथ = मिथति = to unite together. अत्र अदादिः । मिथ + लट् ति = मेस्ति । इ elides by इत्थश्च etc (3-4-97)

Sans ए = Zend ओइ । Sans. लुत् = Zend लुत्

रफेधाय = आनन्दाय = for delight ; रफ् = रफ्नाति = to please (छान्दसः)

रफ् + अत्र = रफत्र (Unadi 392) चतुर्थी of purpose by तुमर्थत् etc (2-3-15)

शस्ते = शास्ते = उपदिशते = instructs.

शास् = शास्ति + to instruct. अत्र आत्मनेपदम् ।

IV टिप्पणी (Remark) :—

Mazda is not the God of any particular tribe. The doors of Mazda-Yasna are not closed to the foreigners for ever. So soon as any one of them becomes fit, he is (like Frayana) to be included in the fold.

Non-proselytisation is denial of the brotherhood of man. He who discourages the idea, sets too much importance on the supposed superiority of his race.

There is no doubt that Atharvan Zarathushtra desired his Gospel to be spread throughout the whole world. Non-proselytisation means rejection of his precept.

The Persians, out of their race-arrogance, rejected the salutary maxim of the universal prophet Zarathushtra. As a consequence they dwindled in numbers and lost the battle of life. The Arabs acted up to the advice of Bhagavan Zarathushtra and Islam has spread in every country. It is time for the Parsis to consider whether they should not revise their ways (as had been recommended by Dr. Dhalla.)

In any case they should generously encourage the task of proselytisation carried on by the cadets of Ganadhar Govinda Sinha. For the Gospel of Mahamuni Nanak, which Govinda Sinha reiterated, is in spirit the same as that of Atharvan Zarathushtra. This is why Mahamuni Nanak says that the real Scripture of the Kali Yuga (Modern Age) is Atharva Veda—the veda of Atharvan Zarathushtra

कष्टिमहि वेद अथर्वणु हुया ।

Rag Asa—Var

In this matter Govinda Sinha followed the counsel of Mahanirvana Tantra, that in the matter of conversion none is to be disregarded on the ground of being low born (the strength of every individual counts)

चण्डालं यवनं नोचं मत्वा त्रियं अवज्ञया ।

कौलं न कुर्यात् यः कौलः सौअधमः यात्य् अधमां गतिम् ॥

Mahavirvan Tantra 14—18

To level up, is the law of social growth. If you neglect this rule you take the risk of being levelled down.

Jalal tells us how there are kindred souls in every race

अय बसा हिन्दु ओ तूकें हम जवान ।

अय बसा दो तूकें चुं बीगानेगान ॥ Masnavi 1—1206

Sometimes a Turk will be found to agree more with a Hindu than with another Turk

Love of God is calculated to remove the distinction between one nation and another.

सेवघते अल्लाह हस्त खुम्से रंगे हु

पयसहा यक रंग गरदद अन्दर ॥ Masnavi—2-1345

The paint of Allah is from the pot of Hu (Brahma). All piebald things become of one colour thereby.

Maha Ratu Zarathushtra intended that non-Aryans should be brought over to the Aryan fold.

Faithful to his wish, Jalal the great cisti showed that all noble truths that the Koran contains are to be found in the Masnavi (which is only a gloss of the Gatha)

मन अज़ कुरान मञ्जुरा वरदास्तम्

उस्तुखान पीशे सगान अनदाखतम् ।

Claudfield—

Persian Literature P. 176

I have taken the marrow out of the Koran and left the bones for the dogs to fight over.

Thus he made it easy for the Arabs to accept the religion of the Gatha by way of Sufism.

Similarly it may be shown that nothing is to be found in any other scripture which is not found in the Gatha. Jalal only leads the way so far as the Arabs are concerned. Kabir does so for the Indians.

१३ । ये स्पितामेम् जरथुश्त्रोम् रादङ्हा,
मरेतएषू क्ष्नाउश् ह्वो ना फूसूइद्याइ एरेध्वो ।
अत् होइ मज्झाओ अहम् ददात् अहूरो,
अह्माइ गएथाओ वोहु फादत् मनङ्हा,
तेम् वे अपा मेह्-मइदी हुश्-हखाइम ॥

I अन्वय (Prose order) :—

स्पितामम् जरथुश्त्रं राधसः (honouring spitama Zarathushtra)
यः मर्त्येषू क्ष्नायूः (who rejoices in men) स्वः ना प्रश्रुत्यै ऋध्वः
(that man is worthy of great fame) अत् अहुरः मज्झाः तस्मै अस्वं
ददात् (may Ahura Mazda grant him life) वसु मनसा अस्मै गयथाः
प्रातत् (may conscience develop regions for him) अपा तं
मुसखायं मह-महति (Rectitude regards him as a good friend),

II अनुवाद (Translation) :—

Whoso, out of his respect for Spitama Zarathushtra, rejoices in whole mankind, (that man) is worthy of high esteem. May Ahura Mazda grant him long life. May Conscience develop his realms. Rectitude regards him as a good friend.

III टीका (Word-note) :—

राधसा = आराधयन् = honouring.

राध्-राधयति = to serve. अत्र तुदादिः राधति ।

राध + कसुत् (3-4-17) = राधसा । आ in place of सु by सुपां सु-लृक् etc (7-1-39)

मर्त्येषु = मनुष्येषु = in men.

dative of क्ष्नायुस् by स्पृहेर ईप्सितः (1-4-36). सप्तमी in place चतुर्थी by अधिकरण विवक्षा—locative by option.

न्नायुः = हृष्यन्ति = rejoice.

क्ष्न्-क्षनौति = to be pleased (छान्दसः)

क्ष्न् + लट् अन्ति = क्ष्नायुस् । अन्ति becomes उत्स by the extension of the rule बिदो लटो वा (3-5-83). क्ष्न् becomes क्ष्ना by the extension of the rule आद् एच् etc (6-1-45). Plural for singular by सुप्-तिङ् उपग्रह etc.

प्रश्रुत्यै = ख्यातये = for fame.

चतुर्थी is induced by ऋञ्च (deserving) by नमः स्वस्ति etc (2-3-16)

ऋञ्च = योग्यः = worthy.

ऋध-ऋध्यति = to appreciate. ऋध + कन-ऋञ्च (Unadi 157)

असु = प्राण = life.

असु-अस्ति = to be. अस-उ = असु (Unadi 10)

गयथा = विषय = affairs.

गै-गायाति = to spread (Nighantu 2-14)

गै+जथ = गयथ (Unadi 400) स्त्रियाम् आप् । object of प्रातत् ।

प्रातत् = विस्तारयतु = may extend.

अत-अतति = to proceed. अन्तर्भावित् णिच् (implied causative) by णेरु अनिटि (6-4-51) = to extend.

प्र + अत् + लङ् लृक् = प्रातत् । लङ् is optative by छन्दसि लृङ्-लङ् लिटः (3-4-6)

मन्महति = आद्रियते = welcomes.

मह-महति = to honour, मह् + यङ् (intensive)

= मन्महति । न-comes by नृग् अतो etc (7-4-85) = मन्महति ।

सुस्-सखायं = सुसखायं = good friend.

सू + सखा = सुस्-सखा । स comes by पारस्कर etc (3-1-157)

object of मन्महति । विभुर् विभावा सु-सखा सखीयते (Rig 10-91-1) (vide 32-2).

IV टिप्पणी (Remark) :—

Maha Ratu Zarathushtra enjoins love for the whole of mankind. One who does not love man, does not really love God.

It should be realised, that one soul resides in all, as the Upanisad says.

वेदाहम् एतं अजरं पुराणम् ।

सर्वात्मानं सर्वगतं विभुत्वात् ॥

Swetaswatara 3—21

Thus one should be a friend to everybody.

सर्वेषां यः सुहृन् नित्यं सर्वेषां च हिते रतः ।

कर्मणा मनसा वाचा स धर्मं वेद भारत ॥ Santi Parva 268-9

Only he who is the friend to knows what Rectitude is, everybody.)

Zamad Agni (Glowing Fire) glows with love. He is the votary of love—love for God and love for man.

Two noble sons of Persia, apportion the great heritage of Atharvan Zarathushtra.

Jalaluddin, the Sufi inherits the love for God, and Bahauulla, the neo-Sufi inherits the love for man.

Individual and Society are related to each other as mutual end and means. The end of the Society lies towards producing a higher type of individuals. The end of the individual is to improve the social environment so as to make it fitter for the production of better types of individuals.

This social service, which is the concrete end of the life of the individual, is not to be confined to any particular country but should extend throughout the world—to the whole of humanity. For it is far from being the case, that a particular country alone is capable of producing the higher type of men. There are godly men in every race. In every man, there is the possibility of the Superman—in every Nara, there is the possibility of the Narayana.

To hold that the gospel of Atharvan Zarathushtra is

meant for the Iranians alone, as some are inclined to do, is to miss the significance of his message and to dwarf his greatness.

Brotherhood of Man is the idea that appealed to him most. And that is the only meaning of the "Service of the soul of the world" with which the Gatha starts (Yas. 28-1). The world has no other soul to be served.

It is also moved by this idea, that in contradistinction to the existing three castes (of the Aryamna, the Verejena and the Khayetu) Atharvan Zarathushtra founded "The Order of the Geus Vastra" or the "Servant of the World Society", (Yas. 33-4) and combined in himself the triple function of the Brahmin, the Kshatriya and the Vaishya and became 'the premier priest, the premier warrior and the premier farmer' (Farvardin Yasht-S. 88)

Inasmuch as it was an order of the Geus (World) Vastra, it was not to be confined to Iran. And in order that there might not be any mistake in the matter, not to speak of others, even the ungodly Turanians are here expressly directed to be included in the Brotherhood as soon as they become fit.

Iran had realised the wisdom of the Prophet's directions and many a Turanian name finds an honourable mention in the Fravardin Yasht.

But the forces of reaction had not died. They find an

ally in the natural vanity of man which is inclined to look upon others not as so many persons, but only as things, whose only value consists in being instrumental to his own purposes. They are not prepared to give to others the weight that they give to themselves. These men can hardly tolerate the idea of the Brotherhood of Man and therefore also of the Fatherhood of God. For if God is the one father of all of them, then all men are equal.

Caste system is the denial of equality within the nation and race-arrogance is the denial of equality outside.

Atharvan Zarathushtra preached the Law of Equality in as emphatic terms as is possible. (Yas. 43-1). And equality is calculated to strike at the root of race-prerogative as much as that of caste-privilege.

It is an irony of fate that though the Koran claims to have been delivered for the benefit of the Arabs only (Sura 41-44), it has come to be the scripture for more non-Arabs than Arabs, while the Gatha which was expected to be promulgated to the whole of mankind (Yas. 31-3), has ceased to be the national scripture of even the Persians.

Difference in the practical application of the idea of the Brotherhood of Man, lies at the root of this disparity.

That scripture which is good for the whole of mankind is worth more than that which is good for a particular section only—this is how the human mind unconsciously thinks, in spite of what some conceited Dasturs like it to think.

१४ । जरथुश्त्र कस्ते अपवा उर्वथो,
मजोइ मगाइ के वा फ़स्त्रूइयाइ वश्ती ।
अत् ह्वो कवा वीश्तास्पो याही,
येगं स्तू मज्ज़दा हदेमोइ मिनश् अहुरा ।
तेगं ज़वया वड्हेउश् उरुधाइश् मनड्हो ॥

I अन्वय (Prose order) :—

हे जरथुश्त्र, कः अपवान् ते उर्वथः (O Zarathushtra, which pious one is dear to you) कः वा महे मघाय प्रश्रुत्यै वष्टि (and who desires glory for this great Magha) अत् स्वः यासी कवः विष्टाश्चः (indeed he is heroic Kava Vistaspa) मज्ज़दा अहुरा, यान् त्वं सदमे मनसि (O Ahura Mazda, them whom you wish to be in same abode) तान् जवय वसो मनसः उक्तैः (speed them by words of conscience)

II अनुवाद (Translation) :—

O Zarathushtra, which virtuous man is friend to You, and who wishes high honour for this great Magha (Church) ? Yes, he is Kava Vistaspa, the Hero. Whom, O Ahura Mazda, you wish to be in Your own abode (presence), hurry them on through the voice of Conscience.

III टीका (word-note) :—

अपवा = अपवान् = pious.

अप् + वनिप् = अवन् । अवन् + सु (1/1) = अपवा । वनिप् is added by the Vartika छन्दसि ई-वनिपौ ।

उर्वथः = प्रियः = dear

उर्वन् + थ। आत्मीयः। यद्वा—यृ—वरति to choose

यृ + क्त = बूर्त = उर्वत। यृ becomes उर् by ऊद् ओष्ठ पुर्वस्य
(7-1-102) वृत्, बूर्त and बूर्ण are variants (vide 31-21,
44-2, 50-6, and 51-11)

महे=महते = (for) great

मह् is equivalent of महत् cf महे रणाय चक्षसे (Rig 10-9-1)

मघाय=संवाय=for this church.

चतुर्थी is induced by the word प्रश्रुति by नमः स्वस्ति etc (2-3-16)
प्रश्रुत्यै=ख्यातये=for fame object of वष्टि।

चतुर्थी in the object by the rule स्पृहेर् ईष्वीतः (1-4-36)

कवा=विज्ञः=wise

कवि + सु (1/1) = कवा। आ in place of सु by सुपां सू-लुक् etc.

कव is used in the Gatha in good sense (and कवि in bad
sense (i) कवः = wise (ii) कविः=wise-ling.

for (i)—see, 51-16, 53-2. (ii)—see 44-20

यासी=वीरः=heroic

यस—यस्यति=to strive यस् + णिन्=यासिन् (vide 49-9)

सदसे=समान आवासे=in the same abode

दम=गृह (Nighantu 3-4), vide 44-9

मिनस्=मनस् = मनसि=इच्छसि=you intend

म्रा—मनति=to think म्रा + ल्यट् सि=मनसि इ of सि elides by इतश्च
etc (3-4-47)=मनस्। म्रा becomes मन by पा-म्रा etc (7-3-78)

जवय=जवय=चाळय=guide

जव्—जवति=to go (Nighantu 2-14)

जव + णिच् = जवयति = to lead जवय + लोट् हि = जवय becomes जवय
by तनि-पत्योः etc (6-4-99) or जव=speed जव + क्तिप् = जवयति
=to hurry on. vide 33-5.

IV. टिप्पणी (Remark) :—

It does not suffice to practise religion singly. A religious group (Church or Magha) has to be formed, if the religion is to be handed down from generation to generation. King Vistaspa was well aware of this truth and took care to consolidate the Magha.

The strength of an individual does not count for much, unless he has the community at his back to support him. Arjuna was defeated even by the savage Ahirs, when all the Kshatriya clans were decimated in the Kurukshetra war.

तद् धनुस् तानि चास्त्राणि सः रथः ते च वाजिनः।

सर्वम् एकपदे नष्टम् दानम् अश्रोत्रिये यथा ॥

Vishnu Purana 5-28-31

He wields the same weapons, but they avail him not.

Zarathushtra is familiar to Mazda. Mazda calls him by name.

नामे हाफेज़ गर बर आयद वर ज़वाने कील्के दोस्त

अज़ जनावे हज़रते साहम वसस्त इन मलयमस ॥ Diwan (310)

What a great delight, if the Beloved, even once calls the lover by name.

Jalal tells us that when one is friendly with a saint, God Himself becomes his friend.

रव वेजु यारे खोदाइरा तु जुद।

चुन चुनान कर्दी खोदा यारे तु जुद ॥ Masnavi 2—23

sadma conveys the same idea as the सालोक्य मुक्ति of Vaishnava Philosophy.

१५ । हएचत्-अस्पा वख्ण्या वे स्पितमाओड्हो,

[वीस्पा ता या वे स्रूइद्याइ वहिस्ता] ।

ह्यत् दाथेङ्ग वीचयथा अदाथांस् चा,

ताइश् यूश् ष्यओथनाइश् अपेम् क्षमइन्या ददुए,

या इश् दाता इश् पओउरा इश् अहुरह्या ॥

I अन्वय (Prose order) :—

हे स्पितमासः सेचद्-अरवाः वः वक्षे (O ye, the Scions of Spitama, the scions Haechat-aspa, I would tell you) विश्वं तद् यद् वै श्रुत्यै वहिष्ठं (all that which is the best to hear) यद् धातं विचयथा अधातं च (insofar as you distinguish the Right and Wrong) यूष् तैः च्यौनैः क्षमभ्यः अपं ददुये (on account of those your deeds you will be rewarded Rectitude) या इस् अहुरस्य पौय्या इस् धाता इस् (which really is verily the best gift of Ahura in deed)

II. अनुवाद (Translation) :—

O Scions of the great Spitama clan, sons of Haechataspa, I would teach you [those things which are the best for you to hear] Since you discriminate the Right and the Wrong, on account those your deeds, you have been granted Rectitude which really is verily the best gift of Ahura,

III टीका (Word-note) :—

सेचत्-अरवाः = सेचद्-अरवस्य वंशोद्भवाः = Scions of Sechad-aswa

Haechat-aspa is the name of the great-great grand-

father of Zarathushtra सेचन्तः अरवाः यस्य स सेचदश्च—whose horses sprinkle (are stallions).

स्पितमासः = स्पितम गोत्रीयाः = Scions of Spitama.

Spitama was the fore-father of Haechat-aspa—a patriarch. स्पितम = स्पिततम = श्वेत-तम = white-most cf. अधतम = अधम (त elides)

वक्ष्ये = वक्षीमि = I tell.

वच = to tell. वच + लृट् स्ये = वक्ष्ये लृट् is used in the present tense by क्षिप्रवचने लृट् (3-1-133).

श्रूयै = श्रोतुं = to hear.

श्रु + धै = श्रूयै । ध्यै in place of तुम by तुमर्थे से-सेन् etc (3-4-9)

य्यत् = यत् = यतः = insofar as.

धातं = हितं = right.

धा + क्त = धात । धा is not changed to हि by the rule विभाषा छन्दसि (7-4-44)

विचयत् = विचिनक्त्य = you discriminate.

विच—विनक्ति = to separate. अत्र चुरादि विचयति । विचय + लट् थ अदाथान + च = अदाथांश्च = wrong too अदाथ = wrong.

युष् = युष्माकं = your

युष्मद् + ड = युष् । ड in place of षष्ठी by सुपां सु-लुक् etc (7-1-39)

अपं = धर्म = rectitude

अप is used in all the three genders. Nominative (passive) of ददुये ।

क्षमभ्यं = युष्मभ्यं = to you ; dative of ददुये ।

ददुये = दीयते = will be given.

दद = ददते = to give (गणदर्पण) अत्र तनादिः ददुते दद + यक् (passive)

=दुयते । both उ and य (two विकरणs) by the dictum सुप्-
तिङ-उपग्रह etc. दकय + लट् ते=दुयते । त elides by लोपस्त
(7-1-41) =दुये । लट् is used in the future tense by
वर्तमानसामीप्ये etc (3-3-131)

इस्=एव=really.

दाथा=दाथः=दानं=gift

दा=ददाति=to give । दा+थ=दाथ (unadi 167) आ in place
of प्रथमा by सुपां सु-लुक् etc.

इस्=एव=verily

पौय्यां=पौर्य्यः=first

पुरम्+य=पौर्य्य । adjective to दाथ ।

इस्=एव=indeed

repetition of इस् thrice, emphasises that Rectitude is the
best gift.

IV. टिप्पणी (Remark)

Discrimination between Right and Wrong is the essence
of Rectitude and Rectitude is the best gift of Mazda.

धात means Ought—धातं अधातं च means what ought and
what ought not.

“Oughtness” is the only criterion for determining duty.
What we feel as “ought to be done”, is our duty. There is
no other standard by which one can ascertain what his
duty is.

कार्यम् इत्येव यत् कर्म नियतं क्रियते अर्जुन ।

सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ Gita 18-9

१६ । फेरषओश्त्रा अथा तू अरेद्राइश इदी,
ह्वो-गूवा ताइश् येगू उस्वही उश्ता स्तोइ ।
यथू अपा हचइते आर्मइतिश् ,
यथू वडहेउश् मनइहो ईश्ता खूपथेम् ।
यथू मज्जदाओ वरेदेमांम् पणइती अहुरो ॥

I अन्वय (Prose order) :—

हे सुग्व पृषोष्ट्र, यान् स्ति उरतं उश्हि (O Prishoshtra of the Sugwa
family, [with them] for whom both of us desire perpetual
welfare) ते ऋध्रैः तू अत्र एधि (with those devotees do ye come
here) यत्र आरमतिः अपेण सचते (where Faith associates with
Rectitude) यत्र क्षथू वसोः मनसः ईष्टं (where nonchalance is the
gift of Conscience) यत्र अहुरः मज्जदाः भूरितमम् शेते (where Ahura
Mazda utmost lies)

II. अनुवाद (Translation) :—

O Hugva Frashoshtra, come up here along with those
devotees, for whom both of us, desire eternal good—where
Rectitude accompanies Faith, where Nonchalance is the wish
of Conscience, and where in Ahura Maza lies the utmost.

III टीका (Word-note) :—

पृषोष्ट्रः—तन्नामकः कुलपतिः—Fareshoshtra

पृष—पर्वति—to cross अत्र तुदादिः । पृष+शतृ=पृषत । पृषन्तः

(भावन्तं) उद्धाः यस्य सः पृषोद्धः । पृषद् becomes पृष by पृषोदरादीनि etc (6-3-109) (vide 29-8, 49-8, 51-17, 53-2)

ऋध्रैः—भक्तैः— with the devotees

ऋध्—ऋध्नोति—to serve (Nighantu 3-4) ऋध्+र=ऋध्र (unadi 178) तृतीया expresses the meaning of सह (with) even without the word सह by the implication वृद्धो यूना ।

पृधि=एहि—आगच्छ—come

इ—एति—to go इ+लोट् हि=एधि-हि becomes धि by 6-4-102

सुग्वः—तन्नामक कुल पतेः गोत्रजः=Scion of Sugwa

सुष्टु पावो यस्य यस्य स सुग्वः ।

यास्—यान्—येभ्यः—for whom.

indirect object of उव्हि । Feminine in place of masculine by सुप्-तिङ्-उग्रह etc यास—यांद् ।

उग्वहि=आवां इच्छावः—both of us desire

वश्—वष्टि—to desire वश्+लट् वस् । वस—वसि by the extension of the rule इदन्तो मसिः (7-1-47) Sans स=zend ह् (वसि=वहि)

उग्वता—उदत्तं=कल्याणं=welfare

वश्—वष्टि—to desire वश्+क्त=उदत्त । क्त forms a noun by नपुंसके etc (3-3-114) object of उव्हि । आ in place of द्वितीया by सुपां सु-लुक् । vide 43-1

सोद्—स्ति=अस्ति=नित्यं=perpetual

अस्ति is not a verb here. It is an adjective. It is अव्यय (indeclinable) mentioned under स्वरादि निपातं etc (1-1-37)

अस्ति becomes स्ति in analogy with मन्त्रेसु etc (1-4-141)

सचते—मिलति=associates

सच्—सचति—to go (together) [Nighantu 2-14] आत्मनेपदम् ।

ईष्टं—दानं=gift

ईव—ईवति—to give (नणदर्पण) ईव्+क्त=ईष्ट । क्त forms a noun by (3-3-44) आ in place of प्रथमा by सुपां सु-लुक् etc

भूरितमां—निरतिशयं=utmost

भूरि (much) + तम=भूरितम । most भेदक (adverb) to श्रेति । आम् is added to तम to intensify the meaning by the rule किम्-एत्-तिङ् etc (5-4-11)

शेति=शेते—lies (stays)

शी—शेते—to lie, अत्र परस्मैपदम् ।

IV टिप्पणी (Remark) :—

It is in the company of congenial friends, that devotion flourishes.

मदै हजी हमरेहे हाजी तलव ।

खाह हीन्दु खाह तुर्क ओ या अरब ॥ Masnavi 1-2894

When you want to go to Haj, seek the company of those who cherish similar intention.

[There is probably suggestion of pilgrimage in this Rik. अग्रा may refer to Raji (Rai)—the birth-place of Atharvan Zarathushtra]

१७ । यथा वे अफूष्मानी सेंगहानी,

नोइत् अनफूष्मांम् दे-जामास्पा ह्योग्वा ।

हदा वेस्ता वह्येंग् स्रओपा रादङ्हो,

ये वीचिनओत् दाथेम् चा अदाथेम् चा ।

दंग्रा मन्तू अपा मज्दाओ अहुरो ॥

I अन्वय (Prose order) :—

अथ यथ अपस्मानि वै शंसानि (now since I tell only the useful)
नो इत् अनपस्मां (and not the un-useful) अधि यमाश्च सुग्व (O
Jamaspā, the great, of Sugva clan) अत सदा श्रुषया राधस् ब्रह्म वेत्त्य
(therefore experience Brahma, by ever praying with reverence) यः दाथं चः अदाथं च विचिनाति (who so discriminates the
permanent and the transitory) स अवां दस्रं मनतु, हे अहुर मज्दा
(he knows Rectitude accurately of Ahura Mazda)

II अनुवाद (Translation) :—

Whereas I tell you the practical and not the unpractical,
O Adhi-Jamaspā of the Hugava-Clan, ever know (experience)
Brahma, by recollecting with reverence. One who dis-
criminates between eternal and the ephemeral, is the
accurate cogniser of rectitude, O Ahura Mazda.

III टीका (Word-note)—

अथ = and, now.

यथा = यतः = since.

त्र becomes त्रा by the ऋचि तु-चु-च etc (6-3-133)

अपस्मं = करणीयं = worth doing.

अपस = deed (Nighantu 2-1) अपस् + म = अपस्म = practicable
useful.

शंसानि = कथयामि = I tell.

शंस = शंसति = to tell. शंस + लोट् आनि ।

लोट् is used in the present tense by क्रिया समभिद्वां etc
(3-4-2)

अनपस्मं = अकरणीयं = not worth doing.

अप = action. (Nighantu 2-1) अपस + म = अपस्म by ana-
logy of शु - द्रुभ्यास्मः (5-2-108) = करणीयं । न अपस्मं = अनपस्मं

अधि-यमाश्च = महा यमाश्च = Jamaspā, the great

अधिकः (great) यमाश्च = अधि-यमाश्च ।

सुग्व = सुग्व वंशीय = of the Sugva clan. सुष्ठु गावो यस्य सः सुग्वः ।

सदा = सर्वदा = ever.

वेत्त = जानीहि = know.

विद् = वेत्ति = to know. विद् + लोट् त = वेत्त (वित्त इति लौकिके) ।

plural in place of singular (त in place of हि) by सुप्-तिङ्

उपग्रह etc. Sans वे = Zend वोइ ।

Sans तत् = Zend सूत । वेत्त becomes वेत्ता by द्वयचो etc (6-3-135)

ब्रह्म = परं ब्रह्म = Transcendant God.

object of वोइस्ता । ब्रह्म and ब्रह्मन् are equivalents.

vide सर्वं प्रोक्तं त्रिविधं ब्रह्म एतत् । Swetaswatara—1-6.

श्रुषा = श्रुषया = भक्त्या = with reverence.

श्रु = शृणोति = to hear श्रु + सन् (desiderative) = श्रुषति । redupli-
cation is stopped by अत्र लोपो etc (7-4-58). श्रुष + अन =
श्रुषा । सहायै तृतीया । सुपां सु-लुक् इति तृतीयायाः लुक् ।

राधसः = राधस् = आराधयन् = worshipping.

राध = राधयति = to serve. राध + कसुन् = राधस् by सपि-तृदोः कसुन्
(3-4-17) plural in place of singular, by the dictum सुप्
तिङ् उपग्रह etc. Sans सः = Zend हः ।

विचिनोत् = विचिनोति = separates.

चि = चिनोति = to select. वि + चि + लोट् ति = विचिनोति । इ elides
by इत्थश्च etc (3-4-97)

धातं—नित्यं—eternal.

धा—दधाति—to hold on धा + क्त=held on. Object of विचिनोति

अधातं—अनित्यं—ephemeral.

adjective used as noun. object of विचिनोति।

दंघ्रा—दंघ्रं—दक्षं—तीव्रं—accurately.

दंघ्रा—दंघ्रति—to show दंघ्रा + र=दक्ष (Unadi 178) evident भेदक (adverb) of मनतु। द्वितीया in भेदक। दक्षं। आ in place of द्वितीया by सुपां सु-लुक्=दक्षा। Sans दक्ष=Zend दहा।

मनतु=मनतु=मनति=knows

मन—मनति—to know मन + लोट् तु=मनतु। मनतु becomes मन्तु by तनि-पत्योः etc (6-4-99) लोट् is used in the present tense, to denote intensive action by the rule क्रिया समभिहार लोट् etc (3-4-2)

IV टिप्पणी (Remark) :—

Maha Ratu Zarathushtra lays down here Sraosh or Devotion to be the means of attaining at-one-ment with Brahma. He does not agree with the Jnana Yogis, who look upon meditation of identity (सोऽहंवाद) as the means.

Hafiz illustrates the way.

हमी तरसम के हाफिज़ महु गरदद।

अज़ीन शौरी के दर सर दारम एम शब ॥

I am afraid that Hafiz will be naughted away, by the tempest that is in his head to night.

धातं—नित्यं। अधातं—अनित्यं।

Vedanta holds discrimination between the eternal and

the ephemeral (नित्यानित्य विवेक) to be the very foundation of Higher Life.

Non-dualism is the ultimate truth of Philosophy and one cannot find permanent peace unless he can rise above the dualism of राग and द्वेष (like and dislike).

But how to do that, surrounded as we are on all sides, by objects, which display opposite qualities and exert contrary influences? As Jalal observes.

गर बेखाही वर नखाही वा चेराव।

दीदेह गरदद नकशे बाज़ उ नकशे ज़ाव ॥ Masnavi 4—1699

So long as we are conscious, we cannot help being aware that one is a falcon and another a crow.

Yes, the difference is there, but we can attain non-dualism by being equally detached to both.

This becomes possible by deep love for Mazda. If we are fondly devoted to Mazda and Mazda alone, we can hold every worldly object as of little consequence. Whether it is a falcon or a crow, does not then make any difference to us.

This is the significance of the precept हदा वेस्ता वहेमं सेरउषा राध'हो।

Maha Ratu Zarathushtra does not prescribe the attainment of Brahma, through the सोहंवाद (An al Haq) of the Jnana Yogis. His is the way of attunement (at-one-ment) in love or सामरस्य (and not तादात्म्य or identity),

This is the way advocated by Sri Chaitanya.

दुहूँ मन मनोमव पेवल जानि ।

Chaitanya Charitamrita

Madhya-lila Chap 8

Love has ground the two minds into one pulp.

This is the *Cisti* of the Gatha, and the Sufism of the Masnavi.

१८ । ये मङ्ग्या यओश् अह्माइ अस् चात् वहिस्ता,
मङ्ग्याओ इशतोइश् वोहू चोइपेम् मनड्हा ।
आंस्तेंग् अह्माइ ये नाओ आंस्ताइ दइदीता,
मज्दा अपा क्षमाकेम् वारेम् क्षनओपेम्नो,
तत् मोइ खतेउश् मनड्हास् चा वीचियेम् ॥

I अन्वय (Prose order) :—

यः मभ्यः योस् (who so [does] me good) अस्मै अस् चित् वहिष्ठं
(to him better than that) मस्य ईष्टये (for my good) वसु मनसा
चेवामि (I would send according to Conscience). आंस्तं अस्मै
यः नः आंस्ते दधीत (and torments to him who places us in
torments) हे मज्दा, अपवा क्षमाकं वारं क्षुवाम (O Mazda, I would,
by Rectitude fulfil your purpose) तत् मे क्रतोः मनसः च विचियं
(that is the 'ought' of my will and mind)

II अनुवाद (Translation) :—

Whoso deals well to me, to him a better than that, for
my welfare, I impel through Conscience ; (but) torments
to him who puts us to torments. O Mazda, through Rec-
titude I would serve your will. This (fulfilment of Your
desire) is "the ought" (propriety) of my Conscience and
Duty

III टीका (Word-note) :—

मभ्यः = मय्याम् = to me.

योस् = कल्याणं = welfare.

योः is an Avyaya (indeclinable) meaning weal, and well
—(both adjective and noun)

शम् योस् अभिव्रवन्तु नः (Angirasa Veda 1-1-6) may weal and
welfare flow to us. Vide 44-9

अस् = अस्मात् = than this.

अस् + उस् (5/1) । ड in place of उस् by सुपां सु-लुक् etc

मस्य = मम = my.

ईष्टेः = कल्याणस्य = कल्याणाय ।

तादर्थ्यं चतुर्थी । षष्ठी in place of चतुर्थी by चतुर्थ्यर्थे etc (2-3-62)

चेवाम् = चेवामि = प्रेरयामि = I would send.

चिस = चेपति = to send. (छान्दसः) चिष + लट् मि = चेवामि । इ
elides by इतश्च etc (3-4-97) cf जेष = जेषते = to go. (implied
णिच्) = to send. (cf चोइप-31-3, चिष-धि-44-16, चिषता-51-5)

आंस्तम् = क्लेश = torment,

अंस = अंसयति = to cleave. अंस + क्त = अंस्त । क्त forms a noun

by नपुंसके etc (3-3-114) object of चेवाम् । (Vide 44—14)

नः—अस्मान्—us ; object of दधीत ।

आंस्ते—केशे=in torment ; locative of दधीत ।

दधीत—स्थापयेत्=would place ;

दध—दधते—to hold (Kale) दध+लिङ् ईत् ।

दधीत becomes दधीता by अन्येषाम् etc (6-3-137)

वारं—अभिप्रायं=purpose

वृ—वृणोति—to choose वृ+धञ्=वारः । object of क्षुपाम ।

क्षुपाम्न—क्षुपाम—सम्पादयामि—I would accomplish

क्षु—क्षनौति—to improve. क्षु+लेट् मस् क्षुपाम । स comes by

सिक् वहुलं लेटि (3-1-34) मस् becomes स by स उत्तमन्य (3-4-98)

क्षुपाम—क्षुपाम्न । न is added at the end (like र) in analogy

with rule बहुलं छन्दसि (7-1-8)

क्रतोः=कर्तव्यबुद्धेः=of the will

विचिथं—उचितं—the ought (proper)

IV टिप्पणी (Remark) :—

Retribution may be said to be social justice—though the mind should always be kept free from malice,

मैत्राः कूरानि कुर्वन्तो जयन्ति स्वर्गम् उत्तमम् ।

हिंसा मृद्वनि कुर्वन्तो प्राप्नुवन्त्य् अधमां गतिम् ॥

Sante Parva 78-33.

By right sternness one goes to heaven, by wrong mildness one goes to hell. (Mercy but murders pardoning those that kill).

पस् खेदाह रा खेदाह शुद् जज्ञा

कासेह जन कुजेह बेखुर इनक सज्ञा । Masnavi 2-1591.

If you hurl a 'cup' you will have to endure a 'jug' that is what it is.

१६ । ये मोइ अपात् हइथीम् हचा वरेपइती,

जरथुश्त्राइ ह्यत् वस्ना फ़पोतेमेम् ।

अह्नाइ मीभ्देम् हनन्ते पराह्मम्,

मने-वीस्ताइश् मत् वीस्पाइश् गावा अजी,

ता चीत् मोइ सांस् त्वेम् मज्झदा वएदिश्तो ॥

I. अन्वयः (Prose order) :—

यः अपात् सत्यं सचा वृश्यति (whoso, out of Rectitude, and with truth, performs) या वस्ना मे जरथुश्त्राय प्रेष्यतमा (that purpose which is dearest to me—Zarathushtra) अस्मै पराष्टुः मीढं हन्यते (to him high-soul would be given as reward) विश्वया मनोवित्तया अजया गवा मत् (together with the whole world—beautiful living) तत् चित् मे शंस (consign all this to me) हे मज्झदा त्वं वोधिष्ठः (O Mazda, You are the greatest provident)

II अनुवाद (Translation) :—

He who, for my sake, sincerely serves with Rectitude that, which to Zarathushtra is his dearest mission, to him will be granted as reward, the Higher Self, together with the whole world—beautiful and lively. Consign all this for my sake, Mazda ; Thou art the most provident.

III टीका (Word-note) :—

मे = मद्भ्यम् = to me. qualifies जरथुस्त्राय ।

अपात् = धर्मात् = out of rectitude.

सत्यम् = याथार्थ्यम् = truth.

द्वितीया is induced by the कर्म-प्रवचनीय (post-position) सचा, by the rule कर्म प्रवचनीययुक्ते (2-3-8),

सचा = सह = with. vide Nighantu 4-2-30. Aj in Persian.

वृश्यति = आचरति = performs. वृश = वृश्यति = वरणे (Kale) = to adopt.

जरथुस्त्राय = for Zarathushtra.

dative of वृश्यति by the rule कर्तृणा यम् अभिप्रैति (1-4-32)

वग्ना = वासना = wish.

वश् = वष्टि = to wish वश् + न = वदन (Unadi 293) स्त्रियाम् आप् ।
(vide 34-15, and 50-11)

प्रेषतमम् = प्रेषतमा = मुख्यतमा = greatest.

प्रेष = प्रेषते = to go (Kale). प्रेष + अच् = प्रेष। that which goes

foremost, (leading) प्रेष + तम = foremost. Adjective to वग्ना । neuter in place of feminine by सुप्-तिङ् उपग्रह etc.

मीढ' = पारितोषिकं = reward.

मिह = मेहति = to shower. मिह = क = मीढ' । क forms a noun by नपु'सके etc (3-3-114). ह change to ढ by हो ढः (8-2-31) (Optional form is मिग्ध, where ह change to घ by दादेर् etc (8-2-32) vide 51-15 Nominative (in passive voice) of the verb हन्यते ।

(vide 34-13, 44-18, 44-19, 49-9, 53-7 it is distinct from मेध्यं in 34-3 and मिग्ध' n 51-15)

हन्यन्ते = हन्यते = दीयते = will be given.

हन = हनति = to go (Nighantu 2-14) = to get. All 'going' means attaining सर्वे गत्यर्थाः ज्ञानार्था प्राप्त्यर्थाः स्युः । Implied causative (by णेर अनिटि 6-4-51) = to give हन् + यक् (passive) = हन्यते = is given. Plural in place of singular by सुप-तिङ्-उपग्रह etc. लट् in future tense by वर्तमान सामीप्ये etc 3-3-13

पराहू = पराहुः = परासुः = आत्मा = witness-self.

परः (उच्चतरः) असुः = परासुः । case in apposition with मीजुद् । Object of the verb हन्यन्ते । द्वितीया in the object of a passive verb (rather than प्रथमा) by the dictum :

अप्रधाने दुहादीनां प्रधाने नी-हृ-कृष्-बहाम् ।

बुद्धि-भक्षार्थयोः शब्दकर्मणां च निजेच्छया ॥

मने-विस्तै = मनोज्ञैः = (with) beautiful.

मन and मनस् are equivalent. विद् + त्त । मने + वित्त = मने-वित्त । Aluk Samasa अलुक् उत्तरपदे (6-3-1). Satisfactory to the

mind. Qualifies गवा. Plural in place of singular by
सुप् तिङ् उपग्रह etc.

मत्-स्मत्-सह

गवा-जगता=with the world.

तृतीया is induced by the word मत् । स्वर्गे-पु-पशु-वाग्-वज्र-दिङ्-नेत्र-
वृणि-भू-जले । The different meanings of गो are given in the
Amar Kosha as above.

अजी-अज्या-सजीवया=(with) living

अज-अजति=to go अज+इन=अजिः=moving (unadi 567)

Adjective qualifies गवा । In place of तृतीया final इ becomes
long by सुप् सु-लृक् etc (7-1-39) (vide 29-5, 34-14, 44-6) .

शंस=आदिश=assign

शंस-शंसति=to state शंस+लोट् हि=शंस । हि elides by मन्त्रे
वसन्तुर etc (2-4-80) vide 43-11.

वेधिष्ठः=विधातृतमः=most provident

विधाता+इष्ट=वेधिष्ठ । तृ elides by तुर इष्टे etc (6-4-154)

IV टिप्पणी (Remark) :—

One may attain the highest end of life by serving the
will of the prophet, for the will of God is reflected in the
will of the Prophet.

The word पराहु is important. It means अधिचित्त or
the over-mind. Ordinarily, Consciousness is divided into two
kinds, (1) mind and (2) soul (i.e. witnessed self, and witness
self). But Vedanta, more accurately divides it into three
kinds, viz.

(1) मनोमय कोष (Mind)

(2) विज्ञानमय कोष (Over-Mind or Moral Mind i.e. the
seat of the sense of Duty or (oughtness).

and (3) आनन्दमय कोष (Soul= Witness Self) the personality
that survives death.

These three conscious states, along with the two un-
conscious states viz (1) अक्षयकोष=matter and (2) प्राणमय कोष
=life, form the famous पञ्चकोष of the Vedanta, the
five planes of existence in which the whole universe is
divided by it. In common parlance, substances are said to
be two in number viz. (conscious) Mind, and (un-conscious)
Matter. But it is to be noted that the material sphere in-
cludes two varieties, viz. (1) matter and (2) life, and the
mental sphere includes three varieties viz. (1) mind (2) over-
mind and (3) soul.

अधि-चित्त is extolled by Gautama Buddha.

अधिचित्ते च आयोगो एतं बुद्धान् सासनं । Dhammapada । 14-7

It is called सारथि (Guide) in the Katha Upanisad

विज्ञानसारथिर् यस्तु मनः प्रग्रहवान् नरः । Katha 3-1

Gita calls it अनुमन्ता (approver or disapprover of the mind)
and upholds it as the expression of God in man.

उपद्रष्टा अनुमन्ता च भर्ता भोक्ता महेश्वरः 13-22

Such exalted status of the पराहु is also the implication of this Rik of the Gatha.

This is how Jalal sees Khoda in the over-mind.

वा मुरीदान आन फकीरे मोहताशम ।

बायज़ीद आमद के नक् यज़दान मनम ॥ Masnavi 4-2102

Baezid cried out to his disciples—look, I am Yazdan.

[यज़दान=यज़तान=यज़त of the Gatha and यज़त्र of the Veda (Rig 1-89-8) आन being the termination for (honorific) plural number]

When a man lives the life of the Higher self, he has got rid of all petty hankering and the whole world appears to him to be bright and colourful, as it appeared to Hafiz.

शहीदे दीलख्वाए मन मीकुनद अज़ बराए मन ।

नक्शो नीगारो रंगो बु ताज़ेह बताज़ेह नव व नव ॥

एकादशी

स्पेन्ता मन्यु—आसुरी पंक्तिः छन्दः ।

स्पेन्त मन्यु (सत्त्वः गुणः)

Suktam 47-1

१ । स्पेन्ता मङ्न्यू वहिश्ता चा मनङ्हा,

हचा अषात् प्यओथ्ना चा वचङ्हा चा ।

अह्माइ दान् हउर्वाता अमेरेताता,

मज्दाओ ख्पथ्ना आर्मइती अहुरो ॥

I अन्वय (Prose order) :—

स्पेन्तेन मन्युना (by means of Spenta Manyu) वहिष्ठां च मनसां (best conscience) च्यौत्नेन वचसा च अषात् सचा (along with rectitude in deeds and words) अस्माय दान् (may [Mazda] give us). सूर्वातां अमृताति (spirituality and godliness) मज्दाः अहुरः धर्मा आरमति (Ahura Mazda, nonchalance and faith)

II अनुवाद (Translation) :—

May Ahurn Mazda grant us, through Spenta Manyu all the six holy institutes, viz. 1. Vahista Mana (best i.e. broadest Conscience) 2. Along with Asa (rectitude) in deeds and words 3. Haurvatat (spirituality) 4. Ameretatat (godliness) 5. Kshathra (nonchalance) and 6. Armaiti (faith)

III टीका (Word-note) :—

स्पेन्ता=स्पेन्तेन= (by) holy

स्वन्—स्वनति=to shine (छान्दसः) स्वन्+क्त=स्वान्त=bright. Adjective to मन्युना। आ in place of तृतीया by सुपां सु-लुक् (7-1-39) cf अभि श्वान्तं मृशते नान्ये सुदे (Rig 145-4) अनु श्वान्तस्य कस्य चित् परंयुः (Rig 10-61-21)

मन्युः=मन्युना=गुणेन=by the force

मन्+युच्=मन्यु (force) by Unadi 307 करणे तृतीया। In place of तृतीया final उ becomes long by सुपां सु-लुक् etc उपस्य मन्योर्-उद् इमं नयामि (Angirasa Veda 1-10-1)

वहिष्ठा मनसा=वहिष्ठां मनसां=वरिप्रज्ञां=best conscience object of दान्। द्वितीया elides by सुपां सु-लुक् etc.

हचा=सचा=सह=along अञ् in Persian

अपात्=धर्मात्=धर्मेण=(with) rectitude

पञ्चमी is induced by the कर्मप्रवचनीय (post-position) सचा in analogy with पञ्चमी अप-आङ्-परिभिः (2-3-10)

च्यौन्ता=च्यौन्ते=कर्मणि=in deed.

अधिकरणे सप्तमी। आ in place of सप्तमी by सुपां सु-लुक् etc

वचसा=वचसि=in words

अधिकरणे सप्तमी। आ in place of सप्तमी by सुपां सु-लुक् etc

अस्माय=अस्मभ्यं=to us

Singular in place of plural by सुप्-तिङ् उपग्रह etc

दान्=दान्ति=ददतु=may give

दा—ददाति दाने। अत्र अदादिः, दाति। दा+लेट् अन्ति=दान्। इ of अन्ति elides by इत्थश्च etc (3-4-97) and त by संयोगान्तस्य etc (8-2-23) लेट् is optative by लिङ्गर्थे लेट् (3-4-7) गौरवे बहुवचनम्।

सर्वता=सर्वतां=अध्यात्मतां=spirituality

सु+उर्वन्=सर्वन्। सर्वन्+ता=सर्वता (5-1-19) object of दान्। द्वितीया elides by सुपां सु-लुक् etc

अमृताता=अमृताति=अमृतत्वं=immortality (theism)

अमृत+ति by वृक जेष्ठाभ्यां (5-4-41)=अमृताति। object of दान्। डा in place of द्वितीया by सुपां सु-लुक् etc

क्षत्रा=क्षत्रं=जिष्णुतां=nonchalance

object of दान्। आ in place of द्वितीया by सुपां सु-लुक् etc

आरमती=आरमति=आस्थां=faith

object of दान्। in place of द्वितीया final इ becomes ई by सुपां सु-लुक् etc.

IV टिप्पणी (Remark) :—

Amesa Spentas (holy institutes) are enumerated in this Rik. They are the laws of the higher life, with whose help the devotee ascends to Mazda. To consider them as Lords of different spheres (as plants, water, and metals) is poly-

theism in disguise. This is inconsistent with the strict monotheism of Maha Ratu Zarathushtra.

To explain them as the attributes of Mazda is meaningless. How can they be of any use to the devotee unless they are understood to be human virtues—the virtues which an aspirant must acquire for the pilgrimage to Mazda ?

The Amesha Spentas are a system, that is to say, there is interconnection between them, a graded order, in which the lower one leads to the next higher.

The system of the Amesha Spentas is a unique feature of the Gatha. There is no other scripture, where one may find such a methodical treatment of the moral laws. It is the evidence of the philosophic genius of Atharvan Zarathushtra and points him out as the greatest of the prophets.

The system starts with Asha or rectitude. This is the very foundation of higher life. But to point out what the right course is, there is the need of Conscience or Vohu Manas, which is the next Amesha (Law). It is however not enough, only to know the right path. One must have the strength of character to overcome the temptations of pleasure and stick to the right path. This is the function of Kshathram, the next Amesha.

Asa, Vahu Manas, and Kshathram form the first group, which we may call the ethical group.

We have however to rise to a higher plane, the plane of Religion.

Faith (Armaiti) is the basis of the next triad. It is faith in general—the positive attitude of mind, the desire to find out truth by proper method, as against the negative attitude of Scepticism, the denial of every proposition. Coming to particulars, faith falls into two parts :

Faith in the existence of Higher Self (or soul) i.e. Haurvatat and (ii) Faith in the existence of God i. e. Amere-tatat. Thus Armaiti, Haurvatat, and Amere-tatat may be said to form the next higher group, the religious group.

We are now at the door of the temple of Mazda. But if we wish to enter into it, something more than mere faith is necessary. Faith must grow into devotion—dedication of life for Mazda. This is the function of Srosha or Bhakti.

These are the seven Amesha, or institutes. They first turn the natural man into an ethical man, and then they make him a religious man.

They make him worthy of the vision of Mazda, which is the fruition of the fortunate few, whose devotion ripens into love or Asketi, (इश्क्) This is that incessant yearning for the beloved, wherein the beloved alone, and nothing else, possesses the mind of the lover. When one does not wish for anything other than the vision of Mazda, Mazda is sure to appear to him.

It is however to be remembered that the whole system is based on Spenta Manu (Satwa Guna), God-ward Spirit.

Thus the Maitrayana Upanisad says.

तपसा प्राप्यते सत्त्वं सत्त्वात् संप्राप्यते मनः ।

मनसा प्राप्यते आत्मा आत्मापत्या निवर्तते ॥ 4-1-3

By discipline, one acquires Satwa Guna. By the strength of Satwa Guna he gains (control over) the mind. With the help of the mind, he gains (knows) the soul. When he knows the Soul (witness self) he has nothing more to gain.

२ । अद्या मन्येउश् स्पेनिश्तद्या वहिश्तेम्,
हिज्वा उख्धाइश् वड्हेउश् अएआनु मनड्हो ।
आर्मतोइश् जस्तोइब्बा श्यओथूना वेरेज् यत्,
ओया चिस्ती ह्यो प्ता अपह्या मज्दाओ ॥

I अन्वय (Prose order) :—

अस्य स्पेनिश्तस्य मन्योः वहिश्तम् (the highest of the best Spenta Manyu) अवा-अनु वृद्धतु (may this-wise grow). जिह्वया वसोः मनसः उक्तैः (viz through tongue by the words of Conscience) हस्ताभ्याम् आरमतेः च्यौत्नेन (through both hands by the deeds of Faith) अवा चिस्तिः, स्वः मज्दाः अपस्य पाता (This is the Cisti-inner truth—that He Mazda is the protector of Rectitude)

II. अनुवाद (Translation) :—

May the highest (mode) of the best Spenta Manyu (Sattwa Guna) so operate viz. by the tongue, through the

voice of Conscience, and by the hands, through the deeds of faith. This is Cisti, (true wisdom) ;—"He, Mazda, is the protector of Rectitude."

III टीका (Word-note) :—

वहिष्टं = श्रेष्ठं = best,

वसु + इष्ट = वसिष्ट = वहिष्टं adjective used as noun. nominative of the verb वृष्टद्

हिज्वा = जिह्वा = जिह्वया = by the tongue.

जिह्वा becomes हिज्वा by the dictum सिंहे वर्णविपर्यय । करणे तृतीया । तृतीया elides by the rule सुपां सु-लुक् etc (7-1-39)

उग्ग्यैः = वचनैः = by words.

वच + क्त = उक्त । क्त forms a noun by नपुंसके etc (3-3-114). करणे तृतीया ।

ए ए आनु = अवा अनु = this-wise ; so.

अया = एन = this (Nighantu 3-29-21)

अनु = according to. vide 29-7

आरमतेः = श्रद्धायाः = of faith.

च्यौत्नेन = कर्मणा = by deeds.

च्यु - च्यवते = to move च्यु + न्न = च्यौन्न (Unadi 554). करणे आ in place of तृतीया by सुपां सु-लुक् etc

वृद्धत् = वृद्धति = वर्द्धताम् = may grow.

वृह - वर्द्धति = to grow. अत्र दिवादि—वृद्धति ।

वृह + लेट् ति = वृद्धत् । इ of ति elides by इतश्च etc (3-4-97)

लेट् is optative by लिट्थ्ये लेट् (3-4-7)

ओया = अया = एना = this. अया = this (Nighantu 3-1-29-1)

अया ते अग्ने समिधा विधेम (Rig 4-1-4-15)

चिस्तिः = पराविद्या = highest truth ; theosophy.

चिस् (चिस् in Sans)—चेसति=to know, to be inspired.

चिस् = क्ति = चिस्ति, वि यद् वाचं कीर्त्तासः भरन्ते (Rig 6-67-10)

(vide 51-16, 51-18, 51-21)

IV. टिप्पणी (Remark)

Mazda is the upholder of Rectitude. The more virtuous a man is, the nearer he comes to Mazda, the source of perpetual delight.

Discipline means purity of thought, purity of words and purity of deeds,—हुमत, हु-उक्त, and हु-वस्तु. As Gautama Buddha stated

कायेन संवरो साधु साधु वाचाय संवरी ।
मनसा संवरो साधु साधु सव्वत्त संवरो ॥

Dhamma-pada 25—2

But unlike Gautama Buddha, Maha Ratu Zarathushtra does not stop at morality, he goes on to religion. With him, vision of Mazda is the highest object of life. The Holy Prophet enjoins the ethical triad of good thoughts, words and deeds, but he hastens to remind us that the highest secret (चिस्ति) is to know that Rectitude is rooted in Mazda ; that without Mazda, there would have been no Rectitude.

That Mazda is the protector of rectitude is called here Cisti (esoteric religion of the Gatha). For it is an important truth. It marks the transition from ethics into religion. As soon as we are aware that rectitude is rooted in Mazda, love of Mazda, which is the real import of Cisti, would naturally follow : this is why it is called Cisti, in anticipation.

३ । अह्मा मन्येउश् त्वेम् अही ता स्पेन्तो,
ये अह्माइ गांम् रान्यो-स्केरेतीम् हेम्-तपत् ।
अत् होइ वास्त्राइ रामा दाओ आर्मइतीम्,
ह्यत् हेम् वोहू मज्झदा हेम् फ्रस्ता मनइहा ॥

1. अन्वय (Prose order)—

अस्य मन्योः त्वम् असि तावत्-स्पेन्तः (of this force, you are all the good). यः अस्माय राण्य-स्कृतिं गां सम् अतसः (who made for us this world of beautiful make up) अत् तस्मै वास्त्राय रामां आरमति दास् (so give to that worker cheerful faith) हे मज्झदा यस् ताम् वसु मनसा सं प्रष्टा (O Mazda, who seeks it through Conscience).

II अनुवाद (Translation) :—

Thou art all the good, that there is in this Manyu (cosmic force). Thou, hast fashioned for us this world of

beautiful make. To the worker, for his peace, O Mazda, award faith, who seeks it through Conscience.

III टीका (Word-note) :—

ता-स्पेन्तः = तावत्-स्पेन्तः = सर्व-शुभः whole good.

तावत् = that far, as far as possible, all तावत् स्पेन्तः = तावत्-स्पेन्तः । कर्मधारय समास, of a भेदक (adverb) with a विशेषण (adjective), by the rule ईषद् अकृता (2-2-7)

राण्य-स्कृति = चारु-रूपा = of beautiful form.

राण्या (रमणीया) कृतिः (निर्माणं) यस्या राण्य-स्कृति । बहुव्रीहि समासः । स comes by पारस्कर etc (6-1-157)

रण = to please, to be pleased.

महे रणाय चक्षसे (Rig 10-9-1) यस्या ह शकः सवनेषु रण्यति (Rig 10-43-6)

हेम्-सं = fully.

तसत् = अतसत् = अतसः = (which) you created.

तस-तसति = to create. तस्+लङ् दू-अतसद् । Initial अ is stopped by बहुलं छन्दसि etc (6-4-75) Agrees with nominative यः । but as यः refers to “you”—अतसः would be more correct, which changes to अतसत् by सुप् तिङ् उपग्रह etc (vide 29-2)

वास्त्राय = कर्मिणे = worker.

वास-वासयति = to sub-serve वास्+त्र-वास्त्र (unadi 608) dative of दास् ।

रामा = रामां = आनन्दमयी = cheerful.

रम-रमयति = to please. रम+ण+स्त्रियां आप्-रामा (pleaseant) adjective of आरमति । द्वितीया elides by सुपां सु-लुक् etc.

दास् = दासि = ददासि = you give.

दा-ददाति = to give. अत्र अदादिः दाति । दा+ल्येत् सि = दास् । इ elides by इतश्च (3-4-97)

ह्यत्-य्यत् = यत् = यः = who.

यत् and य्यत् are equivalents. neuter in place of masculine, by सुप् तिङ् उपग्रह etc.

सीम्-एनां = her.

vide Nighantu 4-2-81. refers to आरमति

हेम्...हेम्...-सं-सं

The Upasarga is repeated by the rule प्र-सम्-उपो दः etc (8-1-6)

IV टिप्पणी (Remark) :—

This Rik deals with a very subtle point of religious philosophy, viz. the relation between Ahura Mazda and Spenta Manyu. This is a very knotty problem and the solution offered by Maha Ratu Zarathushtra is the most rational. Unfortunately this has been very much misunderstood and has given an opportunity to superficial critics to asperse that Mazda-Yasna is a religion of Dualism, wherein Ahura Mazda stands confronted by his rival Ahriman.

What the Prophet says not “Thou art all the good that there is in the Manyu”. This implies nothing more than that Spenta Manyu (bearing, as it does, affinity with benign Mazda) possesses greater reality than Angra Manyu. The out-going force goes away from Mazda : takes one away

from Mazda ; the incoming force comes back to Mazda, brings one back to Mazda. Thus Spenta Manyu is intrinsic to Mazda, while Angra Manyu is extrinsic.

Jalal, the exponent of the Cisti of the Gatha, explains the position.

अएतेराज्ज उरा रसद वर फाले खुद ।

ज्ञानके दर कहरस्त ओ दर लुत्फ उ अहद ॥ Masnavi 1-3856

Just as man is sometimes annoyed with himself, but this annoyance does not destroy his basic love for himself, similarly the play of the Angra Mangu, does not impair the basic goodness of Mazda. But this does not mean that Spenta Manyu is non-existent and that Angra Manyu directly confronts Mazda. The rival of Angra Manyu is Spenta Manyu. Both of them are forces of Mazda. Angra Manyu is as much under the control of Ahura Mazda as Spenta Manyu is. Its power is not greater than that of Spenta Manyu, rather it is less ; for it is only a temporary phase, a passing show.

Angra Manyu will soon be converted into Spenta Manyu—hatred into love. When the grape ripens (a man becomes god-intoxicated) all sourness goes out of it.

आब दर घूरु रा तुर्श वाशत् ओ लेक ।

चुन वा आंगुर रसद शिरीन ओ नेक ॥ Masnavi 1—2601

Truth is one, and falsehoods are many. Truth is capable of up-rooting falsehood ; falsehood cannot obliterate truth. This is so, because Truth has greater reality. It is rooted in Ahura Mazda who is intrinsically and absolutely good.

The underlying idea of this Rik (as well as that of 43-5) is made explicit, in the Upanisad of the great sage, Sweta Aswatara who seems to have been largely influenced by his great predecessor Zarath Ustra.

यदा तमस् तन् न दिवा न रात्रिर् ।

न सन् न चासच् शिव एव केवलः ॥ Swetaswatara 4-18

In primordial profound invisibility (तमस्), there was not the force of light (Spenta Manyu), nor the force of darkness (Angra Manyu). Yet Rudra existed as the sole *benevolent* (शिव) Reality.

The Vaishnavas describe this stage as that of विशुद्ध सत्त्व (Absolute Spenta) as against the relative सत्त्व of the post creation stage which exists as the contrary of तमस् ।

विशुद्धसत्त्व तव धाम सत्त्वम् ।

Bhagavat 10-27-4

Absolute Satwa (Spenta) is your own good grace. The Gatha very clearly states that both the forces Angra and Spenta (the outgoing and the incoming forces) are equally necessary for the purpose of creation (30-4). They are the forces of Mazda and as such, are equally under His control. It is curious that the Spenta Manyu should be liquidated altogether and the Angra Manyu boosted as the rival of Mazda. If the forces are independent of Mazda then both of them are equally independent of Mazda and there is no reason why that honour should be acceded to Angra Manyu alone. And if both the forces are independent of Mazda, it is Dualism no doubt but it is not Mazda-Yasna ;

not the religion that the Gatha proclaims. There is no reason for condemning Mazda-Yasna as dualistic, simply because Mazda has been called spenta. This is so far as the post-creation stage is concerned.

But the Philosophy of Maha Ratu Zarathushtra is deeper than that. It takes note not only of the post-creation status, but of the pre-creation status as well, and holds that Mazda is spenta even from before the creation, even before the two forces, Spenta and Angra, came into play.

Before creation Mazda alone existed. The universe (with its two forces of Spenta and Angra) was not yet manifested. Even at that stage Mazda is said, by the holy Prophet, to have been spenta. This is clear from his worlds.

स्पेन्तेम् अत् श्वा मज्जदा मेड्ही अहुरा ।
ह्यत् श्वा अड्हेउश् जन्मोइ दरेशम् पौर्वोम् ॥

Sukta 43-5 vide page 338

I knew You to be good, even prior to the birth of life (universe).

Now good and bad are relative terms ; and so the question arises: can there be anything which is intrinsically good—good in itself, irrespective of its contrast with evil ?

The reply of Maha-Ratu Zarathushtra is that, in the post-creation stage, there cannot be a good without a corresponding evil, but the pre-creation status of Ahura Mazda is that of absolute goodness—goodness not counter—poised by evil.

Even in His pre-creation status, Mazda is certainly positive (i. e. some existent Entity) and not sheer negative like zero, for the universe could not have come out of a mere zero. And since Mazda was then positive, goodness (Spenta force) which is a positive attribute, was inherent in Him even then, to the exclusion of badness, which is a negative attribute. Just as existence was then inherent in Mazda (and not non-existence), similarly goodness was inherent in Him (and not badness). This is why Brahma is called Sat-Cit-Ananda (existent conscious Bliss) in the Vedanta, and not a mere non-descript.

Thus when Atharvan Zarathushtra says that Mazda is all good (ता स्पेन्त), it does not make him more of a dualist, than when any other prophet says that 'God is good and kind.' Only Maha Ratu Zarathushtra probes deeper into the problem in order to point out how Mazda can be called spenta, always, inspite of there being so much evil in the world. Yet by an irony of fate he is dubbed as Daulist, which implies that he denied the omnipotence of Mazda.

४ । अह्मात् मन्येउश् रारेष्यन्ती द्रेग्वन्तो ।
मज्जदा स्पेन्तात् नोइत् इथा अपओनो ।
कसेउश् चीत् ना अपओने काथे अड्हेत् ,
इस्वा चीत् हांस् परओश् अको द्रेग्व्वाइते ॥

I अन्यय (Prose order) :—

अस्मात् मन्योः रारेष्यन्ति द्रेवन्तः (from this Manyu, the impious would run away). मज्झा स्पेन्तात्, (O Mazda, from the spenta) नो इत् इथा अपावनः (but not so, the pious). कसोः चित् ना अपावते काये असत् (even a man of small means happens for the sympathy of the pious) परोः चित् ईश्वः सन् अकः द्रुग्वायते (but the vile, even being lord of much, goes on sinning).

II अनुवाद (Translation) :—

From this Spenta Manyu (Sattwa Guna-benign force) O Mazda, the impious would run away, but not the pious. Even a man of small means, happens (shifts) for the sustenance of the pious, while being lord of much, the villain goes on misdealing (misappropriating).

III टीका (Word-note) :—

रारेष्यन्ति = ग्लायन्ति = recede

रिष-रेषति = to fail (Kale).

रिष् + यङ् (intensive) = रारेष्यति ।

इथा=इत्थं = this.

अपवनः = धार्मिकाः = pious ones

अप + वनिश् = अपवन् ; by छन्दसि ई वनिषौ

कसु = किञ्चित् = अल्प = of little (cf किल्लु — Bengali)

ना = नरः = man, master

काथे=प्रीतौ = in sympathy.

कन—कनति = to love कन् + थ = काथ (unadi 167). न of कन् elides by अनुदात्तोपदेश etc (6-4-37).

असत् = असति = भवति = be comes.

अस्—अस्ति = to be. अस् + ल्ङ् ति = असत् इ elides by इत्थश्च etc (3-4-97)

ईश्व = ईश्वः = प्रभुः = lord.

ईश्—ईष्टे = to rule. ईष + वन् = ईश्व । (Unadi 159). आ in place of प्रथमा by सुपां सु-लुक् etc

परु = बहु = much—allied to पुरु । परु = pith (रत्न कोश) ।

सन्स् = सन् = being.

सत् + सु = सन्स् । हल ङयावभ्यः (6-1-68) does not apply by महा विभाषा ।

अकः = पामरः = villain. अक = अव = sinful.

द्रुग्वायते = पापायते = goes on sinning.

द्रुग्स् (द्रुग्वात्) इव आचरति इति द्रुग्वायते । द्रुग्स् + क्यङ् by कर्तुः क्यङ् etc (3-1-11)

IV टिप्पणी (Remark) :—

The virtuous person does not shirk works of Spenta Manyu, even if he is poor. The vicious, even if he is well off, cannot give up greed. The pious man is always true to his own self, whatever may be his circumstances.

It requires great magnanimity to be able to give, without expecting a return.

कु घनी अस्त ओ जुज उ जोम्ले फकीर
कय फकीरी बीअवज गुयद् के गीर Masnavi 3-3354

How can the poor-in-heart say "take", without expecting
a return ?

५ । ता चा स्पेन्ता मइन्यू मज्दा अहुरा,
अपाउने चोइश् या जी चीचा वहिस्ता ।
हनरे थ्वह्मात् जओपात् द्रेग्वाओ वख्पइती,
अह्मा प्यओथनाइश् अकात् आप्यांस् मनइहो ॥

I अन्वय (Prose order) :—

तं च स्पेन्तं मन्यू मज्दा अहुरा (that Spenta Manyu, O Ahura Mazda) अपावने चेप (send to the pious) याहि चि-चा वहिष्टा (which is by far the best) त्वस्मात् जोपात् द्रूग्वन्तः हनरं भक्षयति (at your disposal, the impious one would taste his desert) अस्य च्यौत्तैः अकात् मनसः आक्षयन् (by his deeds vaunting out of evil mind).

II अनुवाद (Translation) :—

O Ahura Mazda, to the pious, direct that Spenta Manyu (Sattwa Guna) which is the best of all (gifts). At your

discretion, the impious one would taste his desert swagge-
ring in his deeds (accruing) out of evil mind.

III टीका (Word-note) :—

ता = तम् = that.

qualifies मन्यू । आ in place of द्वितीया by सुपां सु-लृक् etc

चा = च = too.

final अ becomes आ by निपातस्य च (6-1-136)

स्पेन्ता = स्पेन्तं = पुण्यं = holy.

स्वन्-स्वनति दीप्तौ (छान्दसः) स्वन + क्त = स्वान्त bright. आ in place of द्वितीया by सुपां सु-लृक् etc. अनु श्वान्तस्य कस्य चित् परेयुः (Rig 10-61-2)

चेप् = प्रेरय = send.

चिप-चेपति = to send (छान्दसः) चिप + लोट् हि । हि elides by the rule मन्त्रे षस-हर णश etc (2-4-80)

चि-चा = च-च = and-and, more and more.

सर्वेषां = of all. cf. चिश्चा स्पेनिस्त (43-16)

हनरं = भागधेयं = desert.

हन-हनति = to go. हन् + अर = हनर (Unadi 419) that which one attains (earns). Object of भक्षयति । ए in place of द्वितीया by सुपां सु-लृक् etc. द्रविणोदा सनरस्य प्रयंसद् (Rig 1-96-8)

त्वस्माद् = त्वदीयाद् = yours.

जोषः = विचारः = decision. discretion

जूष-जोषति परितक्ने = to decide जूष् + यञ = जोषः । हेतौ पञ्चमी by विभाषा गुणे अस्त्रियाम् (2-3-25)

द्रुवस् = द्रुवान् = पामरः = villain.

द्रुह् = द्रुहति = to offend. द्रुह् + वस् by the extension of the rule चिदेः शतुर् वस् (7-1-36). द्रुवस् + सु (1/1) = द्रुवस् । वस् becomes वास् by सान्तमहतः etc (6-4-10)

आक्षयन्स् = आक्षयन् = दृप्यन् = boasting.

क्षि = क्षयति = to flourish. (Nighantu 2-21)

क्षि + कसुन् = क्षयस् by सपि तृदोः etc (3-4-17)

क्षयम् + सु (1/1) = क्षयन्म् । न comes by उगिद्वां etc (7-1-60).

IV. टिप्पणी (Remark) :—

Spenta Manyu (Satwa Guna) is said to the most excellent of all (ची चा वहिस्ता), for it is particularly Mazda's own attribute, as the Bhagavata says—

सत्त्वं नोचेद् धातर् इदं निजं भवेत्, विज्ञानं अज्ञानमित् अपि मार्जनम् ।

गुण प्रकाशैर् अनुमीयते भवान्, प्रकाशते यस्य वा येन च गुणः ॥

Bhagavat 10-2.35.

If Satwa Guna did not really appertain to you, there would have been no scope for the light of knowledge. (all would have been mere dark ignorance). It is not a fact that you have got no attributes. If that were true, none could have conceived you. For the conception of God is really the conception of His attributes.

Some people think that they can escape the Law of Karma (devine decree) by simply dencing it. They only deceive themselves

अज्ञ कज्ञा इततअव्वीए कय नादेरस्त् ।

अज्ञ कज्ञा दान कु कज्ञा रा मोन्केरस्त् ॥ Masnavi 1-1233

Law of Karma is not a mere phantasm. It is due to the action of the Law of Karma, that the atheist fails to realise this law to be true.

६ । ता दाओ स्पेन्ता मइन्यू मज्झदा अहुरा,
आथ्रा वड्हाउ वीदाइते रानोइव्या ।
आर्मतोइश् देवांजड्हा अपख्या चा,
हा ज्जी पोउरुश् इपेन्तो वाउराइते ॥

I. अन्वय (Prose order) :—

तद् दास् स्पेन्तेन मन्यूना मज्झदा अहुरा (so give through Spenta Manyu, O Mazda Ahura,) आत्रां वसौ विद्वते राणये (Light, to the aspirant striving for the good) आरमतेः देवान्जसस्य अपस्य च (of faith and of divine rectitude) सा हि [आत्रा] पूरुन् इष्यतः वावरते (That light would convert many seekers).

II अनुवाद (Translation) :—

So give, through Spenta Manyu (Benign Force) O Ahura Mazda, to the votary striving for welfare, the Light of Faith and divine Rectitude. That (light) verily, would convert many seekers.

III टीका (Word-note)—

दास् = दासि = देहि = give.

दा + ददाति = to give. अत्र तुभादिः दाति । दा + लेट् सि = दास् । इ
elides by इत्थं etc (3-4-97) लेट् in imperative लिङ्ग्ये लेट्
(3-4-7)

मन्यू = मन्यूना = through Manyu.

in place of तृतीया, उ becomes long by सुपां सु-लुक् etc.

आत्रां = दीप्ति = light.

अत्रि = fire. अत्रि + ण = आत्र light. object of दास् । आ in
place of द्वितीया सुपां सु-लुक् etc.

वसौ = श्रेयसि = श्रेयसे = for good.

वसु = good. तादर्थ्ये चतुर्थी । अधिकरण विरक्षया सप्तमी । cf प्रसित etc
(2-3-44). “कारकं चेद् विजानीयात्, यां यां मन्येत सा भवेत् ।”

विधाते = विदधते = चेष्टमानाय = (to the) striving.

धा + दधाति । वि + धा = विदधाति = does- अत्र अदादि धाति । धा +
शतृ = धात् adjective to राणिभ्यः । Singular in place of
plural by सुप्-तिङ् उपग्रह etc.

राणिभ्यः = साधकेभ्यः = to the aspirants.

रण-रणति = to fight. रण + णि = राणि । one who struggles
for higher life ; dative of दास् । (Vide 31-3, 51-9)

आरमते = श्रद्धायाः = of faith. ‘आत्रां’ इत्यनेन सम्बन्धे षष्ठी ।

देवान्जसा = देवान्जसस्य = दिव्यकान्तेः = of Divine lustre

देवानाम् इव अन्जसा (शोभा) यस्य स देवाञ्जस । Bahuvrihi (by
the Vartika सप्तम्युपमान पूर्वपद etc) । adjective to अपष्य ।

आ in place of षष्ठी by सुपां सु-लुक् etc. cf. वेत्था हि वेधो अञ्जनः
पथश्च देवाञ्जसा (Rig 6-16-3) —O Agni, you know all the
ways—the path of Vedhas as well as of Devalustre.

अपस्य = धर्मस्य = of rectitude. सम्बन्धे षष्ठी । possesses “आत्रां”

हा = सा = that. refers to आत्रा (light)

पूरस् = पूरन् = वहन् qualifies जनान् understood.

इष्यन्तः = इष्यतः = जिज्ञासून् = seekers.

इष्-इष्यति-अन्वेषणे = to seek. इष + शतृ = इष्यत् । इष्य + जस्
(2/3) qualifies जनान् understood.

बावरते = आकर्षति = would attract.

वृ-वरति = to welcome. वृ + यङ् (frequentative) = बावरते ।
its subject is सा (आत्रा — light) and object इष्यतः । लट् in
the present tense by वर्तमानसामीप्ये etc (3-3-131) (vide
28-5, 31-3).

IV टिप्पणी (Remark) :—

Mazda is here solicited for help. But what is the use
of asking succour from Him, if He is also the creator of
Angra Manyu ?

This is another knotty question. If Mazda is good, He
should not have created Angra Manyu. If He created
Angra Manyu, Mazda may not be said to be good.

Dr. Dhalla discusses the point, and comes to the con-
clusion that Mazda is not the source of Angra Manyu

(History of Zoroastrianism p-387). He does not therefore countenance the idea, that both Spenta Manyu and Angra Manyu are the offsprings of Zravan Akarana (Ibid-p. 506).

This conclusion of Dr. Dhalla does not seem to be satisfactory. For the Gatha states definitely that Mazda is the creator, both of the day and of the night (Rik 44-5). Night was not created by someone other than Mazda; not created by Angra Manyu, as some people wrongly suppose. That would make Angra Manyu the rival of Mazda and lay Mazda Yasna open to the charge of dualism.

But how could benign Mazda think of creating Angra Manyu? One need not be puzzled over that.

Angra Manyu is necessary for the creation of the universe. Universe implies variety—breaking up of the homogeneity of the original substance into heterogeneity. (Spencer). There can be no creation without the opposition of two contrary forces (Hegel). Thus for the purpose of creation, Angra Manyu is as much necessary as Spenta Manyu. Maha Ratu Zarathustra has stressed the point (the opposition between two forces) much more strongly than any other prophet has done—so much so that some people have dubbed him as dualist. Yes, he is a dualist, but only so far as the necessity of two opposite forces is concerned. He admits the existence of two forces, but not of two Gods—they are the two forces of the same Mazda. Angra Manyu is necessary for the creation of the universe and the universe is necessary for

the manifestation (self expression) of Mazda. This is how Angra Manyu comes in.

Brahma is the negative aspect of the same Entity, which in the positive aspect is Ahura Mazda. Brahma (Zravan Akarana—the uncaused Cause) is nascent—confined all to himself. Mazda is His manifestation—display of himself to other conscious beings, i.e. finite souls. Creation of finite souls (creation of the universe) is necessary for this manifestation. This is said to be the purpose of creation.

“Why did you create me?” (कदाद् मा त्वरोज्जद्म—29-1) is the question with which the Gatha starts. The Veda says that He wanted to manifest Himself (तद् अस्य रूपं प्रति-चक्षणाय—Rigveda (6-47-18)). Modern philosophy also says the same thing. Creation is the result of the attempt to solve the contradiction inherent in pure being (Zravan Akarana) Pure Being has no content, and thus it is indistinguishable from Not-Being. Therein lies the contradiction. It is both Being (सत्), and Not Being (असत्), at the same time. A synthesis is attempted and the universe is the result of the successive interaction of the forces of Anti-thesis and Thesis (Angra and Spenta). This is what Hegel says. Creation serves to make patent all that is lying latent in womb of Pure Being.

Jalal, the exponent of the philosophy of the Gatha says—

इन ‘मन’ ओ ‘मा’ बहरे आन बर साखती ।

ता तु वा खुद नर्दे खोदमत बाखती ॥ Masnavi 1—1787

You want a playmate for Yourself, for the Nard-game of love, that is why You created men.

This, the idea of fellowship with Mazda, is suggested by *फ़एस्ताओडहो* (49-8) and *हुदेमोई मिनश्* (46-14) read with *ज़रेम् चरानी हचा क्षमत्* (44-17) of the Gatha.

Thus the display of Himself or the display (bestowal) of His love, is said to be the purpose of creation. But whether these reasons are adequate or not, for explaining creation—and no better explanation is forth-coming—the fact remains that Ahura Mazda is the creator of the Universe (*गएयाओस् चा तपो दएनाओस् चा*—31-11) and for the sake of creation, He had to bring into play both the forces, out-going and in-coming. This was inevitable. As the creator of the world, He had to perform this distinct act, viz to permit the play of Angra Manyu. It is to draw attention to this fact, that Mazda is in this aspect, designated as *गेउस् तसा*, (29-9) Otherwise there is not a separate 'fashioner of the world' other than Mazda himself.

But because Mazda created Angra Manyu as well, it does not necessarily follow that the two Manyus have equal rank. There is gradation in the universe. Mazda created both man and animal ; but animal is not the equal of man. The Angra is not the equal of the Spenta. Mazda is the *supporter* of Spenta Manyu, which is consonant with his own nature. The preference for Spenta Manyu constitutes the goodness of Mazda, and the preference is reflected in

men as well. They prefer truth to falsehood, and love to hatred.

Man wants to protect himself against the attacks of Angra Manyu—against the onset of sin and sorrow, and in this struggle, Mazda is his greatest friend, his only friend.

Man is in the grip of Angra Manyu ; that could not be helped. That is the precedent condition of the creation of the universe. But man can get out of the clutches of Angra Manyu. This is how the Holy Prophet asks him to cheer up, to the spite of the lower self. (*अत् अइपी ताइश् अइहईती उस्ता*—30-11).

Look to the immaculacy of the saint. Woman or money (*कामिनी* and *काश्चन*) does not make the slightest impression on his mind. And these are the two potent causes of sin.

As regards grief, the saint welcomes the inflictions of the Friend

नालम ओ तरसम के उ वावर कुनद ।

वज्र करम आन जोर रा कमतर कुनद ॥ Masnavi 1—1569

Love can change pain into joy.

Has not the saint gone out of the clutches of Angra Manyu ?

The mission of Atharvan Zarathushtra is to create such saints (*घ्नियु*—53-9). That is the supreme lesson of the Gatha. This is the implication of *ध्वावास्* (48-3). to be as delightful as Sat-cit-ananda Mazda himself.

The atheist only cheats himself by denying this noble religion, wherein alone is his only chance of getting bliss in the world. Bliss may not be found anywhere else, except in the cellar of Mazda. Ephemeral things cannot yield permanent peace.

The lustre of the cult of the Gatha is sure to win over many recalcitrants. Wiseacres will be bewildered to find many stern opponents converted into loyal friends.

अजब मीदाश्तम दीशव ज़ हाफीज़ ज़ाम ओ पयमाना ।

वली बहस नमीक़र्दम् के सुफी वार मीआवर्द ॥ Hafiz 245

When even a Hafiz turns out a Zarathustrian, who will not ?

देवानूज़सा reminds us that Deva had once been a term of honour even in Iran.

द्वादशी

द्रु ज-व्यंसा

Destruction of Evil

Suktam 48-1

१ । ये जी अदाइश् अपा दूजेम् वेंडूइती,

ह्यत् आंसपुता या दइविताना फूओस्ता ।

अमेरेताइती दएवाइश् चा मण्याइश् चा,

अत् तोइ सवाइश् वह्वेम् वख्पत् अहुरा ॥

I अन्वय (Prose order) :—

यामिः हि आधामिः अपा द्रूजम् व्यस्यति (by those processes by which Rectitude overthrows vice) या आशंसिता (which are praised) या देवतीना प्रोक्ता (which are said to be divine) [या) देवाय मण्याय च अमृतातिः (and which is immortality for angels and men) अतः तैः सर्वैः (now by those rites) अहुरः ब्रह्म वक्षतु (may Ahura bestow Brahma.)

II अनुवाद (Translation) :—

Those deeds by which Rectitude overcomes vice,—the deeds that are held to be honourable and divine ; and which confer Ameretati (godliness) to men and angels,—on account of those practices, may Ahura award to us (knowledge of) Brahma (the Absolute).

III टीका (Word-note) :—

ये—यामिः—by which ; refers to आधामिः । ए in place of तृतीया by सुपां सु-लुक् etc (7-1-39)

आधामि—प्रक्रियाभिः—by methods.

धा—विदधाति—to do. आ+धा+क्रिप्=आधा ।

व्यस्यति=निरस्यति=repels. अस्-अस्यति—to throw.

वि+अस्+लट् ति ।

ह्यत्—यत्=या=which.

यद् is a variant of यत् । refers to आधा । neuter in place of feminine by सुप् तिङ् उपग्रह etc.

आशंसिता = प्रशंसिता = praised. शंस - शंसति = to praise आ + शंस् + क ।

देवतीनः = दिव्यः = divine. देवत + ख = देवतीनः by ग्रामाद् etc. (4-2-94)

अमृतातिः = अमृतता = immortality.

अमृत + तिल् by वृक् ज्येष्ठाभ्यां etc (5-4-41) nominative to the verb भवति (understood).

देवैः = देवेभ्यः = to the angels.

चतुर्थी by the rule चतुर्थी चाशिष्य etc (2-3-73) । (विवक्षा-
वशात्) तृतीया following प्रसिनोत्सुकाभ्यां (2-3-44)

मन्यैः = मन्येभ्यः = मनुज्येभ्यः = to men.

चतुर्थी (by 2-3-73) तृतीया in place of चतुर्थी (by 2-3-44)

सवैः = यज्ञैः = rites. यज्ञः सवो अश्वरो यागः इत्यसरः ।

ब्रह्म = सच्चिदानन्द = Transcendent God.

ब्रह्म = Highest Principle (Absolute) वेदस् तत्त्वं तपो ब्रह्म Amara
Kosha ब्रह्म and ब्रह्मन् are equivalent by the dictum स्नोर
अन्तयोर् लोपः । vide Swetaswatar Upanisad (1-12) सर्व
प्रोक्तं त्रिविधं ब्रह्म एतत् । object of वक्षतु ।

वक्षतु = वक्षति = वक्षतु = may bestow.

वक्ष - वक्षति = संघाते = to assemble. वक्ष = to donate (छान्दसः)
वक्ष्ति in Persian. वक्ष + लेट्ति = वक्षति । इ elides by 3-4-97,
and लेट् is optative by 3-4-7.

अदुरः = महाप्रभुः = the Great Lord, (personal) nominative of वक्षतु ।

आ in place of सु (1/1) by सुपां सु-लुक् etc.

IV टिप्पणी (Remark) :—

Maha Ratu Zarathushtra lays down in this Rik, a fundamental point of his religious philosophy.

The Adwaita doctrine of Sankara is assailed by some European scholars, on the ground that it obliterates the distinction between right and wrong and is thus destructive of moral life. Following their lead, some Parsi scholars too are very suspicious of the philosophy of non-dualism and fight shy of it. They are very panicky lest any trace of non-dualism should be found in the Avesta and very eager to tell us that the conception of Zravan Akarana is exotic to Avesta. They fail to see that with the fall of Monism (Adwaita), Monotheism also falls to the ground. If the Universe did not spring from the same source, the conclusion is inevitable, that different gods created its different parts. This is the reason why Islam, which in the beginning so vengefully resisted the Zarathushtrian revival led by Hallaj Mansur, found itself ultimately compelled to accept the principle of An al Haq (Omnipresence of Brahma).

Maha Ratu Zarathushtra boldly asserts the end of all Duality (आइयिश् दूया Yasna 48-9) to be the final truth of life, and to assuage the fear of the wise-acres, he provides in this mantra, the safeguard, that the monism of Brahma may be attained through virtuous deeds alone, i.e. by leading a moral life, and not by abrogating morality.

As a matter of fact, the opposition against Sankara, arises out of a misconception. For Sankara had very clearly stated that there is no scope for non-dualism in the moral life.

भावाद् तं सदा कुर्यात् क्रियाद्वैतं न कर्हिचित् ।

अद्वैतं त्रिषु लोकेषु नाद्वैतं गुरुणा सह ॥

Sara-Katha

“Adwaita is to be practised only in the sphere of conception, and not in the sphere of action (conduct)”.

He was well aware that if Adwaita is transferred to the sphere of conduct (and as a consequence it is held that right and wrong deeds have equal value), a man will be reduced to a brute in no time, and all philosophy, whether dualistic or nondualistic, will have no meaning for him,

No doubt non-dualism is the final truth of the matter, but to reach to it, one has to go through the discipline of moral life, involving the dualism of right and wrong deeds (which are the outcome of Spenta and Angra Manyu respectively).

Non-dualism is the final truth of philosophy, and yet dualism (of right and wrong) is the basic fact of moral life. A reconciliation is made by saying that non-dualism is the end, and dualism (of moral life) is the means.

This should silence the European critics or their confreres here, about the alleged evil effects of Adwaita.

The Gita also suggests the same solution. Though non-

Triplism of the Gunas (=non-Dualism) is the ultimate objective, a Guna (viz. Sattwa Guna—Spenta Manyu) is to be resorted to as the means

त्रैगुण्यविषया वेदाः निष्त्रैगुण्यो भवार्जुन ।

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ Gita 2-45

It is a matter of reasonable pride for the Parsis to find the Gita forestalled in this mantra of the Gatha.

Then again, the last line “वह्मेम् वख्णत अहुरा” [May Ahura award to us Bahma—may we attain Brahma, through the grace of Ahura] reminds us of the following celebrated sloka of Srīmad Bhagavat Purana, the great scripture of the Hindu School of devotion

न युज्यमानया भक्त्या भगवत्य् अखिलात्मनि ।

सदशोऽस्ति शिवः पन्थाः योगिनां ब्रह्मसिद्धये ॥

Bhagavat 3-25-10

A few words, by way of introduction, are necessary to understand the meaning of this important sloka.

The two schools of thought, viz. that of Sankara, and of Ramanuja, differ in their views, about the state of the aspirant after emancipation. The Sankarities hold that at the ultimate end, only one Entity viz- Brahma subsists; this is to say that the soul of the aspirant is merged in Brahma. The followers of Ramanuja, particularly the school of Chaitanya, hold this idea to be unsatisfactory. Why should a man like to be emancipated, if he has to lose his separate

existence thereby? Who is to profit, they ask, by such emancipation, They hold that both the persons—God and His Devotee—the Beloved and the Lover—subsist up to the end, united in love, but not one merged in the other.

Both parties put forth cogent philosophical arguments in support of their respective points of view. It is to be noted that the school of Ramanuja upholds the Zoroastrian point of view. This philosophy was known as Cisti (Yas 48-5) in pre-Islamic, and as Sufism in post Islamic Iran.

The Bhagavata Purana here observes, that even granting, that merger in Brahma (the Absolute), is the correct philosophical view, it should be comprehended, that devotion to Personal God, is the best way of reaching that end.

The very same idea is poetically described here, when the Gatha says that Brahma (knowledge of Brahma, or merger in Brahma, as one likes to take it) is in the gift of Ahura Mazda.

The Sloka of the Bhagavat may be translated as follows :

Even for the Yogis, there is no better way of realising Brahma (merger in the Absolute) than devotion to Bhagavan (personal God), who is the soul of the Universe,

Bhagavata Purana thus reconciles the conflict, between the protagonists of Impersonal and Personal God (Brahma and Iswara)—the God of Philosophy, and the God of Religion, by saying that devotion to Personal God is indispensable, if not as the final end, at least as the best of the means for attaining the final end.

Thus there need not be an anathema to the term Brahma, in the fear that its mention would invalidate the cult of devotion of the Gatha. On the other hand, the inclusion of the idea, in its discourses, raises the value of the theology of the Gatha, as bringing it in a line with the highest philosophy, ancient or modern.

It will thus be seen that this mantra of the Gatha, in respect of two very important points, (i) the relation between Adwaita Philosophy and moral life and (ii) the relation between the cult of Jnana and the cult of Bhakti, forestalls the two most respected scriptures of the Hindus,—the Gita and the Bhagavat.

२ । वओचा मोइ या त्वेम् वीद्वाओ अहुरा,
परा ह्यत् मा या मेग् पेरेथा जिमइती ।
कत् अपवा मज्जदा वेड्हत् द्रेग्वन्तेम्,
हा ज्री अहेउश् वड्ह्ही विस्ता आक्रेतेतिश् ॥

I अन्वय (Prose order) :—

वच मे हे अहुर, यतः त्वम् विद्वास् (Tell me O Ahura, since you are cognisant) परा यत् मे (what is my Consequence) या पूर्था मां जमति (what fulfilment would come to me) हे मज्दा, अवावान् कत द्रस्वन्तं व्यस्येत् (O Mazda, when would the virtuous subdue the vicious) सा हि असोः वस्वी आकृतिः वित्ता (this is known to be the gracious alignment of life).

II अनुवाद (Translation) :—

Tell me, since thou knowest, Ahura, what is my future, and what the fulfilment (perfection) that would come to me. When Mazda, will the virtuous subvert the vicious ? This is said to be the happy consummation of life.

III टीका (Word-note) :—

वोच = वृहि = tell.

वच + लोट् हि । वच becomes वोच in analogy with वचः उम् (7-4-20). हि elides by अतो हेः (6-4-105) and च becomes चा by द्वयचो etc (6-3-135).

या = यस्मात् = since. आ in place of पञ्चमी by सुपां सु-लुक् etc.

विद्वास् = विद्वान् = cognisant,

वित् + वसु = विद्वस् by विदेः शतुर वसुः (7-1-36) । विद्वस् + सु (1/1) = विद्वास् । वस् becomes वास् by सान्तमहतः (7-1-36)

[परा - परं = भवितव्यम् = future

सामान्ये नपुंसकम् । आ in place of सु (1/1) by सुपां सु-लुक् etc,

मे = मम = my.

मां ह् = माम् = अस्मान् = us. object of जमति ।

पूर्था = पूर्णता = fulfilment. पूर = पूरति = to complete.

पूर + य = पूर्य । (Unadi 167). स्त्रियाम् आप् । nominative of जमति ।

जमति = गच्छति = आगमिष्यति = will come;

जम् (= गम्) = जमति = to go (Nighantu 2-14) जम् = लट्ति = जमति । लट् is used in the future tense by वर्तमानसामीप्ये etc (3-3-131)

अपवा = धार्मिकः = pious.

अप + वणिष् = अपवन् । असवन + सु (1/1) = अपवा । वणिष् is added by the Vartik छन्दसि ई-वर्णिपौ ।

व्यसत् = निरस्येत् = will repel.

अस् + अस्यति = to throw. अत्र तुदादिः । वि + अस् + लेट् ति = व्यसत् । इ elides by 3-4-97. लेट् is optative by 3-4-7.

वस्वी = शुभा = gracious.

वसु + ङीप् (स्त्रिवां) = वस्वी । qualifies आकृतिः ।

विस्ता = वित्ता = विदिता = known.

विद् = वेत्ति = to know. वित् + क् = वित्त । स्त्रियाम् आप् वित्ता Sans तत् Zend सूत् ।

आकृतिः = आकारः = shape.

कृ = to make. आ + कृ + क्ति ।

In religious literature the word अकृत means salvation. Vide Dhammapada 7-8 (असमद्ध' अकृतज्ञ' च etc). For freedom

is said to be the natural state of the soul (i.e. something not कृत or achieved) while bondage is brought about by the hankerings of the mind. Does आकृति suggest the sense of Salvation ? cf परीक्ष्य लोकान् कर्मचितान् ब्राह्मणः निर्वदम् आयान् नास्त्य कृतं कृतेन । Mundaka 1-2-12.

IV टिप्पणी (Remark) :—

In the final shape of things Rectitude is sure to prevail ; otherwise the cosmos ceases to be a cosmos and degenerates into a chaos.

One may reasonably hope that Mazda Yasna would flourish again.

युयुक्ते गुमगश्तेह वाज्र आयद व कनभान धम मखुर ।

कहवेण अहजान शवद रुजी गुलीस्तान धम मखुर ॥ Hafiz 284

३ । अत् वएदेम्नाइ वहिस्ता सास्ननांम्,

याम् हुदाओ सास्ती अपा अहुरो ।

स्पेन्तो वीदाओ यएचीत् गूज्रा सेंगहाओङ्हो,

थवावांस् मज्दा वंडहेउश् खूथ्वा मनड्हो ॥

1. अन्वय (Prose order)—

अत् शास्नानाम् वहिष्ठं विदाम्न् (I would now learn the best of all lessons) याः सुधाः असुरः अपायै शास्ति (which provident Ahura teaches for Rectitude) स्पेन्तः विद्वास् (holy wise) ये चित् गूडाः शंसासः (which are secret message) हे मज्दा बसो मनसः कृत्वा त्वावान् (O Mazda, one becomes similar-to-you by deeds of Conscience).

II अनुवाद (Translation) :—

I would now realise the best of all lessons, that which the provident Ahura, holy and wise, teaches for Rectitude, and which is secret philosophy ; viz that “by the deeds of Conscience, O Mazda, one becomes similar to you.”

III टीका (Word-note) :—

विदाम्न् = जानीयाम् = I would know.

विद् + वेति = to know. अत्र तुदादिः । विदति । विन् + लेट् मि = विदामै । इ elides by 3-4-97. ऐ comes by the extension of the rule वेतो अन्यत्र (3-4-97) । विदामै = विदाम्न् । न comes (like र) in the analogy of बहुलं छन्दसि (7-1-8).

शास्त्रः = अनुशासनं = lesson.

शास्- शास्ति = to direct. शास + न = शास्न (Unadi 293)

सुधाः = विधाता = provident. सु + धा + क्तिप् = सुधा ।

अपा = अत्राय = धर्माय = for rectitude.

तादर्थ्ये चतुर्थी । आ in place of चतुर्थी by सुपां सु-लुक् etc (7-1-39).

स्वेन्तः = पूज्यः = holy.

स्वन्—स्वनति = to shine (छान्दस) स्वन् = क्त = स्वान्त ।

विद्वास् = विद्वान् = wise.

विद् + वसु = विद्वस् by विद्रेः शतुर नूस् (7-1-36). विद्वस् + सु (1/1) =

विद्वास् । वस् becomes वास् by सान्त महतः etc (6-4-10)

गुज्राः = गुह्राः = गुह्याः = secret.

शंसासः = शासनानि = messages.

शंस - शंसति = to state. शंस् + अल = शंसः । शंस + जस् (1/3) =

शंसासः by आज् जसेर असुक् (7-1-50). Sans स = Zend 'ह'

त्वावान् = त्वादृशः = similar-to-you.

त्व + वतुप् = त्वावत् । यूष्मद्-अस्मल्लोः सादृश्ये वतुप् । त्वावत् + सु (1/1)

त्वावान् (vide 43-3, 44-1).

IV टिप्पणी (Remark) :—

To achieve at-one-ment with Mazda, is the lesson that the Gatha teaches, rectitude makes that possible. Until you become that thing, you do not know it completely—know what it is.

ता नगरदी इन नदानीअश तमाम ।

खाह आन अनवार बाशद या जलाम ॥ Masnavi 6—757

Until you become it, you will not know it completely, whether that be light or darkness.

४ । ये दात् मनो वह्यो मज्जदा अश्यस् चा,
ह्यो दएनां श्यओथना चा वचड्हा चा ।
अह्या जओपिंग् उश्तिश् वरेनेग् हचइते,
ध्वह्मी खूताओ अपेमेम् नना अड्हुत् ॥

I अन्वय (Prose order) :—

हे मज्जदा, यः वक्षसि अश्यसि च मनः धाति (O Mazda, who so holds his mind both to the greater and the smaller) स्वः च्यौत्नेन वचसा च दीनं (he [upholds] religion in deeds and words) अस्य जोषाः उश्तिः वरणाः सत्वते (his pleasures, wish, and choicer go together) त्वस्मिन् क्रतौ, अपमं नाना असत् (for Your duty, there are many deeds).

II. अनुवाद (Translation) :—

One who holds (applies) his mind to the greater as well as to the smaller, (i.e. to everything), he upholds religion in deeds and words. His pleasure, wish and choice, all accord together. In Your duty, diverse are the methods.

III टीका (word-note) :—

धात् = धाति = दधाति = applies.

धा - दधाति = to hold. अत्र अदादिः—धाति । धा + ष्टे_ ति = धात् ।
इ elides by (3-4-97).

बह्यस् = बह्यसि = बृहत्तरे = in the greater.

बसु + ईयसु = वस्यस् = बह्यस् = greater. उ of बसु elides by टे: (6-4-155) and ई of ईयसु by बहोर् etc (6-4-158). सप्तमी in the locative of धात् । सप्तमी elides by सुपां सु-लुक् etc (7-1-39).

अग्रयस् = अग्रयसि = क्षूद्रतरे = in the smaller.

अकः = अचः (small). अच + ईयसु = अच्यस् अ of च elides by 6-4-155 and ई of ईयसु by 6-4-158. अच्यस = अग्रयस् । सप्तमी in the locative of धात् । सप्तमी elides by सुपां सु-लुक् etc.

धेनां = धर्मधारां = religion.

धेना = (sacred) word. (Nighantu 1-11) object of धात् (understood) क्षेमेन धेनां मधवा यद् इन्वति (Rig 1-55-4).

जोषाः = प्रीतयः = pleasures.

जूष-जूषते = to enjoy. जूष् + धञ् = जोषः । Sans स् = Zend 'ह'

उरितः = इच्छा = desire वश-वष्टि = to desire. वश-क्तिः = उरितः ।

वरणाः = रुचयः = choices. वृ-वृणोति = to choose.

सचते = मिलति = accord. सच-सचते समवाये ।

त्वस्मिन्-त्वदीये = in yours.

क्रतौ = व्रते = in rite.

अपमं = कर्म = deeds. अपस = deed (Nighantu 2-1-1) अप्नः = form (Nighantu 3-7-8)

नाना = बहुविध = various. ना-ना = excluding none, all.

असत् = असति = भवति = are.

अस्-अस्ति = to be. अत्र तुदादिः । अस + ल्ङ् ति ।

IV. टिप्पणी (Remark)

There are many ways of serving Mazda. It is not limited to any particular method. "In my Father's house, there are many mansions." When the pleasure of Mazda is the only object of all his activities, any act done by the devotee is as good as any other act. Mazda gives them equal values. Whatever such devotee does, is the service of Mazda.

यद् यत् कर्म करोमि तत् तद् अखिलं शम्भो तवाराधना ।

Sankaracharya.

Whatever I may happen to do, Sambhu, that is your worship.

Jalal, the prince of the Cistis echoes the idea.

पन्ज वक्त आमद नमाज अय रेहनमुन ।

आशीकान रा फी सलाहीम दाहमुन ॥ Masnavi 6-2669

The Namaz comes (in prescribed) five times a day. But this only for general guidance. For the lovers, the rule is continual prayer.

One's own duty is supreme for him. Everybody is worthy in his own sphere. Let not anybody neglect his own duty considering that his duty is of a lower (अग्रयस्) variety.

आनचे हक्क आसुखत मर ज़म्बुरा ।

आन नबाशद शीररा ओ गुर रा ॥ Masnavi 1-1008

The function of the bee is not less worthy than that of the lion. A lion cannot gather honey out of the flower.

The individual is related to the society in a particular way—each one in his own way. Therefore under a given set of circumstances there is only one course for him to follow.

If he performs that duty, he does the best—angels could do no more. If he fails to do that, he perpetrates the very worst that the moment allows.

One's own duty (स्व-धर्म) is equally binding on every one of us. There can be no question of a greater and a smaller duty—each one is the greatest in its own place. No duty can be shirked as being of smaller consequence (अव्ययम्).

Only then can a man be said to be doing his duty properly, when he takes a pleasure in doing that. Else he will soon resile from where his mind is not.

Duty should be done irrespective of whatever the consequence may be ultimately—"in scorn of the consequence" as it is said.

५ । दुःखं ध्यात्वा खल्वन्तां मा ने दुःखे-ध्यात्वा शान्ता खल्वन्ता,
वदुह्याओ चिस्तोइश् प्यओथनाइश् आर्मइते ।
यओज्ज्दाओ मण्याइ अइपी जांथेम् वहिस्ता,
गवोइ वेरेज्याताम् ताम् ने खरेथाइ फूपयो ॥

I अन्वय (Prose order) :—

सुखं ध्यात्वा क्षयन्ताम् (may moral courage increase) मा नः दुष्-क्षयन्ते (may not our immoral courage increase). वस्वाः चिस्ते च्यौत्तैः हे आरमते (by the deeds of good theosophy, O Faith) मण्याव अमि वहिष्ठं जान्तं यूज-धेहि (conjoin to men really the best life), गवी वृद्धताम् (let the world grow). नः खरथाय तं प्युय (for our lustre, develop her) ।

II अनुवाद (Translation) :—

May our moral courage increase, and may not immoral courage (cynicism) increase, by the deeds of good Cisti (Theosophy), O faith, conjoin to men, the life that is the best. Let the world grow. Develop her for our lustre (prosperity).

III टीका (Word-note) :—

क्षेन्ताम् = क्षयन्ताम् = प्रभवन्तु = may flourish.

धि-क्षयति = to rule (Nighantu 2-21) अत्र अदादि आत्ममेपदम् ।
लोट्-अन्ताम् ।

दूषे-क्षयन्ताम् = दूष-क्षयन्ताम् = दुःसाहसं = immoral courage.

दू (दूष) क्षयन्ताम् = दूषे-क्षयन्ताम् । ए is retained by the rule प्रपो-
दरादीति etc (6-3-109) cf दूणाश (indestructible) Nomi-
native of क्षयन्ते । आ in place of सु (1/1) by सुपां सु लुक् etc.

क्षेन्ता = क्षयन्ते = वर्द्धन्ताम् = may increase.

क्षि-क्षयति = to rule. आत्मनेपदम् । क्षि + लेट् अन्ते । क्षयन्ते ।
ए of अन्ते becomes ऐ by वितो अन्यत्र (3-4-96). लेट् is
optative by लिङ्यै लेट् (3-4-7).

वसुधाः = वस्वाः = भद्रायाः = of good. adjective to चिस्तेः ।

चिस्तिः = परा-विद्या = theosophy.

चिस् (क्स् in Sanskrit) चेतति = to inspire. चिस् + क्ति = चिस्ति ।
cf कीस्ति = wise (Nighantu 3-15)

यूज्-धास् = युज्-धेहि = योजय = conjoin.

यूज्-यूनक्ति = to join. युज् + लेट् सि = युज्-धास् । धा is used
like (कृ, भू and अस्ति) to form a double root (द्वितल धातु)
by analogy of the rule कृन् चानु-प्रयुज्यते लिटि (3-1-40).
धा is added, even other than in लिट् and even without
the interfix आम् by महाविभाषा ।

धासि become धास् by इतश्च etc (3-4-97) (Vide युज्-धानि
in 44-9)

मन्याय = मनुष्याय = to man ; चतुर्थी in the dative of यूज्-धास् ।

अभि = even, too.

जान्तम् = जीवनं = life ; जन् + त्त = जान्त । त्त forms a noun by
नपुंसके etc (3-3-114) न does not elide अनुदात्तौपदेश etc
(6-4-37) by महाविभाषा । object of यूज्-धास् । (vide 48-6)

गवे = गौः = जगत् = world ; गौः = earth (Nighantu 1-1) ए in
place of सु (1/1) by सुपां सू-लुक् etc.

वृह्यताम् = वर्धताम् = may grow.

वृह्-वर्धति = to grow. अत्र दिवादिः आत्मनेपदम् । वृह् + लोट्-ताम् ।

खरथाय = तेजसे = for lustre.

स्वर-स्वरति दीप्तौ । cf स्वरः = सूर्यः । स्वर + थ = स्वरथ । (Unadi
167). तादर्थ्यं चतुर्थी । Sans स्व = Zend ख

प्सुय = वर्धय = develop.

प्सु = grace (Nighantu 3-7) प्सु + क्प् = प्सुयति = to be
graceful. All nouns may change into verb by addition of
क्विप् । प्सुय + लोट् हि = प्सूय ।

IV. टिप्पणी (Remark) :—

When a man develops himself for his own sake, that is
Dus-Kshathram. When he develops himself in order to be
able to serve others better, that is Sukshatram.

Dus-Kshathram is cynicism, i.e. callousness to the feelings
of others, the desire to develop oneself at the cost of others.

The highest life is that which is not confined to one's
family or country.

Maha Ratu Zarathushtra exhorts that one should give up
up all parochial out-look, and consider himself to be a
“citizen of the world”, as the Angirasa Veda says

माता भूमिः पुत्रो अहं पृथिव्याः । Angirasa Veda 12-1-12

The earth is my mother. I am the son of the whole
earth.

Rabindra Nath expands the idea—

विश्व जगत् आमा रे मागिले के मोर आत्मपर ।

आमार विधाता आमा ते जागिले कोथाय आमार घर ॥

६ । हा जी ने हुषोइथेमा हा ने उतयूइतीम्,
दात् तेवीपीम् वड्हेउस् मनड्हो वेरेख्हे ।
अत् अख्याइ अपा मज्झाओ उर्वराओ वखूपत्,
अहूरो अड्हेउश् जांथोइ पओउरूयेह्या ॥

I अन्वय (Prose order) :—

सा हि नू सुसितिम् आ (may she indeed [give] shelter) सा नू
उत यूति (and she indeed consolidation) दात् तविषी (give
strength) वसोः मनसः वृग्धे (for the development of conscience)
अत् अस्मै मज्झाः अपायाः उर्वरं वक्षतु (and may Mazda bestow on
him the sprout of rectitude) अहुरः पौर्यस्य असौः जन्थौ (Ahura,
for the evolution of the best life).

II. अनुवाद (Translation) :—

May it (moral courage) afford us good shelter, and may it
afford us solidarity too ; and strength for the development
of conscience. And may Ahura Mazda then furnish to
such one (us), the sprout of rectitude, for the evolution
of the highest life.

III टीका (Word-note) :—

सा — सा सुक्ष्मा — that moral courage,

ने — नू — indeed.

सुषेति — सुक्षितिम् — आश्रयं — shelter. क्षि — क्षियति — to dwell.

क्षि + क्ति = क्षिति = dwelling. object o दात् ।

आ — सम्यक् = fully.

उत — किञ्च — and. सभुच्चये विकल्पे च — हेमचन्द्रः ।

यूति — संहति — consolidation. यु — युनाति — to unite. यु + क्ति = यूति ।
यु becomes यू by ऊति etc (3-3-97)

दात् — दाति — ददातु = may give.

दा — ददाति — to give. अत्र अदादिः दाति । दा + लेट् ति = दात् । इ
elides by 3-4-97 and लेट् is optative by 3-4-7

तविषी — वलं — strength. तविषी — strength (Nighantu 2-9)

वृग्धे — वृग्धाय — प्रयोगाय — for exercise.

वृह — वृहति उद्यमे (गणदर्पण) — to attempt. वृह + क्त = वृग्ध = exer-
cise. क्त forms a noun by नपुंसके etc (3-3-114) and ह changes
to घ by दादेर etc (3-3-114). तादर्थ्ये चतुर्थी । निमित्त विवक्षया
चतुर्थी स्थले सप्तमी ।

अस्य — अस्मै — to him.

चतुर्थी in the dative of वक्षत् । feminine in place of mascu-
line सुप-तिङ् उपग्रह etc. refers to मस्याय of the previous Rik.

अपा — अपस्य — धर्मस्य — of Rectitude.

आ in place of षष्ठी by रूपां सु-लुक् etc.

उर्वराः — अङ्कुरान् — sprouts.

ऋ — ऋणाति — to shoot up. ऋ + प्वरच् = उर्वर । (Unadi 286).

स्त्रियाम् आप् = उर्वरा । object of वक्षत् (2/3).

उर्वारु — Avesta 6-14-2. Arbour in Latin उर्वारु (Rig
7-59-12) (vide 44-4, 51-7)

वक्षत्-वक्षति=ददातु = may give.

वक्ष-वक्षति = to bestow (छान्दसः) cf उक्षति = to shower. वक्षति = to assemble वक्ष्+लेट्ति = वक्षत्। इ elides by 3-4-97 and लेट् is optative by 3-4-7 वक्ष्-वक्षति = to give. to forgive वक्षिद्म in Persian cf. व नामे यज्ञदान, वक्षायेन्द्रे ओ वक्षायशगर ओ मेहेरवान् of the Khordeh Avesta (दोआ नाम सेतायश्ने) and Dasatir-i-Asmani. This supplied the basic formula of Islam, viz. विसम् आल्लाह् हर रहमान् उर रहिम् [Blair—*Sources of Islam*—p. 32.]

जन्तौ = जन्तवे = उत्पत्तये = for the birth.

जन-जायते = to be born. जन्+तु = जन्तु = birth (Unadi 72) तादर्थ्ये चतुर्थी। सप्तमी in place चतुर्थी by the dictum निमित्तात्। कर्मसंयोगे।

IV टिप्पणी (Remark) :—

Nonchalance is the source of security and strength.

Mazda planted the seed of rectitude in the beginning of life.

Whatever else may be the other objects of religion, there is no doubt that shelter, security and strength i.e. the welfare of the society, is also its object. This may not be neglected.

अपि ह्युक्तानि धर्माणि व्यवस्यन्त्य उत्तरावरे।

लोक यात्रार्थ एवेह धर्मस्य नियमः कृतः ॥ Santi Parva 265—4

One may consider this or that to be the purpose of religion but its main purpose is लोकयात्रा (welfare of the society).

There could have been no rectitude in the end, if it were not also in the beginning. The Bata-Seed contains the Bata-Plant, even though imperceptible to the naked eye. That is why it grows up as a Bata plant and not as a mustard plant.

A Gautama, a Zarathushtra, shows the possibilities of the man—of every man, and unmistakably points to the seed of rectitude planted in man.

There is affinity between him in whom rectitude has been planted and Him, who has placed it. Through the moral nature of them both, man is united to God. अपा वहिस्ता हजओपोम्।

Family life (सुविथम) is necessary to bring the infant up to the adult's estate—to give him the strength of the grown-up man. Combination of families (यूति) constitutes the national strength. There can be no rectitude without strength (तविषी) as the Mahabharata says :

यो ह्यनाडयः स पतितः, तद् उच्छिष्टं यद् अल्पकम्।

धूमो वायोर् इव वशे, वलं धर्मानुवर्तते ॥ Santi Parva, 134-4

Rectitude follows strength, as smoke follows the wind.

७। नी-अपेमो नीद्याताम् पइति-रेमेम् पइती-स्योज्जूदम्,

योइ आ वड्हेउश् मनड्हो दीद्रध्मोदुये।

अपा न्याम् येह्या हिथाउश् ना स्पेन्तो,

अत् होइ दामाम् थ्वह्नी आदाँम् अहुरा ॥

I अन्वय (Prose order) :—

नि-ईषामः नियतम् (if we injure, restrain us) प्रति रमामः
प्रतिस्वध्वम् (if we assail, prevent us) यः आ वसोः मनसः दिदृह्यै
अषां व्यामति (He who teaches rectitude to strengthen
conscience) यस्य हितोः ना स्पेन्तः (by whose impulsion a man
becomes holy). अत् तस्मिन् त्वयि धामं आदामि अहुरा (in such-
you, O Ahura, I take shelter)

II अनुवाद (Translation) :—

If we (are about to) injure, restrain us ; If we (are
about to) assail, prevent us. He, who improvised rectitude
in order to implement conscience, by Whose inspiration a man
becomes holy, in such-You, O Ahura, we take shelter.

III टीका (Word-note) :—

नि-ईषामः = हिंसा = (when) we injure

ईष-ईषते हिंसायां = to injure अत्र परस्मैपदम् । ईष + लेट् मस् = ईषाम ।
स् of मस् elides by स उत्तमस्य (3-4-98) लेट् is conjunctive
by लिङ्ग्ये लेट् (3-4-7)

नि द्यतम् = नि रुन्धि = resist

दयै-यायति = to overcome (गणप्रदीप) दो-द्यति = to cut
नि + दो + लोट् तम् = नियतम् । dual in place of singular (तम् in
place of हि) by सुप्-तिङ् उपग्रह etc.

प्रति-रमाम् = प्रति रमामि = द्रुह्यामि = (if) I assail

रम-रमाति = to kill (Nighantu 2-19) अत्र तुदादिः । रमति
रम् + लेट् मि = रमाम् । इ elides by इत्थश्च etc (3-4-97) Singular
in place of plural. (मि in place of मस्) by सुप्-तिङ्-उपग्रह
etc.

प्रति स्वध्वम् = प्रति रुन्धि = repeal

सो-स्यति = to terminate आत्मनेपदम् । सो + लोट् ध्वम् = स्वध्वम्
honorific plural. (ध्वम् in place of थास्) गौरवे बहुवचनम् ।

दिदृह्यै = द्रुहयितुम् = to strengthen

दृह-दृहति = to develop दृह् + यत् (frequentative) = दिदृहति ।
दिदृह + ध्यै = दिदृह्यै । ध्यै expresses the meaning of तुम् by
तुमर्थे से-सेन् etc (3-4-9)

व्याम् = व्यामति = आदिशति = instructs

अम-अमति = to utter. वि + आ + अम् + लट् ति = व्याम् । ति
elides by the rule मन्त्रे घस-हर etc. (2-4-80)

हितोः = हितुना = प्रेरणया = by impulsion.

हि-हिनोति = to send. हि + तु = हितु (unadi 72) = urge हेतौ
पञ्चमी । पञ्चमी to denote cause by विभाषा गुणे etc (2-3-25)

होइ-हे-से = तस्मिन् = तादृशे = in such ; adjective to त्वस्मिन् ।

धामं = शरणं = shelter ; धाम is a variant of धामन् by the dictum
लोर् अन्तयोर लोपः । द्वितीया in the object of आदामि ।

त्वस्मिन् = त्वयि = in you

आदाम् = आदामि = गृह्यामि = I take

आ + दा-आदत्ते = to take. अत्र तुदादि परस्मैपदम् । आ + दा + लेट्
मि = आदामि । इ of मि elides by इत्थश्च etc (3-4-97)

IV टिप्पणी (Remark) :—

Every pull that draws one upwards, is a pull from Mazda.

हर नदाइ के तुरा बाला कशीद ।

आन नदा मीदान के अज़ बाला रसीद ॥ Masnavi 2-1958

The best course is to act upto that call.

तमेव शरणं गच्छ सर्वभावेन भारत ।

तत् प्रसादात् परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ।

Gita 18-62

Sometimes an evil thought suddenly crosses the mind ; so vile it is, that one would fain hide it from oneself not to speak of hiding it from others. It is only the grace of Mazda that can rescue him from such wretchedness and make him immune to evil thoughts.

चे अजब के सेर जू बद पेन्हान कुनी ।

इन अजब के सेर जू खुद पेन्हात कुनी ॥ Masnavi 2-1500

८ । का तोइ वड्हेउश् मज़दा ख्पथ्खा इश्तिश्,
का तोइ अपोइश् ध्वख्याओ मइव्यो अहुरा ।
का थ्वोइ अपा आकाओ अरेद्रेण् इण्या,
वड्हेउश् मन्येउश् प्यओथनानाम् जवरो ॥

I अन्वय (Prose order) :—

हे मज़दा, का ते वसोः क्षत्रस्य ईष्टिः (O Mazda, which is the power of Thy good nonchalance ?) हे अहुर, मभ्यः ते असेः त्विष्या का (O Ahura, whither for me is the lustre of Thy perseverance ?) का ते अपायाः आकास् (where is the light of Thy Rectitude ?) रघ्रं इष्ये (I wish them plentifully) हे वसो मन्योः च्यौन्नानां जवरः (O Thou, the weigher of the deeds of good Manyu)

II अनुवाद (Translation) :—

Whither is the power of Thy good Kshathra (non-chalance) Mazda and whither, for me, O Ahura, the glory of Thy Ashi (perseverance) ? Whither is the lustre of Thy Asha (Rectitude) ? I wish them plentifully, O Thou, the weigher (judge) of the deeds of good Manyu (propensity).

III टीका (Word-note)—

का = कीदृशी = how ; adjective to ईष्टिः ।

तोइ = ते = तव = your ; Sans ए = Zend ओइ

ईष्टिः = शक्ति = power ; ईश्-ईशते = to rule, ईश् + क्ति = ईष्टि ।

का = कुत्र = where

किम् + डा = का । डा in place of सप्तमी by सुपां सु-लुक् etc.

असेः = धृतेः = of perseverance.

अस्-असति-आदाने = to hold अस् + इ = असि (Unadi 567) = perseverance.

These four words are cognate :—(i) अशी = Rectitude (and holy) from ऋत vide 31-4, 43-12, 46-10, 48-9, 50-3, 50-9, (ii) अशी = welfare, from अश्—अश्नाति = to enjoy vide 28-7, 34-12, 43-5, 43-16, 51-10, 51-21. (iii) अशि = Perseverance from अस् = to hold on, vide 48 8 (vi) आशिप् = blessing, from आ + शास् vide 28-4, 35-12, 43-4

त्विष्या = दीप्तिः = lustre ; त्विष—त्वेषते = to shine त्विष् + क्यप् ।

मभ्य = अत्मभ्यः = for us.

अपा = अपत्य = धर्मस्य = of Rectitude

आ in place of षष्ठी by सुपां सु-लुक् etc.

आकास् = दीप्तिः = light.

काश्—काशते = to shine आ + कास् + क्तिप् (cf चकास्ति) vide 50-4
रघ्रं—प्रचुरं = profusely. भेदके द्वितीया । qualifies इष्ये । यः रघ्रस्य
चोदिता यः कृशस्य (Rig 2-12-6)

इष्ये = इच्छामि = I wish.

इष—इच्छति = to wish. अत्र दिवादिः आत्मनेपदम् इष् + लट् ए ।

जवरः = परिमापकः = weigher

जू—ज्यौति—परिमापे । cf ऊति-यूति-जूति etc (Panini 3-4-97)
योतु = परिमाणम् (Unadi Kosha) यौतव = a scale (Amara Kosha)
“यौतवं द्रुवयं पाप्यं” जू + अर = जवर (Unadi 419) = judge अग्रे
रूप आरुपितं जवारुः (Rig 4-5-7).

IV टिप्पणी (Remark) :—

When you are in need of moral succour, pray to Mazda.
He alone can give help.

ता तु नदेही हीचकस नदेहद यकीन ।

अय गोशायन्देह तु वेगुशा वन्दे इन ॥ Masnavi 3-2325

Whatever may be the end of your life—duty, power, pleasure or salvation—Mazda is the ultimate dispensator of them all. It is hopeless to try to evade Him.

धमार्थ काम मोक्षाख्याः पुरुषार्था उदाहृताः ।

चतुष्टयम् इदं यस्मात् तस्मात् किं किं इदं वृथा ॥

Vishnu Purana 1—18-21

Seek and thou shalt find ; knock and it shall be opened unto you.

“The law of attraction works universally on every plane of action, and we attract whatever we desire or expect.”
“The law of correspondences between spiritual and material things is wonderfully exact in its workings. People ruled by the mood of gloom attract to them gloomy things. People always discouraged and despondent, do not succeed in anything and live only by burdening someone else. The hopeful, confident and cheerful, attract the elements of success.”—Trine—*In Tune with the Infinite*, p. 25

Let us then have a calm, quiet, expectant intensity about the Divine grace rather than an intensity that is fearing, disturbed, and non-expectant. This is what Narayana Zarathushtra teaches us here.

६ । कदा वएदा येजी चह्या ख्पयथा,
मज्झदा अषा येह्या मा आइथिश् द्वएथा ।
एरेप् मोइ एरेभूचाम् वड्हेउश् वफुश् मनड्हो,
वीद्यात् सओण्यांस् यथा होइ अपिश् अड्हत् ॥

I अन्वय (Prose order) :—

कदा वेद यद् हि चस्य क्षियथ (when would I find that you exist through everybody) मज्झदा अपायै यस्या मे द्विधायाः अन्तिः स्यात् (O Mazda, so that there would be for me, in truth the end of all duality) ऋप् मे ऋप् उचाम् (tell me aright, aright) वसोः मनसः वपुः (the shape of conscience) सोष्यन् वियात् यथा तस्य आशिष् असत् (so that the Apostle may know where his welfare is)

II अनुवाद (Translation) :—

When would I find, O Mazda, that You dwell in every body, so that there would be, for me, truly the end of all duality. Tell me aright—aright, the root of Conscience, so that the Sayoshyant (Prophet) may know where his welfare lies.

III टीका (Word-note) :—

वेदा—वेद—जानीयाम्—I would know.

विद्—वेत्ति—to know विद् + लट् सि—वेद । मि changes to अ by विदो लटो वा (3-4-83) लट् is used for future tense by आशंसायां etc (3-3-132)

ये जी—यद् हि=that indeed.

चह्या—चस्य—कस्य—यस्य कस्य—सर्वस्य—सर्वस्मिन्—सर्वत्र=every where.
चस्य—of anybody what soever—of every body—in every body. पष्ठी in place of सप्तमी by सुप् तिङ् उपग्रह etc

क्षयथा—क्षयथ—विराजसे—You prevail

क्षि—क्षयति—to dominate, to prevail (Nighantu 2-21)
गौरवे बहुवचनम् । थ becomes था by द्वयचो etc (6-3-135)

अषा—अपया—in truth, truly, really

तृतीया by the rule प्रकृत्यादिभ्य उपसंख्यानम् । which means that when noun is used as an adverb, it takes तृतीया । Here अषा (truly) qualifies the verb भवेत् (understood) आइथिश् भवेत्—would be at end. तृतीया elides by सुपां सु लुक् etc.

यस्या—यस्य—यस्मात्—on account of which

Sarvanamas (pronouns) may be used in all विभक्ति s to denote cause सर्वाः सर्वनामो हेत्वर्थैः (Supadma 2-2-26)

आइथिः—अन्तिः—अन्तः—end

अन्त—अन्तयति—to terminate अन्त + इ—अन्तिः (unadi 567)

द्विधा—द्विधायाः—द्विधायाः—of duality

सम्बन्धे पष्ठी । पष्ठी elides by सुपां स्र-लुक् etc

ऋप्—ऋप्=सत्यं सत्यं—truly-truly

repetition by rule नित्य वीप्सयोः (8-1-4) ऋप्=ऋश्=ऋच्=ऋज् । शसो षः (Vararuci 2-43)

उचाम्—ब्रवीतु—ब्रूहि—tell

वच—व्यक्ति—to tell अत्र तुदादिः आत्मनेपदम् । वच् + लोट ताम्=

वचताम् । त elides by लोपस् त etc (7-1-41) = वचाम्=उचाम्
third person in place of second person (ताम् in place of
याम्) by सुप् तिङ् उपग्रह etc.

वपुस् = रूप=shape

वपुस् = रूप (Nighantu 3-7) (vide 29-6) object of उचाम्
वीद्यात् = विद्यात् = would know ; विद्-वेत्ति = to know विद् लिङ् यात्
सोप्यन् = योगी = apostle

सु-सुनोति = to unite (गणदर्पण) to unite with God. सु + स्यत्
(future participle) = सोप्यन् । स्यत् is used in the present
tense by शेषे लट् अयदी (3-3-151).

आशिस् = कल्याण = welfare ; आ + शास् + क्तिप् = आशिस् ।

असत् = असति = भवेत् = would be

अस्-अस्ति = to be अत्र भ्वादिः । अस् + लेट् ति = असत् । इ elides
by 3-4-97, and लेट् is optative by 3-4-7.

IV टिप्पणी (Remark) :—

This is an important Rik. It delineates the theory
of creation that the Gatha upholds. The Gatha does not
subscribe to the semitic theory of generation (आरम्भवाद i.e.
creation out of nothing). Its view-point is that of परिणामवाद
which says that God is not only the architect of the uni-
verse (निमित्तकारण) but is also the material of it (उपादान कारण)
The universe has emanated out of Mazda, and thus
Mazda is present in every atom of it. Mazda is immanent
in the universe and we can realise Him by feeling His
presence everywhere.

This Rik supplies the philosophic basis of Sufism by
pointing out the homogeneity between man and God, which
is the gist of the celebrated dictum अन अल हक ।

The theory of generation (creation out of nothing) lacks
this fundamental basis. It is thus that hundreds of Sufi
saints had to give their life, in order to get the Gathic
Theory of Emanation admitted by the Muslim philosophers.

Without this affinity, there can be no unity between
man and God, which is the essence of Sufism. Thus this
Rik is fundamental to Sufism.

Jalal elucidates the import of this Rik (with the help of
the celebrated Vedantic trinity—त्रिपुटी) as follows.

खुद हसु आवस्त ओ हम साक्री ओ मस्त ।

हर से यक खुद चुन तेलेस्मे तु शेकस्त ॥ Masnavi 2-717

When the bubble is pricked, it will be found that the
One is all the three—viz the wine, the wine biber and the
wine seller (matter, mind and God).

Mazda manifests Himself though the Universe—
expresses Himself though mind and matter. In other words
mind and matter are expressions of Mazda. He is present in
them, in different degrees.

चुन गुल अज खारस्त ओ खार अज गुल, चेरा ।

हर दु दर जन्गन्द ओ अन्दर माजरा ॥ Masnavi 1—2472

The same sap that turns out a rose, turns into a thorn
as well. May not their difference be neglected in the last
reckoning ?

The same God is present in the thorn, as in the rose. He does not become a lesser God, for being present in the thorn. The possibility of ultimate equal development makes all equal.

It may be noted that आदिशब्द द्रष्टा of this Rik has metaphysical significance, while आद्यीश चित् द्रष्टा of Rik 32-16 has ethical significance.

In this Rik "end of duality" means that nothing else really exists except Brahma, for the existence of all other things is only derivative. They all derive their existence from Brahma (Absolute). They owe their existence to Brahma, and have no independent existence of their own.

In Rik 32-16 "end of duality" means that no one should make a distinction between himself and another person. All men should be treated as equals. No one should claim for himself an exception.

In ultimate analysis, the ethical significance is only an off-shoot of the metaphysical. This is how Vivekananda told Deussen, that those who do not accept the philosophy of non-duality (अद्वैत) cannot explain the basis of Christ's golden rule. They cannot say why I should do to others what I like for myself, and why I would not follow "the good old rule, the simple plan" of Wordsworth's Rob Roy, that.

"They shall take who have the power
And they shall keep who can"

This is why non-duality is stated here to be the basis of moral life नष्टहेतुश्च नष्टमनश्च हो ।

This Rik should be read along with Rik 30-4 which explains the process of creation. The important words in that rik are गणम्, अज्याइतीम्, and अपेमेम् अङ् हुश । अज्याइतीम् points to inert matter, and गणम् to mobile life within.

The Vedantic theory about creation is this. Brahma covers himself with five sheaths (spiritual, moral, mental, vital and material sheaths—आनन्दमय, विज्ञानमय, मनोमय, प्राणमय अन्नमय कोष s) one above another, so that after he has donned the fifth sheath, Brahma appears to be as bad as dead matter (like earth, water, fire, air and ether). The other sheaths however are still existent within the dead matter, only they are concealed from view. And within the first sheath (आनन्दमय कोष) sits Brahma himself.

This is called the Involution of Brahma—concealment of Brahma within dead matter, through four successive stages, spiritual, moral, mental and vital.

Then starts back the process of evolution of Brahma. First, life (living things—trees and herbs) is evolved out of dead matter. This is the vital plane. (cf Darwin) Then are evolved beasts and birds, who stand on the mental plane. (plane of consciousness).

Then comes up man with his moral sense (sense of duty) and this is the moral plane (Haurvatat of the Gatha), the plane of conscience, which is the peculiar characteristic of man.

Man has to transcend the moral plane, and rise up to religious plane (awareness of the existence of Mazda). This is the Anandamaya Kosha,—the Ameretat of the Gatha. The next and the final step is at-one-ment with Mazda, through Sarosha (devotion) and Cisti (love)

Man has now escaped out of the grip of the Angra Manyu, and come back to Mazda (Rick-28-11). His consciousness is no longer dependent on the aid of the physical organs (cf Clairvoyance, clairaudience) and his delight is not dependent on the possession of physical objects. For he has reached the stage of supra-mental consciousness (vide Aurobindo—Life Divine) The devotee has become त्वावान् (similar to Mazda—Rik 43-3)—independent of a body. The cycle of creation has come back to the starting point.

Thus the process of creation may, in a sense, be said to be the disintegration of Sat and Cit (matter and mind) out of Sat-Cit-Ananda (Brahma), and their re-integration with Him.

We are now in a position to understand the philosophy of creation outlined in the Gatha. Brahma disintegrates into dead matter (His consciousness falls into sleep as it were) through His force of Angra Manyu. This is अज्याइतिम् । He is still at the core of the dead matter, and rises up to Brahma-hood again by way of evolution. This is the work of Spenta Manyu—गर्हम् ।

The whole cycle is a graded process of involution and evolution, running through consecutive phases, and is not an abrupt creation of earth, water, or light out of nothing.

Man stands at the apex. He has reached the moral plane by the action of the force of Nature. But for rising to the next higher plane (spiritual plane), his own effort is needed.

This is the implication of the words अपेमेम् अहंहुस् । अपेमेम् suggests that the process is a graded one, that there are other stages below through which one has to pass before the status of man is reached.

अंहुस् suggests that the natural forces have reached their culmination. Man must now strive for himself (भ्रओष).

[अचिस्तो द्रेग्वताम reminds that Angra Manyu operates in every plane, and may drag him down to the level of the beast, if he is listless].

१० । कदा मज्झदा मां नरोइश्—नरो वीसेन्ते,

कदा अजेन् मूरथेम् अह्मा मगह्मा ।

या अंग्रया करपनो उरुपयेइन्ती,

या चा खूतू दुशे—खूषथा दख्युनाम् ॥

I अन्य (Prose order) :—

हे मज्झदा, कदा नरः नरः मां विशते (when Mazda would Man-of-Man enter into me ?) कदा मूर्त्तं अस्य मवस्य अहन् (when would I strike the idol out of this church ?) या अंग्राः कर्पणाः आरोपयन्ति (which the Karpites of the Angirasa branch impose) या च दुष-क्षत्राणाम् दस्यूनां क्रतुः (and which is the creed of the perverse savages)

II अनुवाद (Translation) :—

When Mazda, would the Man-of-Man (Superman—Ideal Man) enter into me ? When would I (be able to) fling the idol away from this Magha (Church) ?—the idol, that the Angirasa Karpans set up, and which is the creed of the undisciplined savages.

III टीका (Word-note) :—

नारोइस् = नरः = नुः = of man.

नृ + पृष्ठी इस् । इस् becomes उत्स् by 6-1-112

नारोइस् नरः = नरस्य नरः = man of man = पुरुषोत्तमः = Superman (नारायण) । The first word is नृ and the second word is नर, both meaning man.

The अस् of पृष्ठी विभक्ति is changed into ए-उस् by the rule ख्य-ल्यत् परस्य (6-1-112) and घेर् ङिति (7-3-111) नारोइस्-नरः is an instance of Aluk Samasa अलुक् उत्तरपदे (6-3-1) and ऋतो विद्या-योनि सन्वन्धेभ्य (6-3-23)

विशन्ते = आवेक्ष्यति = would enter into लट् is used in the future tense by वर्तमानसामीप्ये etc (3-3-131) Plural number in place of singular, by the dictum सुप्-तिङ् उपग्रह etc. Its nominative is नरः and its object माम् ।

अजेन् = अहन् = हनानि — I would expunge. हन् = to strike. हन + लुङ् अम् = अहन् । अम् elides by मन्त्रे षस-ह्रस्व etc (2-4-80) Initial 'अ' still comes by प्रत्यय लोपे etc (1-1-62) लुङ् is used in place लोट् by छन्दसि लुङ्-लङ्-लिटः (3-4-6)

मूर्तम् = विग्रहं = Idol ; object of अहन् (अजेन्)

For reading मूर्तं vide note 210 (p 22) of Bharucha's edition of Nairiyosangh's Sanskrit version of Yasna.

मगहा = मघस्य = मघात् = संघात् = from this Church.

Ablative of अजन् । पृष्ठी in place of पञ्चमी by the rule पृष्ठी शेपे (2-3-50) ह्य becomes ह्या by अन्येषां etc (6-3-137)

For reading मग (instead of मद्, as some read) vide Geldner's edition.

या = यत् = which ; object of आरोपयन्ति

यत् becomes या by the addition of भा, by सुपां सु-लुक् (7-1-39)

अंग्रया = अंग्राः = आङ्गिरसाः = Indians.

प्रथमा विभक्ति plural. adjective, qualifies कर्पणाः । अंग्राः becomes अंग्रया by the addition of या by सुपां सु-लुक् etc (7-1-39) अङ्ग्य is the shortened form of आङ्गिरस, by the dictum नामकदेश ग्रहणे नाममात्र ग्रहणम् (a portion of the name suffices for the whole name) Just as we say 'Bhima', for Bhimasena, 'Rama' for Ramachandra, 'Bhama' for Satya bhama.

Vide the Vartika 'विनापि प्रत्ययं पूर्वोत्तरयोर् लोपः on the Rule टा अजादाव् (5-3-83)

Angirasa is the priest of the Devas and Indians are called Angirasas. Bhṛigu is the apostle of Ahura and Iranians are called Bhargavas. That these names are indicative of different cultures, will appear from Sayana.

"यः आङ्गिरसः शौनहोत्राभूत्वा, भार्गवः शोःकोऽब्रुवत्, स गृत्समदः, द्वितीयं मण्डलं अपश्यत् ।"—(Text of Anukramanika, quoted by Sayana in his commentary of the second Mandal of the Rigveda).

"Gritsamada, the celebrated Rishi who composed the second book of the Rigveda, was known as Sounahotra while he had been an Agriasa (Hindu), and came to be known as Saunaka, after he became a Bhargava (Parsi)." This would show that Mazda-Yasna freely converted the Hindus, and an illustrious Rishi like Gritsamada adopted the Parsi cult.

कर्पणाः — कर्पीनाः — कर्पस्य अनुचराः — followers of Karpa

कर्प + ख = कर्पीण । राष्ट्रवापरात् (4-2-93) (vide 46-11, and 51-14); Karpanas are those who stick to the Kalpa-Sutras, i.e. extremely fond of ceremonials.

[The word Kavi is connected with kings (of Kaianian dynasty of Iran). Thus kalpa means 'dogmatic priest', and kavi means despotic ruler]

कर्पणाः — Kripa was a great favourite of Indra, (i.e., a staunch champion of the Deva Yasna cult) along with Ruma, Rusama, and Syavaka cf.

यद् वा रुमे रुशमे श्यावके कृप—

इन्द्र मादयसे सचा (Rigveda 8-4-2)

The names Ruma and Rusama are not so much familiar in the Puranas (i.e. not very familiar in India). They are likely Iranian people. Ruma, Rusama, Syavaka and Kripa may be the names of clans or the names of provinces of Iran. Another strong champion of the Deva Yana cult was Kavya Usana who furnished the thunder bolt to Indra यत् ते काव्य उशना मन्दिनं दात्, वृत्रहणं पाथ्यं ततश्च वज्रम् (Rig 1-121-12). It appears that the Kavis were divided. Some like Kavi Vistaspa

were follower of Mazda-Yasna, others like Kavi Uasna were supporter of Deva Yasna (vide 46-11, 51-14)

उरूपयन्ति = रोपयन्ति = आरोपयन्ति = कल्पयन्ति = devise

रूप—रूपयति = to form ; Its nominative is कर्पणाः and its object is या ।

कृतु = कर्तु = deed, work ; final उ becomes long by सुपां सु-लुक् etc (7-1-39)

दुषे—क्षत्रा = दुष्-क्षत्रा = दुष्-क्षत्राणाम् = of miscreants.

Adjective of दस्युनाम् । आ in place of षष्ठी by सुपां सु-लुक् etc.

दुष् (दुष्ट) क्षत्रं यस्य सः दुषे-क्षत्रः । Bahuvrih Samasa. ए comes after दुष् by पृषोदरादीनि (6-3-109)

IV टिप्पणी (Remark) :—

This Rik lays down two very important principles : that Mazda is the fulfilment of all our ideals and that idolatry is to be totally abolished.

Mazda is called here 'the man in men' (the Ideal Man) i.e. One who is the fulfilment of all our ideals. This is a very practical and at the same time a rational way of pointing out Mazda's presence. The idea was broached in Sukta 33-9.

In the Puranas, Vishnu is called पुरुषोत्तम (the Best Person).

The germ of the idea is to be found in the Rigveda.

वृत्रस्य महा स जनास इन्द्रः Rigveda 2-12-1

He, O men, is Indra, who is the perfection of humanity.

The rudiment is there, but the idea is clearly stated only in this Rik of the Gatha.

Nietzsche, in his advocacy for the "Superman" gropes about the idea. Disregard of moral order, stands in the way of his reaching the whole truth.

Mazda lies latent in the heart. It is our business to realise Him, to make Him real (patent). The best way of revealing Him, is to reveal Him in us. This is to be done by "the Immitation of Mazda" in our behaviour, i.e. by acting in the way that He, through His Ideals, desires us to act. The more we can do this, the more and more He will reveal Himself to us. He would then appear to us, at first in a mental vision and then even before the physical eyes. The disbelievers mock the idea of physical vision. They are the real Kafirs—for the denial of the possibility of personal experience, is the root of atheism. But to say that He cannot appear before the physical eye, is to put a limitation on the power of Mazda. This is a great folly. We may not know how this happens, but that is no reason for denying the fact—a fact attested to by all apostles and saints. We do not know how the soul survives even after the body has been burnt to ashes but in the face of the large accumulation of evidence on the point, it is mere obstinacy to deny the fact of the survival of the soul after the death of the body.

In any case, Jalal, the great Cisti, assures us that Mazda

is present within us. But His face is covered with a veil. Let us try to throw off the veil, and understand how Naro-is Nara enters into us.

दर वशर रुपुश करदस्त आफताव ।

फहम कुन व अल्लाह अलिम वउस्सबाव ॥ Masnavi 1-2964

This idea of God-in-man may not be rejected as anthropomorphism. Every human conception is bound to be anthropomorphic. On the other hand, the God who is beyond conception, is beyond achievement as well. Thus if we leave out all our ideas of God, as being anthropomorphic, we would be left without any ideas at all, religion will topple down and life would be a mere blank. This is atheism from the upper end, i. e. from over-anxiety to maintain the transcendence of God.

Iconolatri may have some value for the individual but in the national life there is no place for idol-worship, for it is disruptive of national unity.

Thus Maharsi Swetaswatara repeats the ideal of Maha Ratu Zarathushtra, in unambiguous terms.

अपाणिपादो जवनो ग्रहीता पर्यत्य् अचक्षुः स शृणोत्य् अकर्ण ।

स वेत्ति वेद्यं न तस्यास्ति वेत्ता तम् आहुर् अग्र्यं पुरुषं महान्तम् ॥

Swetaswatara 3-19

He holds without hands, walks without feet, sees without eyes, and hears without ears.

Jalaluddin warns those who use an icon (for concentration of thought) not to identify the icon with God.

बादेह् दर जामस्त लीक अज् जाम नीस्त । Masnavi 6-37(8)

The wine is within the cup but not (derived) from it.

Bhrigu is the Prophet of the Asura-worshippers. He is also called शुक्र (Shukra) or शुक्ल (Shukla) i.e. 'very white' or what we may call श्वेतम् or स्थितम्. The chief of the Bhrigus is the Atharva. "अथर्वानः सृगूतमाः"—(honorific plural). Culika Upanisad.

Iconolatriy is the the cult of the Deva-worshippers. The priest of the Dévas (i.e. of Deva-worshippers) is Brihaspati. And Brihaspati is Angirasa.—Mahabharata, Vanaparva, Chapter 216, Sloka 18.

In Suktam 30-6, there is the denunciation of ceremonialism (देवयम = deification)—magnifying the means into the end ; while in this Risk there is denunciation of idolatry proper, the use of an icon in the worship.

मनसा कल्पिता मूर्तिर नृणां चेन् मोक्षसाधनी ।

स्वप्नलब्धेन राज्येन राजानो मानवान् तदा ॥

Maha-nirvan Tantra 14-118

If imagination of divinity turns the doll into deity, then a man may become king, by imagining himself to be the king.

११ । कदा मज्झदा अषा मत् आर्मइतिश् जिमत्,
ख्वथ्वा हुपेइतिश् वास्त्रवइती,
कोइ द्रेग्गोदेवीश् खू राइश् रामां दाओन्ते,
केम् आ वड्हेउश् जिमत् मनड्हो चिस्तिश् ॥

I अन्य (Prose order) :—

हे मज्झदा, कदा अषा मत् आर्मइति जमेत् (O Mazda when would faith come, along with Rectitude ?) सुषितिः वास्त्रवती क्षत्रा (and nonchalance, sheltering and protective ?) कः क्रूरैभ्यः द्रुग्वद्भ्यो रामां दायन्ते (who will give the quietus to the cruel sinners ?) वसोः मनसः चिस्तिः काः आजमेत् (to whom does the urge of Conscience reach ?)

II. अनुवाद (Translation) :—

When Mazda, would rectitude come along with faith ? (and) nonchalance (which is) shelter-ful and protective ? Who will give the quietus to the cruel sinners ? To whom does the urge of conscience reach ?

III टीका (word-note) :—

अषा = अपया = धर्मेण = with rectitude.

तृतीया elides by सुपां सु-लुक् etc.

मत् = स्मत् = सह = with.

जमत् = गच्छेत् = would arrive.

जम-जमति = to go. (Nighantu 2-14)

जम् + लेट् ति = जमत् । इ of ति elides by इत्थश् etc (3-4-97)

and लेट् is subjunctive by लिङ्यै लेट् (3-4-7)

क्षत्रा = जिष्णुता = nonchalance.

nominative to the verb जमत् (understood) क्षत्र + सिञ्चया आप = क्षत्रा ।

सुषितिः = सुनिलया = shelter-ful.

क्षि-क्षयति=to dwell. क्षिति=dwelling, सु (शोभना) क्षितिः यत्र । adjective of क्षत्र ।

वास्त्रवती = रक्षाशीला = protective.

वस्-वस्त्रे = to cover, to protect

वस्+त्र=वस्त्रं (Unadi'608) protection वस्त्र+अण्=वास्त्रं ।

वास्त्र+मतृप्=वास्त्रवत् । adjective to क्षत्र ।

कोइ-के=who (plural)

द्रुवद्भिः = द्रुवतः = पासरान् = villains.

object of the verb दायन्ते । तृतीया in the object by the extension of the rule संज्ञो अन्यतरस्यां etc (2-3-22)

क्रूरै = क्रूरान् = cruel. adjective of द्रुवद्भिः । by सप्त-तिङ् etc.

:रामां = शमर्थ = quietus.

रम-रश्नाति = to kill. (Nighantu 2-19)

रम+घञ्=रामः । स्त्रियां आप् object of दायन्ते ।

दायन्ते = ददति = दास्यन्ति = will give.

दाय-दायते = to give. दाय+लट् अन्ते । लट् is used in the fututre tense by वर्तमान समीप्ये etc (3-3-131)

काः = कान् = whom.

object of जमत् । feminine for masculine by सुप्त-तिङ्-उपग्रह etc Sans कास् = Zend काह् ।

आ जमत् = आगच्छेत् = would come.

जम-जमति = to go (Nighantu 2-14)

जम+लेट् ति = जमत् । इ elides by 3-4-97 and लेट् is subjunctive by 3-4-7.

चिस्तिः = प्रेरणा = urge.

चिस्ति may be derived from four roots ;

(1) चित् = to know. (Sans तत् = Zend सत्) (2) चिप् = to send (3) चिश् = to instruct (4) चिस् = to inspire. (1) derived from चित् it means knowledge vide 30-9, 44-10. (2) derived from चिप् it means despatch, urge, vide 31-3. 44-16, 51-5, 48-11 (3) derived from चिश् it means instruction, vide 46-4, 48-5 (4) derived from चिस् it means inspiration vide 42-2, 51-15, 51-16, 51-18.

IV टिप्पणी (Remark) :—

Mazda-Yasna supports house-holders life and militancy.

Mazda Yasna advocates the spirit of militancy—readiness to take up arms in defence.

Guru Govinda Sinha, the last of the prophets, teaches the lesson over again.

चुन कार अज् हमी हीलत दरगुजस्त ।

हलालस्त वुरदन ब शमशीर दस्त ॥

Govinda Sinha—Jafar Namah 22

When other remedies fail, it is permissible to take up the sword.

Of the four Asramas, viz., that of (1) the ब्रह्मचारी, (2) the गृहस्थ, (3) the वानप्रस्थ and (4) the भिक्षु, Atharvan Zarathushtra enjoins only one viz., that of the गृहस्थ । For, the rest are of secondary importance only—their existence being dependent on the existence of the गृहस्थ । The other stages are merely preparatory or subservient to that of the Grihastha. It is the stage of the Grihastha, that affords the

greatest scope for activity and the greatest scope for life—
for activity is life.

Similarly, Atharvan Zarathushtra breaks up the four castes and makes them into one, which he calls by the name of 'the Cosmopolitan' (गेउस् विद्वांस—Yasna 33-3) or "the Philanthrope" (गेउस् वास्त्रा—Yasna 33-4). This caste however is to resemble the militant Kshatriya (or the Vrijana, as it is called in the Gatha—Yasna 49-7) For, as the Mahabharata says, without the kingly caste, there can be no property and therefore no civilisation.

समत्त्वं न प्रजानीयुः यदि दण्डो न पालयेत् ।

—Santi Parva, 15-38

No one could have said "This is mine" unless the king's administration had been there, to uphold his right.

Iconoclasm (opposition to image-worship) and Democracy (opposition to caste distinction) are the two principal matters in which Narayana Zarathushtra and Narottama Ramachandra (i. e., Iranian and Indian cultures) took up opposite points of view. They represent the two angles of vision, the only two that it is possible to adopt in religious and social matters—the two distinct types into which human civilisation may be broadly classified. Every nation, every individual, must belong to one type or the other and are thus the conscious or the uncscious followers of either of these two great national Prophets of the Aryans. They represent the obverse and the reverse sides of the shield and there is not a third side.

This is why the Gopatha Brahmana says:

एतद् वै भूयिष्ठं ब्रह्म यद् भृग्वहिरसः

—Gopatha Brahmana 3-4

The highest Philosophy is contained in the Atharva Veda, consisting of (1) the Bhargava Upastha, which grew up round the Gatha of Atharvan Zarathushtra and (2) Angirasa Nigama, which grew up round the Prishni of Atharvan Ramachandra.

१२ । अत् तोइ अड्हेन् सओप्यन्तो दख्युनाम् ,
योइ क्ष्नुम् वोहू मनड्हा हचाओन्ते ।
प्यओथनाइस् अपा थ्वह्वा मज्झा सेंडह्वा,
तोइ जी दाता हम-एस्तारो अएपेम् मव्हा ॥

I. अन्वय (Prose order) :—

अत् ते दख्युनाम् सोप्यन्तः असन् (Now they are the apostles of countries) ये वसु मनसा क्ष्नुम् सचन्ते (who attain beatitude through Conscience) हे मज्झा त्वस्य शंसस्य अपैः च्यौनैः (O Mazda by the holy deeds of your doctrine) समस्तारो ते हि मव्हा एशं दात (may these ascetics infuse self-control in me)

II अनुवाद (Translation) :—

Now, they are the Sayoshyants, (Prophets) in all countries, who attain beatitude through Conscience—by

the pious deeds of your cult, Mazda. May they, these victors, teach me self control.

III टीका (Word-note) :—

असन्—असन्ति=भवन्ति—are. अस—अस्ति—to be. अत्र तुदादिः असति ।
अस् + छेत् अन्ति=असन् । इ of अन्ति elides by इत्थश्च etc (3-4-97)
and त by संयोगान्तस्य etc (8-2-23).

सोष्यन्तः = अनुशासितारः = apostles.

सू—सुवति = to impel. सू + स्यतु = सोष्यत् । inspirer. स्यतु (future)
is used in present tense शेषे लृट् etc (3-3-151).

दक्ष्युनाम् = देशानाम् = of countries.

क्षुम् = आनन्दं = beatitude.

क्षु—क्षनौति = to satisfy. क्षु + क्तिप् = क्षु । object of सचन्ते

सचन्ते = स्वदन्ते = taste. सच—सचते = to attain.

च्यौत्नैः = कर्मभिः = by deeds

च्यु—च्यवते = to move च्यु + ल = च्यौत्न । (Unadi 554)

अषा = अषभिः = पुन्यैः = holy

अषः = rectitude. अष + अच = अषः = holy. by अर्श आदिभ्य
etc (5-2-127) आ in place of तृतीया by सुपां सु-लृक् etc.

त्वस्य = तव = your.

शंसस्य = अनुशासनस्य = of (your) doctrine

दात = ददतु = may they give.

दा—ददाति = to give अत्र तुदादिः । दा + लोट् त = दात । second
person in place of third (त in place of अन्तु) by सुप्-तिङ्-
उपग्रह etc. त becomes ता by द्वयचो etc. (6-3-135)

समस्तारः = जितेन्द्रियाः = ascetics.

अस—अस्यति = to repel. सम् + अस् + तृ = समस्ता = one who has
repelled (conquered) his senses. Refers to सोष्यन्तः ।

ऐशं = ईशित्वं = self-control.

ईश-ईष्टे = to rule. ईश् + अल् = ईशः । ईश + अन् = ऐश । object of दात
मह्यम = मह्यम् = to me.

IV टिप्पणी (Remark) :—

The purity of the saint is contagious. It infuses purity
into others.

भवद्विधाः भागवताः तीर्थीभूताः स्वयं विभो ।

ताथीकुर्बन्ति तीर्थानि स्वान्तस्थेन गदाकृता ॥

Bhagavata 1-13-0

Mazda sits in the heart of the saints (Soshyants) and
sanctifies all those who come in contact with them.

Maha Ratu Zarathushtra announces here the good-
tidings that Ahura Mazda is not unmindful of his creatures
and sends a prophet to every nation. He had already said
(Sukta 34-13) that the religion taught by all the prophets is
one in all essential points.

Following the lead of the Gatha, Jalal asks us not to
make any distinction between the prophets.

मुत्तसेल नखुबश् सेफाले दु चेराय ।

नुरशान समज़ुज वाशद दर मसाघ ॥ Masnavi—3-4392

The pots may be different, but the light freely inter-

mingles. Jalal sees Moses in Christ and Christ in Moses.
(Zarathushtra in Muhammad, and Muhammad in Zarathushtra)

अहं दे इसा बुद्ध ओ नौबते आने उ ।

जाने मुसा उ ओ मुसा जाने उ ॥ Masnavi 1—325

Christ was the spirit of Moses, and Moses was the spirit of Christ.

Sospyan means a prophet—one who unites the devotee to God. सु—सुनोति—to tie, to unite, सु+त्यतु (future participle) —सोस्यत् । त्यतु is used (in place of शतृ) to denote immediate future by the rule वर्तमान सामीप्ये etc (3-3-131) i. e. one who would unite to God very quickly.

According to the Gatha, Ahura Mazda Himself is the Great Prophet (Sukta 52-2, 45-11) For it is from Him that all Prophets get their inspiration.

Next to Him, Zarathushtra is the Prophet par excellence (Sukta 48-9), for he teaches the best religion (Sukta 44-10)

But there are other prophets too (Sukta 46-3)

त्रयोदशी ।

वेन्द-हति (बुन्द-जय)

Suktam—49-1

१ । अत् मा यवा वेन्द्रो पफे मजिस्तो,
ये दुश्-एरेथ्रीश् चिश्नुपा अपा मज्दा ।
वड्उही आत् आ गइदी मोइ आ मोइ अरपा,
अद्या वोहू अओपो वीदा मनड्हा ॥

1. अन्वय (Prose order)—

अत् यवा वेन्द्रो मां महिष्ठं पप्रे (Now aggressive Bendwa obstructs me very much) हे अपा मज्दा, यः वेन्द्रः दुष्-ऋत्रैः चिश्नुषति (O holy Mazda,—Bendwa who rejoices in misconduct) वसुभिः आद् मे आगहि (with rewards forthwith comes to me) आ मे आरफ (cheer me up) वसु मनसा अस्य ओषं विधे (I would remedy his torments through Conscience)

II अनुवाद (Translation) :—

Now this arrogant Bendwa who revels in misconduct, obstructs me too much. Holy Mazda, for my welfare, come down forthwith and gladden me. May I effect, through conscience, his discomfiture.

III टीका (Word-note) :—

जव = बलवान् = formidable.

जवः = force “प्रजवी जवनः जवः” इत्यमरः ।

जव + अच् = जवः = बलवान् । अच् turns a noun into adjective अर्श आदिभ्य अच् (5-2-127). जव + सु (1/1) = जवा by सुपां सु-लृक् etc य-जयोर ऐक्यम् । आदेर योजः (Vararuci 2-31)

वेन्द्रः = तन्नामकः दानवः = a demon of that name.

आ बुन्दं वृत्रहा ददे, जातः पृच्छद् विमातरं क उया के ह शृण्वरे (Rig 8-45-4)

पप्रे = प्राति = पीडयति = hampers.

प्रा-प्राति = to go accross. प्रा + लिट् ए = पप्रे । लिट् in the present tense by छन्दसि लुङ् लङ् लिटः (3-4-6) vide 46-10.

महिष्ठः = महिष्ठ' = greatly.

महत + इष्ठ = महिष्ठः । त elides by टेः (6-4-155) पप्रे इत्यस्य भेदके द्वितीया । सु in place of द्वितीया by सुपां सु-लृक् ।

दुष्-कर्मैः = दुश्चरित्रैः = by mis-deeds.

ऋ - इयति = to go. ऋ + त्र = ऋत्र (Unadi 608) = conduct.

चिश्नुषे = चिश्नुषते = प्रीणाति = rejoices.

क्षु - क्षनौति = to be pleased.

क्षु + सन् (desiderative) = चिश्नुषति । आत्मनेपदम् । छिश्नुष + लट् ते = चिश्नुषते । त elides by लोपस् त etc (7-1-41) = चिश्नुषे ।

वसुभिः = ऋद्धिभिः = with wealth.

सहायै तृतीया । वृद्धो यूना इति निर्देशात् ।

आद् = forthwith.

आगधि = आगहि = आगच्छ ।

आ + गम् + लोट् हि = आगहि

म elides by अनुपदात्तो etc (6-4-37) and हि becomes धि by हु-ऋल्भ्यो etc (6-4-102) vide 28-6

आ-रफ = प्रीणय = cheer(me)up.

रफ् - रफ्नाति = to please. अत्र भ्वादिः ।

रफ + लोट् हि = रफ ।

ओषं = पीडनं = torments.

ऊष - ऊषति = to trouble. आ + ऊष + अल् - उष = torment. object of विधे । सु in place of द्वितीया by सुपां सु-लृक् etc.

विधे = प्रतिकूर्याम् = I would counter-act.

वि + धा = विधत्ते = प्रतिविधाने = to redress. अत्र भ्वादिः । वि + धा = लेट् ए । लिङ् is optative by लिङ्ये लेट् (3-4-7)

IV. टिप्पणी (Remark) :—

The world is full of rogues and one must have infinite patience to bear with them.

The ruffians remind us that we should expect kindness from none except Mazda.

खलक रा वा तु चुनोन वदखु कुनन्द ।

ता तुश नाचार रु आन सु कुनन्द ॥

Masnavi 5-1522

२ । अतू अद्या मा वेन्द्रह्या मानयेइती,
 त्कण्णो द्रेग्वाओ दइविता अणात् रारेपो ।
 नो इत् स्पेन्ताम् दोरेस्त अह्माइ स्तोइ आर्मइतीम्,
 न एद् आ वोह् मज्झदा फूस्ता मनडूहा ॥

I अन्वय (Prose order) :—

अतू द्रुग्गतः अस्य वेन्द्रस्य उत्-केशः मां मानयति (Now the creed of this vile Bendwa thwarts me) देविता स अणात् रारेष (a swindler he deviates from Rectitude) नो इत् अस्मै स्ति स्पेन्तां आरमति धति (neither does he, for himself, hold holy steadfast faith) न एद् आ हे मज्झदा, वसु मनसा प्रस्ते (nor does he even commune with conscience)

II अनुवाद (Translation) :—

Now, the creed of this vicious Bendwa impedes me. A pretender (that he is) he strays away from rectitude. Neither does he, for himself, hold holy steady faith, nor does he ever commune with conscience.

III टीका (Word-note) :—

वेन्द्रस्य = बुन्द्रस्य = of Bendwa.

आ बुन्द्रं ब्रह्मा ददे (Rig 8-45-3).

मानयति = निरुणद्धि = hamper.

मान = मानयते = to stop. मानदन in Persian.

उत्-केश = प्रदति = creed.

किश् = केशति = to instruct. उत् + किश् + अल् = उत्-केशः = त्-केशः ।
 by the principle वष्टि भागरिर् अल्लोपं अवाण्योर् उपसर्गयोः । कीरा
 = religion (Persian) nominative of मानयति ।

द्रुग्गतः = पामरस्य = of the villain.

द्रुह = द्रुहति = to hate द्रुह् + कसु = द्रुग्गवस् । कसु is added by the extension of the rule विदेः शतुर् वसुः (7-1-36) षष्ठी elides by सुपां लु-लृक् etc.

देविता = वधकः = swindler.

दिव = दीव्यति = to cheat. दिव + तृच् = देविता ।

रारेष = भ्रदयति = deviate.

रिष = रेपति = to fail. रिष + लिट् अ = रारेष । लिट् in the present by छन्दसि लुङ्-लङ् लिटः (3-4-6) (vide 47-4, 32-11)

धर्त्त = धर्स्ति = धरति = holds.

धृ = धरति = to hold. अत्र अदादि धति ।

धृ = लेट् ति = धर्त्ति । इ elides by 3-4-47 धर्त्त = धर्त्त ।

Sans त्त = Zend (स्त)

अस्मै = निजाय = for himself. for his good. dative of धर्स्ति —

स्ति = अस्ति = ever.

अस्ति is not a verb here but a निपात (particle). It is an *avyaya* (indeclinable) and means 'always', 'ever', vide चादयो असत्वे (1-4-57) अस्ति becomes स्ति in analogy with मन्त्रेषु आङ् etc (6-4-81)

एत् = आ + इत् = in deed

आ = अथवा = or.

प्रष्टे = पृच्छति = asks.

प्रस्—प्रसति = to ask (छान्दसः) । अत्र अदादिः आत्मनेपदम् ।

IV टिप्पनी (Remark) :—

Those who have no knowledge of the Higher Self (उत्तमम्), no share in higher life, do not get peace themselves and are a source of torment to others.

Religion is a mere pretension, if no care is taken for formation of character.

हाफिज़ा, मय खुर ओ रिन्दी कुन ओ खुश बाश वली ।

दामे तज़वीर मकुन चुन दिगरान कुरान रा ॥ Hafiz (7)

३ । अत् चा अह्माइ वरेनाइ मज्दा निदातेम् ,
अपेम् सूइद्याइ त्कएपाइ रापयेड्हे दुख्श ।
ता वड्हेउश् सरे इज्याइ मनड्हो,
अन्तरे वीस्पेन्ग् द्रेग्वतो हख्मेन्ग् अन्तरे म्रूये ।

I अन्वय (Prose order) :—

हे मज्दा, अत् च अस्मै वरणाय उत्-केशाय निधातम् । (Now place me in this noble creed, O Mazda) अपे सूव्यै, द्धु रासयसे (that I may invigorate piety and expel impiety) ता वसोः मनसः शिरे ईहो (that I may try for the crest of conscience) अन्तरे विश्वं

द्रवतः सख्मं अन्तरे-म्रवे (and in my heart denounce all association with the vicious)

II अनुवाद (Translation) :—

Now, put (me) in this noble creed Mazda, so that I may invigorate rectitude, and banish impiety. Therefore I strive (to be) at the crest of conscience and denounce with heart, all intercourse with the vicious.

III टीका (Word-note) :—

वरणाय = वरणाय = (in) noble.

वृ—वरति = to choose. वृ + अन = वरण adjective to उत्-केशाय ।

निधातम् = स्थापय = place.

धा—दधाति = to place. अत्र अदादिः । नि + धा + लोट तम् = निधातम् । dual in place of singular (तम् in place of हि) by सुप्-तिङ्-उपग्रह etc.

सूव्यै = वर्धयेयम् = I may promote.

सू—सुवति = to impel. सू + लृट् आनि = सूव्यै । आनि becomes ध्वम् by क्रियासमभिहारे etc (3-4-2) and ध्वम् becomes ध्यै in analogy with ध्वमो धात् (7-1-42) प्रति वां रथं वृषती जरध्यै (Rīg 7-61-1) where जरध्यै is a finite verb (and not infinitive)

उत्-केशाय = व्रताय = for the creed.

किश—केशति = to teach. उत् + किश् + अल् = उत्-केश । उ elides in analogy of the dictum वष्टि भागुरिर् अल्लोपं अवाप्योर् उपसर्गयोः ।

-त-केश। -system. तादर्थ्यं चतुर्थी। cf कौश=religion (Persian).

रासयसे = न्यक्-कुर्ग्याम् = I would condemn.

रस-रसति = to decry. स्वार्थे णिच्। आत्मनेपदम्। लेट् ए = रासयसे। सिब् बहुलं लेटि (3-1-34) लिङ्गर्थे लेट् (3-4-7)

द्रुक्ष् = द्रोहं = पापं = sin

द्रुह्-द्रुहति = to sin. द्रुह् + सन् (स्वार्थे) = द्रुहति। reduplication is stopped by अत्र लोपो अभ्यासस्य (7-4-58) दक्ष + क्रिप् = दक्ष्। object of रासयसे। द्वितीया elides by सुपां सु-लुक् etc.

सरे = शिरे = शिरसि = आधिपत्ये = at the head, at the command.

शिर is a variant of शिरस् (head) by the dictum क्लोर अन्तयोर लोपः। तादर्थ्यं चतुर्थी। सप्तमी in place of चतुर्थी by सुपां सु-लुक् etc.

ईह्यै = प्रयत्नेयम् = I would try

ईह-ईहते = to try. अत्र दिवादिः। ईह + लेट् ए = ईह्यै। ए becomes ऐ by वौतोभ्यत्र (3-4-96). लेट् is optative by लिङ्गर्थे लेट् (3-4-7).

अन्तरे = अन्तःकरणे = in the mind.

सकम् = मिलनं = association.

सच-सचते = to meet together सच् + म = सकम्। (Unadi 150) -association. object of अन्तरे मन्त्रे। cf शकम् = work (Nighantu 2-1).

अन्तरे = अन्तर - तिरस् = Contra ,

अन्तर is an Upasarga by the Vartika श्रद्ध-अन्तरोर उपसर्गवत्.

वृत्तिः। अन्तर becomes अन्तरे (7/1) like कण-मनसि etc (1-4-66). अन्तरे-मन्त्रे = निषिध्यामि = I interdict. अन्तरे + मन् + लट् ए।

टिप्पणी (Remarks) :—

Eradication of evil is the supreme object of religion. त्केश seems to be same word as दीक्षा or initiation into the spiritual life. It is the vow to fight the evil till its final overthrow in one's life. Moral worth depends on the motive and not on the outward act. If a man is attuned to God his motives will always be godly. For him there is no sin. He has got out of the domain of sin.

One should help the pious and hinder the impious.

असाधुभ्यो अर्थम् आदाय साधुभ्यः यः प्रयच्छति।

आत्मानं संक्रमं कृत्वा कृत्स्नधर्मविद् एव सः॥

Santi Parva 132-4

Make yourself a medium for taking away the wealth of the impious and giving it to the pious. This is the whole of rectitude.

अदुल चे बुवद, आवदेहे अशजार रा।

कुल्लम चे बुवद, आव दादन खार रा॥ Masnavi 5-1089

४। योइ दुप्-खूध्वा अएपेमेम् वरेदेन् रामेम् चा,
खाइश् हिजुवीश् फूपुयस् अफूपुयन्तो।
यएषाम् नो इत् हर्स्ताइश् वाँस् दूभ्वस्ता,
तोइ दएवंग् दाँन् या द्रेग्वतो दएना॥

I अन्वय (Prose order) :—

ये दूष-कृत्वा ईष्णं रामं च वर्धन् (they who through ill-will increase wrath and violence) स्वैः जिह्वाभिः (by their tongues) पश्यन् अपश्यन्तः (not seeing even while seeing) येषां सु वृत्तैः दूष्टैस्तानि नो इत् वास्यन्ते (whose evil deeds are not covered by their good deeds) तान् देवान् दान् (know them to the Deva-minded i.e. perverse) या दूषवतः ध्याना (for such is the mentality of the vicious)

II. अनुवाद (Translation) :—

Those who, out of evil-spirit, aggravate by their tongue, anger and assault, not seeing even though appearing to see, and whose evil deeds are not at all covered (counter-acted) by their good deeds,—know them to be diabolical, for such is the character of the devil.

III टीका (Word-note) :—

ईष्मं—क्रोधं = wrath.

ईष्—ईषते = हिंसायाम् = to injure. ईष् + म = ईरमः । (Unadi 150)
ईष्म=काम and ईष्म=क्रोध । object of वर्धन् ।

वर्धन्=वर्धन्ति = वर्धयन्ति=increase.

वृध्—वर्धते=to grow. अन्तर्भावित् णिच् (implied causative) by णेर् अनिटि (6-4-51) = to increase. वृध् + लेट् अन्ति=वर्धन् ।
इ of अन्ति elides by इतश्च etc (3-4-97) and त by संयोगान्तस्य

रामं=हिंसा=violence.

रम्—रमन्ति=to kill (Nighantu 2-19) रम + षक्=रामः ।

पश्यन्=पश्यन्=seeing.

दृश + कसु=पश्यन् । कसु is added by सृपि-नृदोः कसुन् (3-4-17) singular in place of plural by सुप् तिङ्-उपग्रह etc.

उ=अपि=even.

अपश्यन्तः=not seeing. qualifies ये

सु-वृत्तैः=सु-कर्मभिः=by good deeds.

वृश—वृश्यति=to choose. वृश् + क=वृश्त or वृत्—वर्तते=to behave
वृत् + क=वृत्त=वृत्त । क forms a noun by नपुंसके etc (3-3-114).
subject (passive) of the verb वांस ।

वांस=वास=वास्यन्ते=आच्छाद्यन्ते=are covered.

वस्—वस्यते=to wear. वस् + णिच्—वासयति=to cover. वासि +
यक् (passive) वास्यते=to be covered. वास्य + लट् अन्ते=
वास । all विभक्तिस elide by मन्त्रे वस् ह्वर etc (2-4-80). वास्=
वांस by इदितो नृम् etc (7-1-58)

दूज्-वृत्ता=दृश-वृत्तानि+दुष्-कमाणि=evil deeds.

वृत्-वर्तते=to behave. वृत् + क+वृत्त deed. क forms a noun
by 3-3-114. object (passive) of the verb वांस ।

तोइ=ते=तान् = them.

object of दान् । प्रथमा in place of द्वितीया by सुप् तिङ् उपग्रह etc.

देवास—देवान् = Deva-minded.

देव + अण्—देव । Deva-influenced ; adjective of तान् । प्रथमा
in place of द्वितीया by सुप् तिङ् उपग्रह etc Sans देवास—
Zend दैवाह्, from Deva comes Devala or Devil which is
changed to Iblish in the Koran by dropping 'd' just as
Satan comes from Pahlavi Seda (one who exhausts)

दान् = दानीहि = जानीहि = know.

दा-दानाति = to know (छान्दसः) दानेश्तन in Persian.

दा + लोट् हि = दान । विभक्ति elides by the extension of the rule मन्त्रे षस ह्रस्व-नश etc (2-4-80).

दीना = ध्याना = mentality.

ध्यै = to think. ध्यै + लुट् = ध्यान । स्त्रियां आप् ।

IV टिप्पणी (Remark) :—

They see yet they see not ; they would like to get rid of their arrogance, yet they cannot.

क्रीन चे शुद्धस्त अय खोदा वर गरदनम ।

वरनेह् शुल वाशद के गुयद मन मनम ॥ Masnavi 1—2449

Unless I were possessed by the Devil how could I be thinking that I alone exist. (others exist for me)

Our aim should be to mitigate hatred and increase love.

प्रत्याहूर् नोच्यमाना ये न हिंसन्ति च हिंसिताः ।

प्रयच्छन्ति न याचन्ते दुर्गाण्य् अतितरन्ति ते ॥

Santi Parva 110-14

Do not return evil for evil.

५ । अत् ह्यो मज्झा इजा चा आजुइतिश् चा,

ये दएनां वोहू सारस्ता मनड्हा ।

आर्मतोइश् कस् चीत् अपा हुजेन्तुश्,

ता इश् चा वीस्पा इश् थ्वझी खूपथोइ अहुरा ॥

I अन्वय (Prose order) :—

हे मज्झा, अत् स्वः इज्यः च आहुतिः च (And he, O Mazda, is respectable as well as honourable) यः वसु-मनसा दीनं सतां (who practises religion through conscience) आरमतेः कस् चीत् अपायां सू-जन्तुः (a man of faith alone is a gentleman by rectitude) हे अहुर, ता इस् विश्वा इस् त्वस्मिन् क्षथे (all these entirely O Ahura, [inhere] in your nonchalance)

II अनुवाद (Translation) :—

And he, O Mazha, is respectable as well as honourable, who practises religion through Conscience. A man of Faith alone, is a righteous gentleman. O Ahura, all these are entirely contingent on your nonchalance.

III टीका (Word-note) :—

इजा = इज्यः = पूज्यः = respectable.

यज् = to worship. आ in place of सु (1/1) by सुपां सु-लुक् etc,

आहुतिः = आराध्यः = honourable. हु—जुहोति = to worship. हु + ति = हुतिः

(Unadi 629) = हवनीय = honourable.

धेनां = धर्मधारां = religion.

धेना = sacred word (Nighantu 1-11) object of सतां ।

सास्ता = सात्ता = सतां = अनुसरणीयः = practiser.

सु—सरति = to follow. सु + वृच = सतां Sans वृत् = Zend सूत ।

आरमतेः = श्रद्धायाः = of faith.

कस्=जनः=man. cf कश्चित् जनः ।

चित्=एव=only.

अपा=अपायां=धर्म=in rectitude.

सप्तमी in locative. सप्तमी elides by सुपां सु-लृक् etc.

सुजन्तुः=सज्-जनः=honest fellow. vide 43-3, 46-5.

इस=एव=verily. इस्=एव=indeed.

क्षत्रे=अनपेक्षायां=in nonchalance.

IV. टिप्पणी (Remark)

Nonchalance is the very basis of moral life. Without nonchalance conscience and faith are unavailing,

नैरपेक्ष्यं परं प्राहुर निःश्रेयसम् अनलकम् ।

तस्मान् निराशिषो भक्तिर् निरपेक्षस्य मे भवेत् ॥

Bhagavat 11-20-35

Detachment is the highest good. So long as the mind hankers for worldly goods, love of God does not find a place there.

६ । फो वाओ फण्णया मज्झा अपेम् चा म्रूते,

या वे खूतेउश् क्षमाकह्या आ मनड्हा ।

एरेप् वीचिद्याइ, यथा इ सावयएमा,

ताम् दएनां या क्षमावतो अहुरा ॥

I अन्वय (Prose order) :—

प्र वः प्रेण्ये मज्झा (I entreat you, O Mazda) अपं च म्रवतु (may you tell about rectitude), या वै मनसा क्षमाकस्य क्रतोः आ (as to which mentality is [suitable] for your duty) ऋप् विचित्र्ये (I would know correctly) यथा ईं श्रावययाम (so that I may preach) तां धेनां (that religion) या क्षमावतः अहुरा (which is of one-like-you, O Ahura).

II अनुवाद (Translation) :—

I do beseech You, Mazda ; may you please tell me about rectitude, as to which mentality is (suitable) for Thy duty. Let me comprehend correctly, so that I may preach that Religion which is yours, O Ahura.

III टीका (Word-note) :—

प्रेण्ये=प्रार्थयामि=I entreat.

इष—इच्छति—to wish. अत्र दिवादिः आत्मनेपदम् । प्र+इष+लट् ए=

प्रेण्ये । प्र+इष=प्रेष—प्रेरणायां—to implore.

चा=च=and, too. च becomes चा by निपातस्य च (6-3-136)

म्रवते=व्रीतु=may you tell.

म्र—म्रवति—to tell (छान्दसः) आत्मनेपदम् । म्रु+लृट् ते=म्रवते ।

लृट् is optative by लिङ्ग्ये लृट् (3-4-7). agrees with the nominative अत्र भवान् (understood) third person is honorific.

या—which, qualifies मनसा ।

वे=वै=indeed,

क्रतोः = क्रतवे = त्रताय = for (Thy) vows तादर्थ्ये चतुर्थी । पद्ये in place of चतुर्थी by चतुर्थ्यै etc (2-3-66)

मनसा = मनोवृत्तिः = mentality.

मनस् becomes मनसा by the dictum, 'टापं चापि हलन्तानां'—all nouns ending in a consonant may optionally add an आ । nominative of the verb भवति (understood)

विचिध्यै = विवृष्याम् = I would know.

चि—चयति = to know. (cf विचिरः—Yas 29-4) वि + चि + आनि = विचिध्यै । आनि changes to ध्वम् by क्रियासमसिद्धौ etc (3-4-2) and ध्वम् to ध्यै (like ध्वात्) in analogy of ध्वमो ध्वात् (7-1-42) cf. प्रति वां रथं वृषती जरध्यै (Rig 7-67-1)

श्रावययाम = श्रावयाम = वृणीय = I may preach.

श्रु—शृणोति = to hear. श्रु + णिच्—श्रावयति = to make to hear, i.e. to tell. श्राव + लिङ् याम = श्रावयाम । plural (याम in place of याम्) by the rule अस्मदो द्वयश्च (1-2-59) An additional य comes by the extension of the rule शा-छा-मा etc (7-3-37) म becomes मा by अन्येषाम् etc (6-3-137)

क्षमावत = युष्मादृशास्य = of one—like-you

क्षमा = युष्मा । शुमा in Persian. क्षमा + वतुप् = क्षमावत् । by the Vartika अस्मदोः सादृश्ये वतुप् ।

IV टिप्पणी (Remark) :—

Religion is to be practised through rectitude. Religion without morality is vain.

यदि कामादि दुष्टात्मा देवपूजापरो भवेत् ।

दम्भाचारस्तु विज्ञेयः स वं पातकिनां वरः ॥ Narada Puran 31-39

Religious truth is the highest of all gifts that a man can give. It makes the recipient free from all needs.

सर्वेभ्य एव दानेभ्यः ब्रह्मदानं विशिष्यते ।

तं विद्वांसो अनुपश्यन्ति ब्राह्मणस्या अनुदर्शनात् ॥

Santi Parva 264-36

“Man needs a religion, and a religion he will have. If he cannot find his way into a good religion, he would quite frequently stumble into a bad one” (Windle—Religions, past and present 273).

If Mazda Yasna is not offered, worse religions will be accepted. Non-proselytisation is the denial of the brotherhood of man. Herein lies the necessity of preaching Mazda Yasna widely.

Nature would get rid of things that have become effete. If Mazda Yasna does not do the work which it is competent to do and for which it is intended (viz., propagation of monotheism and non-idolatry) it will cease to exist.

“The things that come into our hands, come not for the purpose of being possessed, as we say, much less for the purpose of being hoarded. They come into our hands to be used”—Trine—In Tune with the Infinite, p. 186.

The Prophet did not want the Religion for himself alone—he wanted it for the salvation of humanity. That is the difference between a Prophet and a mere saint. Let none consider himself wiser than the Prophet and cease to do what he himself wanted very much to be done.

"If you would have all the world love you, you must first love the world." In Tune with the Infinite, p. 86.

Non-proselytisation is the denial of the brotherhood of man. Therein lies the real cause of the fall of Iran. The Prophet had said आबययेम—let me preach.

७ । तत् चा वोहू मज्झदा सओतू मनड्हा,
सओतू अपा गूषह्वा त् अहुरा ।
के अर्यम्ना के खएतुश् दाता इश् अड्हुत् ,
ये वेरेजेनाइ वड्हुहीम् दात् फूसस्तीम् ॥

I अन्वय (Prose order) :—

हे मज्झदा, तत् च वसु मनसा श्रवतु (O Mazda, let conscience hear this) श्रवतु अपा (let rectitude hear) हे अहुर, त्वं गूषस्व (O Ahura you too listen) कः अर्यम्ना कः खेतुः (what is an Aryamna and what a Khetu ?) दाता इस् असत् (he is the protector) यः वृजनाय वस्त्रीं प्रशस्तिं दाति (who gives to the Vrijana, ample tribute)

II अनुवाद (Translation) :—

O Mazda, let Conscience hear this, and let Rectitude hear, and Thou too, O Ahura, do Thou listen. What (good) is an Aryamna (Brahmin) and what a Khaetu (Vaisya) ? He is the real patron, who pays to the Verejena (Kshatriya) ample tribute.

III टीका (Word-note)—

श्रवतु = शृणातु = let him hear. श्रु—शृणोति = to hear अत्र भ्वादिः ।

गूषस्व = आकर्णय = listen.

गूष—ear (छान्दसः) cf खर-गोश (big-ear) = hare, in Persian

गूष + क्तिप् = गूषाति = hears. सर्वप्रातिपदिकेभ्यः क्तिप् वा वक्तव्यः ।

क्तिप् changes nouns to verb. आत्मनेपदम् । गूष् + लोट् स्व = गूषस्व स्व becomes स्वा by अन्येषां etc (6-3-137) Sans स्व = Zend हु ।

के = कः = who. ए in place of सु (1/1) by सुपां सु-लुक् etc.

अर्यम्ना = ब्राह्मणः = Brahmana.

अर्य = God (Nighantu 2-22) अर्यं मनति इति अर्यमन् । ना—मनति = to remember.

खेतुः = वैश्यः = Vaisya

दाता = लोकपालकः = protector.

धा—दधाति = to hold. धा + तृच् = धाता ।

असत् = भवति = is.

अस्—अस्ति = to be. अत्र भ्वादिः । अस् + लेट् ति = असत् । इ of ति elides by इत्थश्च etc (3-4-97). Sans स = Zend 'ह' ।

वृजन = क्षत्रिय = Kshatriya.

वृजनं = strength. वृजन + अच् = वृजनः = strong. अच् turns nouns into adjective by अर्श etc (5-2-27).

दात् = दाति = ददाति = gives.

दा—ददाति = to give. अत्र अदादिः । दा + लेट् ति ।

प्रशस्ति = दाक्षिण्यं = support, tribute.

प्र + शस् + क्ति । शस्—शंसति = to praise.

IV टिप्पणी (Remark) :—

This Rik is important, for in it Maha-Ratu Zarathushtra announces his preference for the Kshatriya type of character. Caste-system was denounced in Sukta 33-3, and here is the assertion that the one caste intended by the Prophet is to be of the Kshatriya type.

Mahabharata repeats the truth.

राजानं प्रथमं चिन्वेत् तलो भाव्यां ततो धनम् ।
राजन्यं असति लोके अस्मिन् कुतो भाव्यां कुतो धनम् ॥

Santi Parva 56-41

It is the Kshatriya who ensures the safety of one's wife or wealth, so the Kshatriya should be given primacy.

What however is very interesting is that the Mahabharata says, that this principle was enunciated in the Gatha by Bhargava (the Prophet of the Ahura-worshippers)

अत्र गाथा पुरा गीता भागवेन महात्मना ।

Santi Parva 56-40

Preference for the Kshatriya ideal, earned for Zamad-Agni Zarathushtra the distinction, that though Parsu-Rama (the Rama of Persia) was born—a Brahmana, he became a Kshatriya.

Zamad Agni means one who devours (out-shines) fire. and Zarat-ushtra means one who consumes (out-shines) the sun. Parsu-Rama is known also as Za'mad-Agni (being born to Zamad Agni) and the similarity in the connotation of the two names is extremely suggestive.

Atharvan Zarathushtra is the Prophet of the Atharva Veda. Previous to his advent, the Vedas Three (त्रयी—viz., Rik, Yajus and Saman) had come into existence. They seemed to lend support to idolatry and caste-distinction, which are associated with Deva-Yasna. Narayana Zarathushtra raised his mighty voice against the disruptive tendency of this cult and sought to establish another that would unite the whole nation into one body. He thus came to be recognised as the first and the most obdurate opponent of Deva-Yasna (Yasna 32-4, Farvardin Yast—87-95).

This, however, in later days, alienated from him the sympathy of India, so much so, that though the Bhargva Upastha and the Angirasa Nigama (which together form the syncretic Atharva Veda) had been in the Vedic age, supposed to contain the pith of the Vedic religion, [cf एतद् वै भूयिष्ठं ब्रह्म यद् सृग् अङ्गिरसः Gapatha Brahmana 1-3-4 = Brighu-Angirasa is the highest Veda]; the Bhargava Upastha subsequently was lost to India.

In Yas 30-6 there is denunciation of superfluity of ceremonials, and in Yas 48-10 there is denunciation of image-worship. In Yas 33-3 caste-system is disparaged and in this Rik, militancy is praised.

Removal of the caste distinction meant practically the organisation of the whole nation into one caste.

It is however worthy of note, that the Maghavat (Parsi) is expected to be predominatingly of the militant Kshatriya (वैरेजेन) type—not of the Vaishya type, like the money-making Jews, nor of the non-retributive Brahmin type, like

the ideal (Tolstoyan) Christians. Judaism and Christianity also have no caste system and thus there is only one caste in these communities. But that one caste of the Jews and the Christians differ very much from the only caste of the Mazdiyas in characteristic features. Islam borrowed the Kshatriya type of single-caste system from the Mazdiyas, and this contributed to its speedy success.

The other book of the Atharva Veda—the Angirasa Nigama—upholds image-worship and caste system. It is thus that the supplemental Veda goes by the name of the Atharva Veda or the syncretic Veda (अ=not अर्थ=अर्थति=to collide; अर्थ=that which synthesises) viz., one which has room for opposite points of view.

Those who do not see their way to subscribe to the no-image, no-caste views of Parsu-Rama (Rama of Persia) Zarathushtra are quite welcome to follow the lead of Venanatha Ramachandra, the Prophet of Angira Nigama. In between them Zarathushtra and Ramachandra, the twin Prophets of Bhakti Yoga, are calculated to govern the religious aspirations of all humanity.

८ । ऋषओश्चाइ उर्वाजिस्ताम् अपह्वा दाओ सरेम्,
तत् त्वा मज्दा यासा अहुरा मज्वा चा ।
या वडूहाउ थ्वही आ खपथोइ,
यवोइ वीसाइ ऋश्ताओडूहो आओडूहामा ॥

I. अन्वय (Prose order) :—

पृषोष्ट्राय अपस्य वहिष्ठं सरं दास् (Give to Prishoshtra noblest authority over rectitude) तत् त्वां यासे हे अहुर मज्दा (this I pray you, O Ahura Mazda) मय्यः च (to me also) यत् त्वस्मिन् वसौ क्षथ्रे आ (so that within your good nonchalance) विद्याय यवाय प्रेयासः आसेम (we may remain dearest for all time).

II अनुवाद (Translation) :—

Give to Frashoshtra, the noblest command (hold) over rectitude, this I entreat you Ahura Mazda, and to me too, so that (grounded) in your Nonchalance, we may continue to be dearest for all time.

III टीका (Word-note) :—

पृषोष्ट्रः = तन्नामकः कूलपतिः = Prishoshtra

पृषन्त (धावन्तः) उष्ट्राः यस्य । पृषद् + उष्ट्र = पृषोष्ट्र । द् elides by पृषोदरादीनि etc (6-3-109)

उर्वाजिष्टां = वहिष्ठां = noblest.

वह् = वंहति = to shine वृह् + क = वह् । वह् + इष्ट = वहिष्ठ ।

दास् = दासि = देहि = give

दा = ददाति = to give. अत्र अदादिः । दा + लेट् सि = दास् । इ elides by इतश्च etc (3-4-97) and लेट् is imperative by 3-4-7

सरम् = शिरम् = head (authority)

शिर is a variant of शिरस् by the dictum लोर अन्तयोर् लोपः । object of दास् ।

यासे = प्रार्थयामि = I pray. याश् (याच) - याशते = to pray (छान्दसः) ।

याम् = येन = by which, (so that)

द्वितीया in place of तृतीया by सुप्-तिङ्-उपग्रह etc सर्वाः सर्वनाम्नो हेत्वर्थः (Supadma 2-2-26). A sarvanama may take any विभक्ति to denote cause.

वसौ = कल्याणीये = in good. qualifies क्षथे ।

यवाय = कालाय = for time. vide 29-9, 46-11.

प्रेष्टासः = प्रियतमाः = dearest.

प्रिय + इष्ट = प्रेष्ट । प्रिय becomes प्र by 6-4-157. आसः is the vedic plural by आद् etc (7-1-50)

आसाम = भवेम = we would remain.

अस्-अस्ति = to be. अत्र तुदादिः । अस् + लिङ् म । आ + अस् + म । म becomes मा by अन्येषां etc (6-3-137)

IV टिप्पणी (Remark) :—

Nonchalance is essential for the acquisition of Rectitude and through Rectitude, the Prophet, (along with Frashoshtra) desires to be dearest to Mazda. प्रेष्ट reminds us of the celebrated line of the Gita :

प्रतिज्ञाने प्रियो अस्मि मे । Gita 18-65

I promise that you are dear to me. This assurance is the basis of Cisti (Sufism)

The supreme secret of Cisti (Sufism) is that Love is not only the means but also the end of the devotee. For the ultimate relation between Mazda and man is that of eternal mutual love. In at-one-ment with Mazda (through

Love), man is both the lover and the beloved of Mazda. He is not only a Majnun of, but may also happen to be a Layla to Mazda.

साज्जम अज्ज मुदते गीले खुद पैकरश

हम सनम उरा शवम हम आज्जरश

Iqbal—Israr-i-khudi (last couplet)

I shall mould His image out of my clay. And I shall be to Him, both idol and worshipper.

६ । सज्जोतू सास्नाओ फ़रपे गहो सुये तस्तो,
नो इत् एरेष्-वचाओ सरेम् दिदांस् द्रेग्वाता ।
हत् दएनाओ वहिश्ते यूजेन् मीम्हूदे,
अपा युख्ता याही दे-जामास्पा ॥

I अन्वय (Prose order) :—

सासस्य सूये तस्ताः शाम्नाः श्रवतु (let you hear the rules framed for the practice of this cult) ऋष् वचाः नो इत् द्रुग्वाते सरं दिदासेत् (the truthful should never yield the head to the liar). यत् येना वहिष्टे मोह्ये युजन् (since religion joins one to the highest reward) यासी अधि-यमश्चः अपया युक्तः (heroic Adhi Yamaspa is yoked to rectitude).

II अनुवाद (Translation) :—

Hear the rules framed for the practice of this cult.

The truthful should never yield to the liar. Religion serves to procure the highest reward. So Yamaspa the great has become established in Rectitude.

III टीका (Word-note) :—

श्रवतु = शृणोतु = let him hear.

श्रु-शृणोति = to hear. अत्रम्वादिः । लोट् तु ।

शास्ना = अनुशासनं = rule

शास्-शास्ति = to instruct. शाम् + न = शास्न (unadi 293) । स्त्रियाम् आप् । object of श्रवतु ।

प्सास = प्रस्थान = cult

प्सास = प्साति = to proceed (Nighantu 2-14) प्सा + स (unadi 349) = प्सास procedure सम्बन्धे षष्ठी ।

सूय = आचरण = practice.

सू-सूवति = to propel. सू + य = सूय (unadi 549). सप्तमी to denote purpose as चर्मणि द्विपिनं हन्ति ।

तस्तः = रचितः = framed.

तस्-तसति = to fashion. तस् + क्त = तस्त । vide 29-7.

ऋष-वचाः = सत्य-वाक् = truthful.

ऋष् (सत्य) वचस् यस्य । बहुव्रीहि samasa.

सरं = शिरं = आधिपत्यं = supremacy.

शिर is a variant of शिरस् (head) by the dictum क्षोर अन्तयोर् लोपः । object of दिदांस् ।

दिदांस् = दद्यात् = should give.

दास - दासति = to give दास् + यङ् (intensive) = दिदासति ।

दिदास् + लिङ् यात् । यास् elides by मन्त्रे षस्-हर-नश् etc (2-8-80)

नुम् is due to इदितो etc (7-1-58)

यत् = यतः = for

धेना = धर्मधारा = religion.

nominative of युजन् । plural for singular by सुप्-तिङ्-उपग्रह etc.

युजन् = युजन्ति = unite. agrees with its nominative धेनाः । here it is तुदादि । युज + ल्यङ् अन्ति = युजन् । इ elides by 3-4-97, and त by 8-2-23 (its object is जनं understood).

मीज्दे = मीढे = फले = to the result.

मिह - मेहति = to shower. मिह् + क्त = मीढ् । ह becomes ढ् by हो ढः (8-2-31). locative of युजन् ।

अपा = अषायां = धर्म = in rectitude.

अधिकरणे सप्तमी । सप्तमी elides by सुपां सु-लृक् etc.

यासी = वीरः = hero.

यस्-यसते = to strive. यस् + निन् = यासिन् (vide 46-14)

धि-यमाश्व = अधि-यमाश्वः = Yamaspa, the great.

अधिकः यमाश्वः = अधि-यमाश्वः । initial अ elides in analogy with the dictum वष्टि भागुरिर् अङ्गोप ।

IV टिप्पणी (Remark) :—

This Rik lays down two principles (i) that the pious should not submit to the impious and (ii) that the practice of religious rites is not a vain pursuit. It operates to make a man righteous.

Mahabharata enjoins resistance to evil.

यत्र धर्मो ह्यधर्मेण सत्यं यत्राचूतेन च ।

हन्यते प्रेक्षमाणानां हतास् तत्र सभासदः ॥ Udyoga Parva 95-48

The assembly (if it does not protest) gets a share of the sin committed in its presence.

Rectitude is said here to be the highest reward, for it procures bliss which it is the aim of everybody to procure ; the peace of the saint that baffles understanding.

Some people (along with the communists) are apt to think that religion is an anachronism—a relic of the past and the sooner it is discarded, the better. But better for whom ? All men are in search of Joy (रंजय—yas 28-1) that is the ultimate aim of everybody. But only the saints get it, while all others fail. The saint is always delightful, the clever worldly man is always miserable and full of remorse for the failures in life. Does this prove that godliness is a futile pursuit ? The saint rightly claims.

खाव चे बुवद, वर दरख्तान मी रवम,

मीवहाशान मी खुरम, जुन नगरवम । Masnavi 3-3027

If I eat the fruit, which everybody is trying to pluck, how have I failed ?

१० । तत् चा मज्झा ध्वत्ती आदांम् निपाओङ्हे,

मनो वोह उरुनस् चा अषाउनाम् ।

नेमस् चा या आर्मइतिश् ईका चा,

मान्जा खूपथा वज्जदङ्हा अवेमीरा ॥

I अन्वय (Prose order) :—

हे मज्झा, तत् च त्वस्मिन् निपासे आधामि (Therefore O Mazda, I place in you for preservation) वसु मनस् अपावतां उरुणः च (conscience and the souls of the righteous) या आरमति नमस्या इज्या च (and faith which is respectable and honourable) महा क्षत्रा वस्तसे अबिमरा (grand nonchalance unfailing in protection)

II. अनुवाद (Translation) :—

Therefore O Mazda, I entrust all these to you, for preservation, viz., (1) Conscience (2) the soul of the pious (3) Faith which is respectable and honourable, and (4) grand Nonchalance, unfailing in protection.

III टीका (word-note) :—

त्वस्मिन् = त्वयि = in you

आधाम् = आधामि = स्थापयामि = I place. धा - दधाति = to hold. अत्र अदादिः । आ + धा लोट् मि । इ elides by 3-4-97

निपासे = पातु = to protect. पा - पाति = to protect. पा + से = पासे से expresses the meaning of तुम् by से-सेन् etc (3-4-9)

उरुणः = आत्मनः = souls. object of आधामि । 2/3 of उर्वन्

अपवनाम् = धर्मवताम् = of the righteous. अप + वनिप् = अववन् । (in case of वतुप् the form would be अपवताम्)

नमस् = नमस्या = adorable.

नमस् + अच् । अर्श आदिभ्य etc (5-2-127). अच् turns a noun into adjective अच् elides by तद् राजस्य etc (2-4-62).

इजा=इज्या=पूजनीया=honourable.

यज्+क्यप्=इज्या। adjective of आरमतिः। डा in place of सु (1/1) by सुपां सु लृक् etc vide 49-5.

मंजा=मंहा=महती=great. मंह—मंहति=to grow. मंह+क=मंह।

स्त्रियाम् आप्। adjective of क्षत्रा।

क्षत्रा=क्षत्रं=जिष्णुता=nonchalance. क्षत्र+स्त्रियाम् आप्=क्षत्रा।

वस्तस्=रक्षण=protection. वस्-वस्ते=to cover. वस्+अस् (Unadi-638)=वस्तस्। त comes by स-री etc (Unadi 651).

तादर्थ्यं चतुर्थी। आ in place of चतुर्थी by सुपां सु-लृक् etc.

अ-विमरा=अमरा=unfailing.

विशेषेण मरणशीलः=विमरः। न विमरः=अविमर। adjective of क्षत्रा। स्त्रियां आप्।

IV टिप्पणी (Remark) :—

This Rik speaks of mukti (salvation) i. e. eternal 'life (in supramental consciousness) in the presence of Mazda. Rik 43-5 speaks of rebirth (until salvation is obtained) When a man becomes immaculate, his soul attains at-onement with Mazda and after death it lives for ever in the blissful company of Mazda and along with Him a witness of the play of the universe.

Our highest end is to go back to Him, from whom we come out.

इन जाने आरीयत के व हाफीज़ सुपुर्द दोस्त,

रुज़ी रुख़शा बेबीनम व तस्लीमे वय कुनम। Hafiz

Our home (desired rest) is in Mazda alone. This world is only the market place which we have to visit for transaction.

कारवान दायम ज़ गरदुन मी रसद

ता तजारत मी कुनद वा मीरवद। Masnavi 3-4191

११। अत् दुश्-ख्-पथ्येङ् दुश्-श्यओथनेङ् दुम्-वचङ्हो,

दुम्-दएनेङ् दुश्-मनङ्हो द्रेग्वतो।

अकाइश् खरेथाइश् पइती उर्वानो पइत्येइन्ती,

द्रुजो देमाने हइथ्या अङ्हेन् अस्तयो॥

I अन्वय (Prose order) :—

अत् दुश्-क्षत्राः दुश्-व्यौत्राः दुश्-वचसः (now these malevolent, evildoer, evil-tongued) दुर्दीना दुर्मनमः द्र-ग्वतः (evil-natured, evil-minded villains) अकैः खरथैः प्रति उवाणः प्रति एन्ति (through impure impulses revert their souls) द्रुजः धाम्नि सत्या अस्तयः असन् (and become the regular inmates of the House of Lie)

II अनुवाद (Translation) :—

But these villains, malevolent, miscreant, evil-tongued, evil-natured, and evil-minded, on account of their evil impulses, bring back their souls (instead of keeping them with Mazda). They are the meet residents of the House of Lie (this illusory world).

III टीका (Word-note) :—

दुष्-क्षत्राः + दुःसाहसाः = tyrannic.

दुर् (दुष्टा) क्षत्रं (शक्तिः) येषाम्

दुश्-च्यौताः = दुष्कर्माणि = malefactors

अकैः = अपवित्रैः = impure अघ = पाप ।

खरथ = संस्कारः = impulses

स्य-स्वरति = to go. (Nighantu 2-14-54) स्यु+अथ (unadi 400) =

स्वरथ । That which moves. Sans स्व = Zend ख

प्रति = पुनः = back.

उर्वाणः = आत्मनः = souls. object of प्रति-आययन्ति ।

प्रति-आययन्ति = प्रत्यावर्त्यन्ति = they revert इ-एति = to go. इ +
णिच् (causative) = आययति = to make to go, to send. प्रति
+ आय + लट् अन्ति + प्रत्याययन्ति = they take back.

दमनि = धाम्नि = in the abode

दम = house (Nighantu 3-4-12) दम and दमन् are equivalent
by the dictum क्षोर् अन्तयोर् लोप । दमे दमू-ना इषयन् इलम्पदे
(Rig 10-91-1). Fire is a gracious guest in every house in
the land of Iran.

सत्याः = योग्याः = fit. adjective of अस्तयः ।

असन् = भवन्ति = are.

अस् + लोट् अन्ति । इ elides by 3-4-97 and त by 8-2-23.

अस्तयः = जीवाः = beings.

अस् + ति by वसेस् तिः (unadi 629)

IV. टिप्पनी (Remark) :—

It is only when all bad tendencies (the effect of previous evil thoughts) die out, that one can live in the vicinity of Mazda. Otherwise his evil propensities drag his soul back to the passing show of this ephemeral world.

न सम्परायः प्रतिभाति वालम् प्रमाद्यन्तं वित्तमोहनं मूढम् ।

अयं लोकः नास्ति परः इति मानी पुनर् पुनर् वशं आपद्यते मे ॥

Katha Upanisad 2-6

The foolish hedonist does not know how to take refuge in Mazda. He does not see beyond this world, and cannot get away from it, to the eternal life.

Until the Higher Self has established itself in him (has become his normal character) a man is his own enemy.

ता नशुद उ लाल खुद रा दुर्मन अस्त

ज्ञानके यक मन नीस्त इनजा दु मनस्त । Masnavi—5-2031

Until the pebble has turned into a ruby, there is self-conflict—for yet there are two selves within it.

१२ । कत् तोइ अषा ज्ञयेन्ते अवड्हो,

जरथुस्त्राइ कत् तोइ वोहू मनड्हा ।

ये वे स्तओताइस् मज्दा फीनाइ अहुरा,

अवत् यासांस् ह्यत् वे इश्ता वहिश्तेम् ॥

1. अन्वय (Prose order)—

कत् ते अपा जरथुश्त्राय अवसः जवयन्ते (when would your Rectitude speed security to Zarathushtra) कत् ते वसु-मनसा (when your Conscience ?) हे अहुरा मज़्दा, ये वै स्तुतैः प्रीणामि (by those hymns, Ahura Mazda, in which you rejoice) अवता यसते (by them I would pray) यद् वः वहिष्ठं इष्टं (which is your best gift)

II अनुवाद (Translation) :—

When would your Rectitude speed security to Zarathushtra ? And when would your Conscience (speed security) ? By those hymns, Ahura Mazda, in which You rejoice, I would entreat for that, which is your best favour.

III टीका (Word-note) :—

कत् = कदा = when. किम् + अत्। by किमो अत् (5-3-12)

जवयन्ते = जवयन्ते = would send speedily.

जु—जवति = to go (Nighantu 2-14)। जु + णिच् = जवयति = to send. आत्मनेपदम्। जव + लट् अन्ते + जवयन्ते। = जवयन्ते by तनि-पत्योः etc (6-4-99). plural in place of singular (अन्ते in place of ते) by सुप्-तिङ्-उग्रह etc. लट् in the future tense by वर्तमान सामीप्ये etc (3-3-131)

अवसः = रक्षणानि = protection. अव—अवति = to protect. अव + अस् (Unadi 638) = अवम्। object of ज्यन्ते (2/3),

ये = येः = by which. adjective of स्तुतैः। ए in place of तृतीया by सुपां सु-लुक् etc (7-1-39)

वे = वै = indeed.

स्तुतैः = स्तुतिभिः = (by) hymns

स्तु + क = स्तुतं। क forms a noun by नपुंसके etc (3-3-114)

प्रीणाइ = प्रीणासि = तुष्यसि = You rejoice

प्री—प्रीणाति = to be pleased. प्री + लट् सि = प्रीणासि। स elides in analogy of the rule लोपस्त etc (7-1-41)

अवत् = अवता = तावता = by that

अदस् + वतुप् = अवत् by 5-2-29 and 6-3-91 यासांस् इत्यस्य करणे तृतीया। तृतीया elides by सुपां सु-लुक् etc

तासांस् = प्रार्थयेयम् = I would pray.

यस्—यसति (= यजति) = to pray. यसति becomes यासति by analogy of श्रियु—क्रम—चमां (7-3-75). यास् + लुङ् अम्। स comes by च्लेः सिच् (3-1-49) and म comes by विभाषा चिन्—णमुलोः (7-1-69) अम् elides by मन्त्रे घस-हर etc लुङ् is used in the present tense by छन्दसि लुङ् लङ्-लिट् (3-4-6) Initial अ of लुङ् is prevented by बहुलं etc (6-4-75) cf पेरेसांस् (51-5)

वे = वः = your.

इष्टं = दानं = gift.

इष—इष्यति = to send. इष् + क = इष्टं। क forms a noun by 3-3-114. आ in place of सु (1/1) by सुपां सु-लुक् etc.

IV टिप्पणी (Remark) :—

To win the prizes of Mazda, to achieve all that He is ready to give, should be the aim of our life.

Complete resignation to Mazda, as expressed here, is the ideal of Bhakti Yoga. It is called प्रपत्ति in Indian literature and is said to be the import of the word Islam. Such Seraoshem comes to him alone, whom Mazda wills. “मज्जदा अह माइ. यह माइ वषी कदमाइ चित” (44-16). It is a rare gift and has been called अहेतुकी भक्ति, — Bhakti, that cannot be purchased by any price (हेतु—means), but obtained only through the grace of God.

But it is only when Mazda is pleased to lead, that a man can tread the path of virtue.

हर देलीरा सेजयेह हम दस्तुर नीस्त ।

मुज्जदे रहमत केस्मे हर मज्जदुर नीस्त ॥ Masnavi—2-1651

Mazda is very kind ; but how could there be any scope for showing His kindness, unless there were needy persons praying for His help ? Mazda is in need of needy persons, in order to manifest His kindness.

बान्ग मी आयद के अय तालीब वेआ ।

जुद मोहताजे गदायान जुन गदा ॥ Masnavi 1—2744

He is only waiting for your prayer.

दाइए ओ मादर बहानेह-जु जुवद ।

ता के कय आन तेफ्ले उ गेयान शवद ॥ Masnavi 2—1952

Mother only waits for the pretext of a cry from the child in order to suckle it.

चतुर्दशी

शरणिका (Refuge)

Suktam 50—1

१ । कत् मोइ उर्वा इसे चह्या अवड्हो,
के मोइ पसेउश् के मे ना भ्राता विस्तो ।
अन्यो अपाद् थवत् चा मज्जदा अहुरा,
अज्जदा जूता वहिस्ता-अत् चा मनड्हो ॥

I अन्वय (Prose order) :—

कत् मे उर्वा ईशे (when would my soul prevail ?) चस्य अवसा (under whose protection ?) कः मां पश्येत् (who would look after me ?) कः ना मे भ्राता वित्ते (which man remains as my protector ?) अन्यः अपात् त्वत् च मज्जदा अहुरा (other than Rectitude and Yourself, O Ahura Mazda) अद्धा कृते वहिष्ठात् मनसः (and except Best Conscience)

II अनुवाद (Translation) :—

When would my soul prevail? By whose support?
Who would look after me? Who happens to be my saviour
—other than Rectitude and Yourself, Mazda Ahura, and
also except the best (i.e., social) Conscience.

III टीका (Word-note) :—

ईशे=ईशते=प्रभविष्यति=would be lordly. ईश—ईष्टे—to rule.

ईश + लेट् ते । त elides by लोप्स् त etc (7-1-41).

चस्य = कस्य = whose.

cf कु-होश् चुः (7-4-62) । क often changes to च ।

अवसः = रक्षणात्=under protection.

अव—अवति=to protect. अव + अस् (Unadi 638)=अवस् । पञ्चमी
to denote cause विभाषा etc (2-3-25)

पश्येयुः=पश्येयुः=पश्येत्=would look after. plural in place of singular
by सुप्-तिङ-उपग्रह ।

विस्ते=वित्ते=विद्यते=exists.

विद् + लट् ते=वित्ते. sans तत्=Zend सूत

अपात् = धर्मात्=than rectitude.

पञ्चमी is induced by अन्य by अन्याराद् etc (2-3-29)

अज्जदा=अद्धा=अपिच=and.

जूता=ऋते. विना=except.

cf जुदा, (जुज़) in Persian ऋ=इ=य=ज ।

वहिष्ठा-अत्=वहिष्ठात् than best

वसु + इष्ट=वसिष्ठ । Adjective to मनसः । आत् in place of पञ्चमी
by सुपां सु-लुक् etc

IV टिप्पणी (Remark) :—

Mazda is the only Saviour. He redeems man by rectitude and conscience, lifts him up from mere animal existence.

यो योनिम् योनिम् अधितिष्ठत्य् एक,

यस्मिन् इदं सं च विचैति सर्वम् ।

तम् ईशानं वरदं देवम् ईड्यम्

निचाग्र्येमां शान्तिम् अत्यन्तं एति ॥ Sartaswatara 4-11

Man should realise his impotence (helplessness). He has no control even over his own body, not to speak of controlling others.

पादशाही नीस्तत् वर रीशे खुद

पादशाही चुन कुनी वर नीक ओ बद् । Masnavi 4-661

You cannot prevent your hair turning grey, how can you think of controlling the course of the events of the world.

२ । कथा मज्जदा रान्यो-स्केरेति गाम् इपसोइत्,

ये हीम् अह्माइ वास्त्रवइतीम् स्तोइ उस्यात् ।

एरेजेजीस् अपा पउरुषू हरे-पिण्यस्,

आकास्तेगं मा निपांस्या दाथेम् दाह्वा ॥

I अन्वय (Prose order) :—

हे मज्जदा (सः) कथं राण्य स्फूर्तिं गाम् इपसेत् (how, O Mazda, would he ply the conflict ridden world) य अस्मै तां स्तोइ वास्त्रवतीं उस्यात्

(who, for himself, desires it to be ever peaceful). अवायै पुरुषु स्वर-पश्यु इरज्येव मां आकास्तं निशांस्य (instructing me clearly, for the sake of Rectitude, in various sun-bright rites) दाथं दास्व (give me the law).

II अनुवाद (Translation) :—

How would he ply the conflict-ridden world, O Mazda, who, for himself desires it to be ever peaceful? Instructing me clearly in various noble sun-bright (glorious) modes of worship, teach me the true law (of religion).

III टीका (Word-note) :—

राण्य-स्कृति = रणमयी = full of struggle

रण = रणति = to fight. रण + ण्य = राण्या । राण्या (रणवहुला) कृतिः (रचना) यस्या इति राण्यस्कृति । स comes by पारस्कर etc (6-1-44). [रण means रमणीय as beautiful in 44-6, and 47-3]

इषस्येत् = चालयेत् = would ply.

इष — इषति = to go. implied causative (by णेर अनिटि 6-4-51)
— to guide इष् + लृङ् स्य = इषस्यत् । लृङ् in place of लिङ् by सुप्-तिङ् उपग्रह etc.

हीम् = सीम् = त्यम् = her. vide Nighantu 4-2-81

अस्मै = निजाय = for himself.

वास्ववर्ती = शान्तिमयी = peaceful.

वस् — वस्ते = to cover वस् + त्र (Unadi 603) = वस्त्र । वस्त्र + अन् = वास्त्र security.

अस्ति = सदा = ever. अस्ति is not a verb here, but a निपात (particle) under स्वरादि etc (1-1-37)

उश्यात् = इच्छेत् = would wish.

वश = वष्टि = to desire. वश् + लिङ् यात् = उश्यात् ।

इरज्यस् = इरज्येषु = पूजा-पद्धतिषु = in modes of worship.

इरज् — इरज्यति = to worship (Nighantu 3-4-1). इरज् + य = इरज्यं = आचारः । Locative of निशांस्य । सु in place of सप्तमी by सुपां सु-लुक् etc.

अषा = अषामै = for rectitude.

तादर्थ्ये चतुर्थी । चतुर्थी elides by सुपां सु-लुक् etc.

स्वरे-पश्यस् = सूर्य्य-सदृशेषु = उज्ज्वलेषु = in bright.

स्वरः = सूर्य्यः (sun). स्वर + दश् + क । दश् becomes पश्य by असूर्य्य etc (3-2-36) स्वर becomes स्वरे by षुपोदरादीनि etc (6-3-109) adjective to ऋज्येषु (ऋज्यस्)

आकास्तं = स्पष्टं = clearly.

आ + कास् + क्त = आकास्ति । qualifies निशांस्य । भेदके द्वितीया ।

काश — काशते = to shine (also कासते of चकास्ति)

निशांस्य = उपदिश्य = by advising.

शास् — शास्ति = to advise. नि + शास् — ल्यप् = निशांस्य । न्नुम् comes by extension of the rule इदितो etc (7-1-58)

धाथं = विधानं = law.

धा — विदधाति — to do. धा + थ (unadi 167) = धाथ । (vide 46-15)

दाह्व = दास्व = देहि = give.

दा — ददाति = to give. अत्र अदादिः । आप्मनेपदम् । दा + लोट् स्व = दास्व । स्व becomes स्वा by द्वयचो etc (6-3-135). Sans स्व = Zend ह्व ।

IV टिप्पणी (Remark) :—

Mazda can teach the best way of waging the struggle for existence, i.e., how to keep the soul unaffected by the outward circumstances.

किं कर्म किं अकर्मैति कवयो अप्यत्र मोहिताः ।

तत् ते कर्म प्रवक्ष्यामि यज् ज्ञात्वा मोक्ष्यमे अशुभात् ॥ Gita 4-16

I will now tell you what is your duty.

३ । अत् चीत् अह्माइ मज्झा अपा अड्हइती,
याम् होइ खप्था वोहु चा चोइश्त् मनड्हा ।
ये ना अपोइश् अओजड्हा वरेदयएता,
याम् नज्दिस्ताम् गएथां द्रेग्वाओ वख्पइती ॥

I अन्यय (Prose order) :—

हे मज्झा अत् चीत् अस्मै अपा असति (Now then, O Mazda, rectitude happens to him). यं सा क्षप्था वसु मनसा च चेप्ति (whom this non-chalance and conscience guide). यः ना असेः ओजसा वर्धयति (which man by dint of perseverance develops) यां नेदिष्टां गयाथां द्रेग्वास् भक्षयति (the nearest region which the villain devastates).

II अनुवाद (Translation) :—

Then too, Rectitude betakes him, O Mazda, whom this nonchalance and conscience guide—the man who by dint

of perseverance, reclaims the near-most region, which the villains devastate.

III टीका (Word-note) :—

असति = भवति = becomes.

अस्-अस्ति = to be. अत्र तुदादि । अस्+लृट् ति ।

हे = से = सा = that

ए in place of सु (1/1) by सुपां सु-लृक् etc.

चेप्त्-चेप्ति = प्रेरयति = sends, guides.

चिप्-चेपति = to send. (छान्दसः) अत्र अदादिः । चिप्+लेट् ति=चेप्ति । इ elides by 3-4-97 vide 31-3, 44-16, 46-18.

असेः = धृतेः = of perseverance

अस-असति = to hold on (गणपर्वण) । अस्+ई (Unadi 446) = अपी = perseverance) (vide 48-8).

वर्धयते = आप्यायते = develops. वृध=वर्धते = to grow. वृध+णिच् ।

नेदिष्टां = निकटतमां = near-most

अन्तिक = near. अन्तिक+इष्ट-नेदिष्ट । अन्तिक becomes नेद by अन्तिक etc (5-3-63)

गयाथां = विषयं = regions.

गै-विस्तारे (Nighantu 2-14) गै=अथ (Unadi 400) = गयथ । स्त्रियां आप् । vide 31-1, 31-11.

IV टिप्पणी (Remark) :—

One should start improvement of the world by taking up the problems near-most at hand. Telescopic philanthropy does not count for much.

श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ Gita 3-35.

Performance of one's own duty, even though smaller, is better than the bigger duty of some one else.

४ । अत् वाओ यजाइ स्तवस् मज्दा अहुरा,
हदा अपा वहिस्ता चा मनड्हा ख्पथा चा ।
या ईपो स्ताओड्हात् आ पथि,
आकाओ अरेद्रंम् देमाने गरो स्रओपाने ॥

I अन्वय (Prose order) :—

हे अहुर मज्दा अत वः स्तवस् यजे And now praising I would worship you O Ahura Mazda) सधा अपया वहिष्टेन मनसा क्षत्रेण च (along with rectitude, best conscience and nonchalance) यद् ईषे स्थासत् आ पथि (since I wish to continue standing in the path) श्रुषणः गिरः दमनि आकाश् ऋध्नः (in devotion's house of song, solicitant of light).

II अनुवाद (Translation) :—

And now chanting, I would worship you, Mazda Ahura along with Rectitude, Best (i.e. universal) Conscience, and Nonchalance. For I wish to continue standing in the path of the House of Song (Heaven), solicitant of light.

III टीका (Word-note)—

स्तवस्=स्तुवन्=praising.

स्तु—स्तैति=to praise स्तु+कृन्=स्तवस् कृन् is added by सुप्-तृदोः etc (3-4-17)

सधा=सह=with.

या=यतः=since.

यद्—आ in place of पञ्चमी by सुपां सु-लुक् etc (7-1-39)

इषे=इच्छामि—I wish.

इष्—इच्छति=to wish. इष्-गमि etc (7-3-77) does not apply by महाविभाषा—इषति । आत्मनेपदम् । लट्-ए ।

स्थासत्=मृशं तिष्ठन्=continue standing.

स्था—तिष्ठति=to stand. स्था+सन्=स्थासति । (normally तिष्ठामति reduplication stopped by अत्र लोपो etc 7-4-58). स्थास्+शन्=स्थासत् । सु (1/1) elides by सुपां सु-लुक् etc.

पथि=in the road.

आकास्=दीप्तिः=light.

कास्—कासते=to shine (cf वकास्ति) आ+कास्=क्विप्=आकास् । object of the participial adjective ऋध्नस् । (vide 48-8)

ऋध्नस्=अभिलाषुकः=solicitant.

ऋध्—ऋध्नोति=to adore (Nighantu 3-4) ऋध्+र (Unadi 178) qualifies अहम् (understood).

दमने=धात्रे=for the house.

दम्=house (Nighantu 3-4-12) दमन् is a variant of दम् by the dictum क्षोरं अन्तयोर् लोपः—final स् and न् often elide. पथि इत्यनेन सम्बन्धे पठ्यते । Possessive case in relation with पथि । चतुर्थी in place of षष्ठी by सुप्-तिङ् उपग्रह etc.

गिरः = सङ्गीतस्य = of song.

गीः=song. धाम्न इत्यनेन सम्बन्धे षष्ठी । Possesses दमन् ।

श्रूषणः = श्रूषस्य = भक्तेः = of devotion.

श्रूषन् is a variant of श्रूष by the dictum ह्योरु अन्तयोरु लोपः ।

गिरः इत्यनेन सम्बन्धे षष्ठी । Possesses गिरः । श्रु + सन् = श्रूषति ।

duplication stopped by 7-4-58 श्रूष + कनिनि = श्रूषन् (Unadi 162)

IV टिप्पनी (Remarks) :—

Constant prayer and song are the easiest way of reaching Mazda,

हाफीज़ ज़ शौके मजलीसे हुलतान वीयास दीन ।

खामोश म शव के कारे तु अज़ नाला मीरवद् ॥ (Hafiz 158)

Do not be silent. Your affairs thrive through prayer.

५ । आरोइ जी क्षमा मज्दा अषा अहुरा,

य्यत् युष्माकाइ मांथ्राने वओराज़था ।

अइवी-देरेस्ता आवीण्या अवड्हा,

जस्ताइश् ता या नाओ खार्थे दायात् ॥

I अन्वय (Prose order) :—

अषा मजदा अहूरा, क्षमा आरय हि (Holy Ahura Mazda, do ye come) यत् युष्माकाय मान्त्रणे वर्हथ (if you love your Chanter). अपि दृढेन अवसा आविष्य (appear with very firm protection)

तेः जस्तैः ये नः खात्रे दायात् (with those arms which would put us to holines).

II. अनुवाद (Translation) :—

Come Thou, Holy Mazda Ahura, if you are pleased with the Prophet. Appear, with very firm protection— with those hand which would put us to holiness.

III टीका (Word-note) :—

आरय = आगच्छ = come.

ऋ - इयति = to go. ऋ + स्वार्थे णिच् = आरयति [लोके अर्पयति - Panini 7-4-36] आरि + लोट् हि । vide 33 9, 34-3.

ज्मा = युष्मा = you. शूमा in Persian.

युष्माकाय = युष्मादीयाय = (to) yours.

युष्मद् + क = युष्माक (vide Panini 4-3-2) ।

मान्त्रणे = उद्गात्रे = the chanter.

मन् + वृत् (Unadi 259) = मन्त्रन । dative of वर्हथ by स्पृहेर, etc (1-4-36).

वर्हथ = मिहसि = you love. वर्ह - वर्हति = to bestow (to love) वर्ह + लट् थ = वर्हथ = वर्जथ (vide 32-1)

अइवी = अभि = fully.

दृज्ता = दृहता = दृढा = दृढेन = with strong

दृह + क्त = दृढ । Adjective of अवसा । आ in place of तृतीया by सुपां सु-लुक् etc इ becomes दृ in Sanskrit by हो ढः (8-2-31) it becomes ज and then श in Zend (vide 31-2)

आविष्य = प्रादुर्भव = appear.

आविस् = evident आविस् turns into a verb by addition of क्यप् by लोहितादि etc (3-1-13). आविस् + क्यप् = आविष्यति = to appear. आविष्य + लोट् हि = आविष्य । ष्य becomes घ्या by 6-3-137

ता = तैः = by those. adjective of जस्तैः । आ in place of तृतीया by सुपां सु-लुक् etc.

खाश्रे = पवित्रतायां = in holiness.

श्वात्रा = holiness (Nighantu 4-2-14). ए in place of सप्तमी by सुपां सु-लुक् etc. Greek-Kathora. (vide 28-2, 31-7, 33-9, 43-2, 53-6)

धायान् = स्थापयेत् = would place

धा - दधाति = to hold. अत्र अदादिः । धा + लिङ् यात् ।

IV टिप्पणी (Remark) :—

It is true that Mazda is incomprehensible but it is also equally true that the saint gets a glimpse of Him. The Prophet neither deceives others nor is he self-deluded.

गोफूत पयधम्बर के हक फरमुदेह अस्त
मन न गुन्जम दर खुमे वाला ओ पस्त ।
दर ज़मीन ओ आसमान ओ अर्श नीज़
मन नगुन्जम इन यकीन दान अय अज़ीज़ ।
दर देले सुमीन वेगुन्जम अय अजब

गर मरा जूढ़ दर आन देलहा तलब । Masnavi 1-2653/5

I am not contained in heaven or earth, yet I am contained in the heart of the devotee.

Aurobindo used to say that if God exists, there must be some way to find Him out and some people must have seen Him.

Contemplation of Mazda cleanses the heart of all impurity.

रुज़हा गर रफूत गो रव वाक नीस्त ।

तु वेमान अय आन के चुन तु पाक नीस्त ॥ Masnavi 1-16

If the purity of heart remains, loss of other things does not matter.

६ । ये मांथ्रा वाचेम् मज़्दा बरइती,
उर्वथो अपा नेमड्हा जरथुश्त्रो ।
दाता खूतेउश् हिज्वो रइथीम् स्तोइ,
मह्या राजेङ्ग वोहु साहीत् मनड्हा ॥

I अन्वय (Prose order) :—

ये मज़्दा, मान्त्रा वाचं भरति (O Mazda, the chanter arrays words) उर्वथः अपः नमसस् जरथुश्त्रः (dear, holy, obeisant, Zarathushtra) हे क्रतोः दाता, स्ति रथ्यां जिह्व (O the Ordainer of Duty, announce the eternal path) बहु मनसा मद्यम् रहस् शासेत् (may conscience teach me the secret.

II अनुवाद (Translation) :—

Now this prophet, O Mazda, who arrays words—viz., loyal, holy, respectful Zarathushtra,—O Ordainer of duty,

(to him) announce the Eternal Path, May Conscience teach me the secrets.

III टीका (Word-note) :—

ये=भोः=yea.

ये is a form of address by ये यज्ञकर्मणि (8-2-88)

मन्त्रा=उद्गाता=chanter. मन्त्र-मन्त्रयते=to counsel. मन्त्र+कणिन्
(Unadi 162)=मन्त्रन्=a priest.

भरति=उचरति=utters. भृ-भरति=to uphold. vide 31-12.

उर्वथः=सुहृद्=friend. उर्वन्=soul. उर्वन्+थ=उर्वथ cf अजा etc
(5-1-8) यद्वा वृ+क्त=वृत् (vide 31-21, 44-2, 51-11).

अपा=अपः=धार्मिकः=holy. अपः=rectitude. अप+अच् by अर्ग आदि
etc (5-2-127)=अपः=righteous.

नमसस्=नमसन्=प्रणमन्=obeisant.

नमस्=salute. नमस्+क्विप्=नमसति=salutes. क्विप् changes
nouns into verbs. सर्वप्रातिपदिकेभ्यः क्विप् वा वक्तव्यः । नमस्+कसुन्
=नमसस् । कसुन् is added by सृपि तृदोः (3-4-17)

धाता=रक्षकः=protector.

धा-द्धाति=to uphold धा+तृ=धातृ ।

व्रतो=कर्तव्य बुद्धेः=of duty

हिज्व=जिह्व=तृ हि=tell.

जिह्वा=tongue जिह्वा+क्विप्=जिह्वति=to tell. क्विप् turns nouns
into verbs. सर्वप्रातिपदिकेभ्यः क्विप् वा वक्तव्यः । जिह्व+लोट हि= -
जिह्व । सिंहे वर्णविषययः ।

रथ्या=पन्था=road.

रथ+यु=रथ्य (5-1-6) । क्रियाम् आप् object of हिज्व ।

स्तोइ=स्ति=अस्ति=नित्या=eternal. अस्ति is a निपात (1-1 37).

It is अव्यय (indeclinable) Adjective to रथ्या ।

रहस्=गुह्यम्=secret. रहस् चोपांशु चालिङ्गे—Amarakosa object of
साहीत Sans हस=Zend जंह् ।

शाहीत=शास्यात=may teach. शास-शास्ति=to teach. शास्+लिङ्
यात । Sans स=Zend ह Sans य=Zend ई ।

IV. टिप्पणी (Remark)

Zarathustra is very dear (उर्वथ) to Mazda for he has
realised the greatness of Mazda, as nobody else has done.

कस दर जहान नदारद एक वन्देह. हमचुं हाफिज़,

ज़ीरा के चुन तु शाही कस दर जहान नदारद । Hafiz - 170

The discipline that Mazda teaches does not change with
time. It is स्तोइ ।

यच् श्रेयः स्यात् निश्चितं वृहि तन् मे ।

Gita 2-7

७ । अत् वे यओजा जेवीस्तेग् उर्वतो,

ज्याइश् परेशूश् वस्रह्वा यूष्माकह्वा ।

मज्जदा अपा उग्रेंग् वोहू मनड्हा,

याइश् अजाथा म्हाइ रयाता अवड्हे ॥

I अन्यय (Porse order) :—

अत् उर्वतः वः जविष्ठं योजे (Now I would yoke my soul to you

very firmly) ब्रह्मस्य युष्माकस्य प्रेतुं जयास (I would attain union with you, the Brahma) हे मज़्दा अथा वसु-मनसा अग्रस् (O Mazda may rectitude flourish through Conscience) यद् इस् अजथ, मस्मै अवसे स्येत (where about you lead us, that would be for our safety).

II अनुवाद (Translation) :—

I would now unite my heart most firmly with you. I would enter into union with you, (who are) Brahma. O Mazda, let Rectitude flourish through Conscience. Whereever you may lead us, that shall be for our welfare.

III टीका (Word-note) :—

अन्=now.

वः=त्वाम्=(to you). Indirect object of योजे। honorific plural by अस्मद् द्वयोश्च (1-2-59)

योजे=युनजिम=I unite युज्-योजति=to unite. आत्मनेपदम्-लट् ए।

जविष्ठं=दृढतमं=very firmly.

जव=force. जववत्=forceful. जववत्+इष्ट=जविष्ठ। वत् elides by वित्-मतोर् लुक्। द्वितीया in the भेदक (adverb) of योजे।

उर्वतः=आत्मानं=soul.

उर्वत् is a variant of उर्वन्। Direct object of the verb योजे। (2/3). Plural in place of singular by सुपां सु-लुक् etc.

जयाइस्=जयासै=गच्छानि=I would go.

जि-जयति=to go (Nighantu 2-14) (Ajmer edition).

आत्मनेपदम्। जि+लेट् ए। स comes by सिच् बहुलं etc (3-1-34) ए is changed to ऐ by वैतो अन्यत्र (3-4-95).

प्रतु=मेलनं=association.

इ-एति=to go. प्र+इ+तु (Unadi 72) object of जयासै। सु in place of द्वितीया by सुपां सु-लुक् etc.

ब्रह्मस्य=ब्रह्मणः=of Brahma.

सम्बन्धे षष्ठी। possesses प्रेतुं। ब्रह्म is a variant of ब्रह्मन् vide सर्वं प्रोक्तं त्रिविधं ब्रह्म एतत् (Swetaswatar 1-12).

युष्माकस्य=तव=your. Case in apposition with ब्रह्मस्य। युष्मद् +क=युष्माक by तरिन् etc (4-3-2)

उग्रस्=उग्रतु=may advance.

उग्र=forward. उग्र+किप्=उग्रति=to advance. किप् changes all terms into verbs. सर्वप्रातिपदिकेभ्यः किप् वा वक्तव्यः। उग्र+लेट् ति=उग्रस्ति। स comes by सिच् बहुलं लेटि (3-1-34) उग्रस्ति=उग्रस्। इ elides by इत्थं etc (3-4-97) and त by संयोगान्तस्य etc (8-2-23) Sans उग्रस्=Zend उग्रह्।

अजथ=चालयथ=you guide.

अज्-अजति=to go. अज्+णिच्=to cause to go, to guide. णिच् elides by णेर अनिटि (6-4-51)=to guide. अज्+लट् थ=अजथ।

मस्मै=मह्यम्=for me.

चतुर्थी is induced by अवस् by नमः स्वस्ति etc (2-3-16)

स्येत=स्यात्=भवेत्=may be.

अस्-अस्ति=to be. अत्र दिवादिः आत्मनेपदम्। अस्+लिङ् ईत्=स्येत्। त becomes ता by द्व्यचो etc (6-3-15)

अवसे=कल्याणाय=for welfare.

तादर्थ्यं चतुर्थी।

IV टिप्पणी (Remark) :—

Meditation is the way of Brahma-realisation. Meditation (निदिध्यासन) is recommended in the Upanisads by saying आत्मा वारे श्रोतव्यः मन्तव्यः निदिध्यासितव्यः । (Brihad-Aranyak 4-5)

Gatha also is aware of the value of ब्रह्मसायुज्य (Identity with Brahma).

Jalal explains it :

चुन अनलहक गाफ्त शेख ओ पीश बोद ।

पस गलही जुम्ले कुरान रा फशद ॥ Masnavi 6—2095

When the Apostle said "I am Brahma" he cut the throat of the bigots.

Mankind is indebted to Atharvan Zarathushtra for the enunciation of this basic law of religion, first of all in the world. Only one passage in the Veda (Yajus 40-8 स पर्यागात् शुक्रम् etc) declares this unity of Brahma and Mazda. But Yajur-veda, on account of the use of Asuri metres, seems to be later than the Gatha (Haug—Essay on the Religion of the Parsis p. 271).

Jalaluddin Rumi cheerfully accepted this great principle of the Gatha and changed the whole aspect of Islam by incorporating the concept of Brahma (Hu) in it.

सेधवत अल्लाह हस्त खुम्मे रन्गे हू ।

पयसहा यक रन्ग गरदद अन्दर ॥ Masnavi 2-1345

The baptism of Allah is the dyeing vat of "Hu". There- in all piebald things become of one colour.

'Hu' is clearly Impersonal God, wherein all contradic- tions are reconciled—the Absolute of Bradley.

'Hu' and Allah, Impersonal God and Personal God, are here united.

Man cannot give up philosophy : he cannot give up religion. So Atharvan Zarathushtra combines the two concepts.

Theism is belief in Impersonal God, and Deism is belief in Personal God. The former is called Ameretatat in the Gatha, and the latter Sraosha.

८ । मत् वाओ पदाइश् या फूसु ता ईजयाओ,

पइरि-जसाइ मज्दा उस्तानजस्तो ।

अत् वाओ अपा अरेद्रख्याचा नेमड्हा,

अत् वाओ वड्हेउस् मनड्हो हुनरेताता ॥

I. अन्वय (Prose order) :—

वः पदः मत् (with those your chants) ये इजायै प्रश्रुताः (which are famous for litany) हे मज्दा, उत्तानजस्तः वः परिजसे (I would walk around you, O Mazda, with out-stretched hands) अत् वः ऋध्रस्याः अपायाः नमस्यान् (saluting your honourable rectitude) अत् वः वसो मनसः सुचतांति (as well as the disport of your Conscience).

II अनुवाद (Translation) :—

With verses that are famous in litany, I would walk around you, Mazda, with out-stretched hands, saluting Your honourable rectitude, as well as the sport (play) of Your Conscience.

III टीका (Word-note) :—

मत् = ममत् = सह = with.

स्मत् गूरिभिः तव शर्मन्त स्याम (Rig 1-51-15) (vide 43-14).

इजायै = पूजायै = for prayer.

यज्-यजति = to worship. यज्+अल् = इज् । स्त्रियाम् आप् = इजा । य becomes इ by वचि स्वप्ति etc (6-1-15). चतुर्थी is induced by प्रथुत by चतुर्थी चाशिष्य etc (2-3-73)

परिजसे = परिक्रमामि = I would circumambulate.

जसति = to go (Nighantu 2-14) आत्मनेपदम् परि + जस् + लेट् ए ।

अपा = अपाया = rectitude,

object of the verb नमसस् । षष्ठी in object by अधीनर्थ etc (2-3-52) षष्ठी elides by सुपां सु-लुक् etc.

ऋध्रस्याः = पूज्यायाः = of noble.

ऋध्र-ऋध्रोति = to adore (Nighantu 3-4). ऋध्र् + र (Unadi 178) = ऋध्र । स्त्रियाम् आप् । adjective of अपायाः ।

नमसस् = नमस्यन् = saluting. नमस् = salute. नमस् + क्तिप् = नमसति = to salute. क्तिप् turns other terms into verbs. नमस् + कसून् = नमसस् । कसून् is added by सुनि-तृयोः etc (3 4-17) नमसस् + सु (1/1) = नमसा । Sans मसा = Zend मंदा ।

सुनुताता = सुनुताति = लीला = disport.

नृ-नृणाति = to move. सु + नृ + क्त = सुनुत = skill. (cf Nighantu 1-8) सुनुत + तिल् = सुनुताति । तिल् is added by वृक् ज्येष्ठ etc (5-4-41). object of नमसस् । आ in place द्वितीया by सुपां सु-लुक् etc (7-1-39) (vide 43-5).

IV टिप्पणी (Remark) :—

Regarding the mode of obeisance, compare Gita.

तरुनात् प्रणम्य प्रणिधाय कायम् ।

प्रसादये त्वाम् अहम् ईशम् ईल्यम् ॥ 11-44

This Rik explains the genesis of Monajats and Ghazals, for which Persia is celebrated. "For a moral truth does not remain a merely intellectual apprehension. It rouses the emotions and demands expression through them in action or in life." —Seth Ethical Principles.

At the same time, a true religious life must have Rectitude and the good laws of Conscience for its foundation.

"True knowledge of a person can only be acquired by means of affinity of character and so holiness is needed for the knowledge of the Holy One." —Macnicol—Religion of Jesus.

Thus the proximity of God recalls to the mind of Zarathushtra, all the more, the need for devotion to conscience and rectitude. His religion is essentially an ethical religion. It includes all that Buddhism contains but goes

one step further in recognising the love of Mazda as the vital fluid that feeds the religious life.

For congregational worship, there should be a set form of prayer, that is to be used by all the members. This is the implication of प्रश्रुता इजायै This is calculated to generate a feeling of comradeship and increases the solidarity of the church.

Thus the Rigveda says.

समानो मन्त्रः समितिः समानी ।

समानं मनः सह चित्तम् एषाम् ॥ Rigveda 10-191-3

Let you meet in the same congregation and utter the same prayer. Thereby your thoughts and feelings will be consonant.

All the members must utter the prayer. If it is left to the priest to utter the prayer while others stand mute, it ceases to be a congregational prayer. That does not bring any strength to the community.

६ । ताइश् वाओ यस्नाइश् पइति स्तवस् अयेनी,

मज्झदा अपा वडहेउश् ओथनाइश् मनड्हो ।

यदा अपोइश् मख्याओ वसे ख्पया,

अत् दुदानाउश् इप्पांस् गेरेज्झदा ख्येम् ॥

I अन्वय (Prose order) :—

तैः यज्ञैः स्तवस् वः प्रति-अयानि (extolling with those litanies, I would approach you) हे मज्झदा, अपया वसोः मनसः च्यौन्नैः (O Mazda, through rectitude and deeds of Conscience) यदा मस्य असेः वसे क्षये (as long as I have hold over my perseverance) अत् सुदानोः इप्पांस् गर्ता स्याम् (I would desire your boons and pray for them).

II अनुवाद (Translation) :—

Extolling with those adorations, I would approach you, Mazda, through rectitude and deeds of conscience. As long as I have hold over my perseverance, I would be Thy applauder desiring insight.

III टीका (Word-note) :—

वः=त्ताम्=you. object of प्रति-अयानि । Plural of majesty by अस्मदो etc (1-2-59).

यज्ञैः=पूजाभिः= with adorations. यस्-यसति=to worship. यस् + न=यज्ञ (Unadi 293) करणे तृतीया ।

पइति=प्रति=towards. The upasarga remains at a distance from the verb (अयानि) by व्यवहिताश्च (1-4-82)

स्तवस् = स्तूवन्=praising. स्तु-स्तौति=to applaud. स्तु + क्कुन्=स्तवस् । by सृषि-तृदोः etc (3-4-17)

अयानि=गच्छानि + I would go. इ-एति = to go इ+लोट् आनि ।

अपा=अवेण=धर्मेण = through rectitude.

करणे तृतीया । आ in place of तृतीया by सुपां सु-लुङ् etc.

च्यौलैः=कर्मभिः=by deeds. च्यु-च्यवते=to move. च्यु + ल = च्यौल
(Unadi 554) करणे तृतीया ।

असेः=वृत्तेः=of perseverance.

अस्-अअति=to hold. (गणदर्पण) अस् + इ = असि (Unadi 567)
=वृत्तिः object of the verb वशे-क्षये । षष्ठी in the object by
अधीगर्थ etc (2-3-52)

मस्य=मम = my. सम्बन्धे षष्ठी । possesses असिः ।

वशे-क्षये=प्रभवामि=I rule.

वशः=इच्छा । वश्-वष्टि=to desire क्षि-क्षयति=to rule (Nighantu
2-21) वशे-क्षयति = rules according to his wish. आत्मनेपदम् ।
लट् ए-वशे-क्षये । वश becomes वशे in analogy with कणे मनसी
etc (1-4-66). It becomes an Upasarga (गति) by साक्षात्
प्रेसृतीनि etc (1-4-74).

सुदानोः=सु-दानुं=महाज्ञानं=high wisdom.

द्वा-दानाति=to know (छान्दसः) दानेश्तन in Persian [द and ज
interchange—as Sans हस्त—changes both to दस्त and जस्त
in Zend. So द्वा=ज्वा]

द्वा becomes दा in analogy with ज्ञा-जनोर जा (7-3-9).
द्वा + नू = दानु (Unadi 319). Derived from the root दा—to
give दानु means gift or boon. Object of इष्यस् । षष्ठी in
the object by अधीगर्थ etc (2-3-52)

इष्यस्=इष्यन्=इच्छन्= wishing.

इष-इच्छति=to wish. अत्र दिवादिः इष्यति । इप् + कसुन् = इष्यस्
by सृपि-तृदोः etc (3-4-17) तुम् comes by उगिदचां etc 7-1-70
इष्यस् । सु (1/1) elides by सुपां सु-लृक् etc.

गर्जता=गर्तता=स्तोता=applauder.

गृ-गृणाति=to praise गृ + तृच् = गर्ता ।

IV टिप्पणी (Remark) :—

Real glorification of Mazda consists in realising one's own smallness.

चीस्त ताअज़ीमे खुदा अफराशतन
खीशतन रा रवार ओ खार्की दाशतन । Masnavi 1-3008

It is not proper to pray for material things ; one should learn to be content with what he has got. But prayer for spiritual benefit (सुदानु) is permissible.

कुदरते खुब बीन के इन कुदरत अज़ उ अस्त,
कुदरते तु नियामते उ दान के हु अस्त । Masnavi 1-473

Moral qualities are testimony of the excellence of Mazda.

The fault of sacerdotalism is this that while the real truth is neglected and forgotten, the inessential elements are given an undue and obtrusive prominence.

Thus the only sacraments that Narayana Zarathushtra prescribes as Divine Service, are nothing more than (1) the Deeds of Conscience and (2) prayer with the words of Gatha.

Atharvan Zarathushtra does not preach absolute renunciation. There are great things in life—e.g. Rectitude, Truth, Beauty and Love, and God-realisation means a greater and greater realisation of these higher things. If there were no higher things, right and true and beautiful things, there would be no meaning in God-realisation. Life would have no content and no purpose, if these higher things

also were to be avoided. To ring out Angra Manyu, we have got to ring in Spenta Manyu, which means an appreciation of the good gifts of life, and not their denial.

विषयाः विनिवर्तन्ते निराहारस्य देहितः,

रसवर्ज्य रसो अप्यस्य परं दृष्ट्वा निवर्तते ॥ Gita 2-59

१० । अत् या वरेपा या च पइरि आइश् ष्यओथना,
या चा वोह् चश्माम् अरेजत् मनड्हा ।
रओचाओ खेंग् अस्नाम् उक्षा अपउरुश्,
क्षमाकाइ अपा वझाइ मज्झदा अहुरा ॥

I अन्वय (Prose order) :—

अत् यद् वृशे (Now what I do) यत् च ज्यौत्सेन परि ऐस् (and what I acquire by deeds) यत् च मनसा बहु अर्हत् चश्मामि (and what, by my mind, I find to be very worthy) रोचाः स्वम् अहन् उक्षा उङ्गुः (Light, Sun, day, dawn and stars) हे अहुर मज्झदा, क्षमाकाय अपाय ब्रह्माय (O Ahura Mazda, all these are for your gracious glory).

II. अनुवाद (Translation) :—

Whatever I may happen to do, and what I may perform by my deeds, and what by perception I discern to be worthy—Light, Sun, Day, Dawn, and Stars—all of them are for (bespeak) Thy superb glory, Ahura Mazda.

III टीका (word-note) :—

या-यत्=what. Object of वृशे । आ in place of द्वितीया by सुपां सु-लुक् etc.

वृशे=करोमि=I do. वृश-वृश्यति=to choose. अत्र तुदादिः, आत्मनेपदम् । वृश्+लट् ए ।

या-यत्=that. Object of ऐस् । अ in place of द्वितीया by सुपां सु-लुक् etc.

ऐस्=गच्छामि=I attain.

इ-एति=to go. इ+लुङ् अम्=ऐस् । स comes by च्लेः सिच् (3-1-44) and अम् elides by मन्त्रे घस-ह्वर etc (2-4-80). लुङ् is used in the present tense by छन्दसि लुङ् लङ्-लिटः (3-4-6) to go=to attain सर्वे गत्यर्थाः ज्ञानार्थाः प्राप्त्यर्थाः ल्युः ।

बहु=greatly. Qualifies अर्हत् ।

चश्मामि=पश्यामि=I see.

चश्म is a variant of चक्ष्म । चक्ष्म-चक्ष्मति=to see (Nighantu 3-11-3) चश्म+लेट् मि=चश्माम् । इ of मि elides by इतरच् etc (3-4-97). cf चश्म=eye (Persian)

अर्हत्=योग्यं=worthy. अर्ह-अर्हति=to be fit. अर्ह+शतृ=अर्हत् । sams ह=Zend ज ।

रोचाः=किरणं=rays. रुच-रोचते=to shine रुच+अल् । स्त्रियाम् आप् ।

स्वस्=स्वर्=सूर्यः=sun. Sans स्व=Zend ख. Sans सृ=Zend 'ह् (vide 44-3)

अहाम्=अहन=day. सुप्-तिङ्-उपग्रह इत्यादिना षष्ठी in place प्रथमा by व्यत्ययो बहुलम् (3-1-85)

उक्षा=उषा=dawn.

उरु=उरु=star. इ and र are inter-changeable उ-लयोः र-लयोश्च व्यत्ययो बहुलं (Supadma 3-1-147)

इमाकाय=युष्माकाय= yours. इमा=युष्मद्=शुमा (Persian) इमा+क by तस्मिन् etc (4-3-22).

अपा=अवाय=to (holy)

अप=rectitude. अप्+अच्=अप holy. अच् turns nouns into adjective by अर्श आदि etc (5-2-127) Adjective to ब्रह्माय । आ in place of चतुर्थी by सुपां सु-छक् etc.

ब्रह्माय=महिम्ने=(for) glory.

ब्रह्मा is a variant of ब्रह्मन् । ब्रह्मन् has various meanings. “वेदम् तत्त्वं तपो ब्रह्म ब्रह्मा विप्रः प्रजापति” Amara kosa. ब्रह्मं ध्यापयितुं इति चतुर्थी by क्रियाथोपपद etc (2-3-14)

IV. टिप्पणी (Remark) :—

Maha Ratu Zarathushtra lays down here the fundamental truth of the Tantra cult—viz that we should not rest content merely with formal prayers but that it should be our aim to turn every act of ours into worship. Whatever we may do, we should do it in the spirit of worship, thinking that we are thereby serving God, serving His purpose. If we think that it is not an act that is approved by Mazda we should rather refrain from doing that act.

Mazda may not be propitiated by any particular act. He is not in need of the result of any particular action of ours. It is the spirit in which an act is done that counts with Him. It does not matter if the act is very trivial.

When every act is done in the spirit of worship, it raises a man's consciousness to the highest level, his whole life becomes a life of incessant prayer. He is always in the presence of Mazda.

प्रातर् आरभ्य सायान्तं सायाह्नात् प्रातर् अन्ततः ।

यत् करोमि जगन्मातस् तद् एव तव पूजनम् ॥

Tantra tattwa

O Mother, whatever I may happen to do from dawn to dusk or from dusk to dawn, may all that turn into your worship.

Ruskin had a glimpse of this idea when he said “work is worship.”

The thought that there is no gradation (as high or low) in Duty and Worship is expressed in Rik 48-4 as well.

To start with, one should see the existence of God in glorious objects only. Ultimately one will grow to see Him everywhere.

यद् यद् विभूतिमत् सत्त्वं श्रीमद् रजितम् एव वा ।

तत् तद् एवावगच्छ त्वम् मम तेजो अंश सम्भवम् ॥

Gita 10-41

Jalal points out the distinction between the praise of the creative power of God and the praise of the created objects. The latter do not deserve any praises themselves (that would be nature worship) except as marking the glory of God.

आशेके सोनए खुदा बा फर बुवद ।

आशेके मसनुए उ काफेर बुवद ॥ Masnavi 3-1361

He that loves God's making is noble. He that loves what He has created is an unbeliever.

Mazda is not only the true and the good but He is the beautiful too. It is the spirit of Mazda Yasna to greet all that is bright and delightful in nature.

व बाव ताजेह कुन आइने दीने जरदुस्ती ।

कनुन के लालेह वर अकुरुस्त आतशे नीमरुद ॥ Hafiz 121

Now that the red lilac has blossomed and shines like the fire of Nimrod, how can one help without accepting the religion of Zarathushtra ?

११ । अत् वे स्तओता अओजाइ मज्दा आओइहाचा,

यवत् अपा तवा चा इसाइ चा ।

दाता अइहेउश् अरेदत् वोहू मनइहा,

हइय्या वरेस्ताम् ह्यत् वस्ना फपोतेमेम् ॥

1. अन्वय (Prose order) —

हे मज्दा, अत् वः स्तोता आवज्ये, आसे च (O Mazda, I would turn your applauder and remain) यावत् अपया तवे च ईशे च (as long as, through Rectitude I may and can) असोः दाता वसु मनसा ऋज्यतु (may the giver of life, fulfil) सत्य-वृत्तानाम् यत् वन्नं प्रपतमं (what the highest wish of the right-doer is)

II अनुवाद (Translation) :—

Now I would turn your applauder, Mazda, and remain so, in piety as long as I may and can. May the giver of life, fulfil through Conscience, that wish of the right-doer, which is most worthy.

III टीका (Word-note) :—

वः = तव = your.

अवज्ये = भविष्यामि = I would be.

वज्—वजति=to shift. अत्र दिवादिः आत्मनेपदम् । आ + वज् + लट् ए = आवज्ये । लट् in the future tense by वर्तमानसापीप्ये etc (3-3-131).

आसे = स्थास्यामि = I would remain.

आस्-आस्ते=to remain. आस + लट् ए । लट् in the future tense by 3-3-131.

अपा = अघेण = धर्मेण = with Rectitude.

तृतीया in the भेदक (adverb) of तवे and आसे by प्रकृत्वादिभ्यः उपसंस्थानम् ।

तवे = शक्नोमि = I can.

तू—तौति=to be able. अत्र भ्वादिः आत्मनेपदम् । तू + लट् ए = तवे । तवानेस्तन् in Persian. (vide 28-4).

ईशे = पारयामि = I have the power.

ईश्-ईष्टे = to rule. ईश् + लट् ए (vide 28-4).

ऋधत् = ऋभ्यतु = may fulfil.

ऋध्—ऋध्योति=to accomplish. अत्र तुदादिः । ऋध् + लट् ति = ऋधत् । इ elides by 3-4-97 and लट् is optative by 3-4-7.

सत्य-वृताम् = सत्य कर्मणाम् = of right-doers.

वृश—वृयति = to choose (to do) वृश + क = वृत्तं = work. सत्यं वृत्तं येषां ते सत्य-वृताः । सम्बन्धे षष्ठी in possession of वत् । वृत्त becomes वृत्त by पद-द्वय etc (6-1-63).

वशा = वशम् = वासना = wish.

वश—वष्टि = to desire. वश + न = वश (Unadi 293), आ in place of प्रथमा by सुपां स-ल्क् ।

प्रसन्नमं = श्रेष्ठं = highest.

प्रस—प्रसते = to extend. प्रस + क = प्रस = great प्रस + तम् = प्रसन्नम् ।
Adjective of वशम् ।

IV टिप्पणी (Remark) :—

When one has attained the highest object of life (the vision of Mazda) he has no need to ask for anything else. Then singing the glory of Mazda becomes his sole occupation.

अहो देवर्षिर् धन्यो अयम् यत् कीर्त्तिं शार्ङ्गधन्वनः ।

गायन् माद्यन् हृद् तन्त्रया रमयत्य् आतुरं जगत् ॥

Bhagavat 1-6-33

Hail the great Apostle, the melody of whose hymns brings solace to the afflicted world.

पञ्चदशी

क्षमम् (Nonchalance)—अनपेक्षा

Suktam 51-1

१ । वोहू खूपथ् म् वइरीम् बागेम्,
अइवी वइरिस्तेम् ।
वीदीपेम्नाइस् ईक्का चीत्,
अपा अन्तरे चरइति ।
व्यओथनाइश् मज्जदा वहिस्तेम्,
तत् ने नूचित् वरेषाने ॥

I अन्य (Prose order) :—

वसु क्षमं वर्ग्यं भागं, अपि वरिष्ठं (Good nonchalance, covetable fortune, indeed the best) विधिपित्रैः ईहैः चित् अपा अन्तरे चारयति (by persistent attempts only rectitude establishes in the heart) हे मज्जदा, वहिष्ठं तत्, व्यौन्नैः नूचित् नः वृशानि (O Mazda, this the best, let us achieve for ourselves verily by deeds)

II अनुवाद (Translation) :—

Good nonchalance, a desirable fortune, the most desirable one, persistent attempt alone establishes in the heart, for (the attainment of) rectitude. By our deeds Mazda, let us achieve this the best (fortune).

III टीका (Word-note) :—

वर्त्यम्=वरेण्यं=covetable. वृ=to choose. वृ+य=वर्त्यम् ।

भागं—भाग्यं—fortune. case in apposition to क्षयम् ।

अपि—indeed.

वरिष्ठं=श्रेष्ठं=greatest.

वरः=great.=वर+इष्ट=वरिष्ठ । adjective of भागम् ।

विधिषिन्नैः—अभ्यस्यमानैः—(by) persistent

धि—धियति—to hold. धि+सन्=धिसति=desires to hold, persists आत्मनेपदम् । वि+धिस्+शानच्=विधिषमान=persistent.

मान becomes न्न by तनिपत्योः etc (6-4-99). no duplication of धि by अत्र लोपो (7-4-58), adjective of ईहेः ।

ईहा—ईहा=ईहेः=by attempts.

ईह—ईहते=to strive ईह+अल्=ईह=attempt. करणे तृतीया, आ in place of तृतीया by सुपां सु-लुक् etc.

चित्—एव—only.

अन्तरे—हृदये=in the heart.

चरयति—स्थापयति=establishes.

चर—चरति=to go. चर+णिच् (causative),=चरयति=leads.

च्यौतः=कर्मणि:=by deeds.

तृतीया in instrumental case of वृशानि ।

वृशानि=आहराणि—I would attain.

वृश—वृशति—to choose अत्र तुदादिः । वृश्+लोट् आनि ।

IV टिप्पणी (Remark) :—

Nonchalance is the greatest lesson of life. It is the surest way to permanent peace.

न कर्मणा न प्रजया धनेन ।

ल्यागेनैकेन अमृतत्वम् आनयुः ॥ Narayan Upanisad

The Sufi easily gives up the two worlds for the sake of the Lord.

जेही हिम्मत के हाफेज़रास्त अज दुनिया व अज ओक्वा ।

नआयद हीच दर चदमश व जुज़ खाके सरे कुयत ॥

Hafiz

The naked fakir cannot be dictated to.

गोफ्त मस्त अय मोहतसब युगज़ार ओ रब ।

अज बरहनेह् कय तवान बुरदन गेरब । Masnavi 2-2397

It is possible to gather evanescent pleasures by begging but to obtain permanent happiness (bliss) one must develop kshathram (detachment). Bliss wells out from the soul ; it does not depend on the possession of material objects.

सूफी पियालह पयमा हाफिज़, करावेह परदाज़ ।

अय कोताह आस्तीनान ता कय दराज़दस्ती ॥ Hafiz—511

A petty Sufi may be satisfied with a cup (a small dose of pleasure), but Hafiz wants a flagon. Worldly riches! how long can you exercise your annoying hold on Hafiz.

मन्वली नय कु बुद खुद वर्गजु ।

मन्वली अम ला उवाली मर्गजु ॥ Masnavi 3-3948

I am not the vagaband, who is only a seeker of provender ;
I am the reckless vagabond who seeks nothingness.

२ । ता वे मज्दा पओउर्वीम्,

अहुरा अपाइ ये चा ।

तइव्या चा आर्मइति,

दोइपा मोइ इस्तोइश् ख्पथेम् ।

क्षमाकेम् वोहू मनड्हा,

वह्माइ दाइदी सवड्हो ॥

I अन्वय (Porse order) :—

हे मज्दा, [यत्] वः पौर्व्यम् (O Mazda, what is primal to you)
हे अहुर, यद् च अपायै [पौर्व्यम्] (O Ahura, what, to Rectitude)
हे आरमते तुभ्यं च (and O Faith, to you too) मे ईष्टये तत् क्षमं दिश
(for my sovereignty, grant that nonchalance) वसु मनसा,
ब्रह्माय क्षमाकं सवसः दाधि (through conscience, grant your love
for the sake of Brahma)

II अनुवाद (Translation) :—

Ahura Mazda, that (which is) primal to you, and which is (primal) to Rectitude, and O Faith, to you as well (primal), give me that nonchalance for my strength. Grant me, through Conscience, Your Love, for the sake of (experience of) Brahma.

III टीका (Word-note) :—

ता=तद्=that. qualifies क्षमं ।

पौर्व्यम्=आद्यम्=prior. Adjective used as noun (main gift).

दिश=देहि=grant.

दिश—दिशति=to order दिश् + लोट् हि । श becomes शा by
इयचो etc (6-3-135)

ईष्टे=ईष्टये=ईशित्वाय=for sovereignty.

ईश—ईष्टे=to rule ईश् + क्ति=ईष्टि=self-dependence. तादर्थ्ये
चतुर्थी । पृष्ठी in place of चतुर्थी by चतुर्थ्यर्थे etc (2-3-62)

क्षमाकं=त्वदीयं=yours.

क्षमा—युष्मद्=श्रमा (Persian) क्षमा + क=क्षमाक by तस्मिन् etc (4-3-2)

ब्रह्माय=ब्रह्मलाभाय=for (realisation of) Brahma.

ब्रह्म is a variant of ब्रह्मन् by the dictum क्रोर् अन्तयोर लोपः ।
vide Svetaswatar upanisad (1-11). Brahma is God in
His super-personal aspect.

दाधि=देहि=give.

दा—ददाति दाने । अत्र अदादिः । लोट् हि । हि becomes धि by
धु-शृणु etc (6-4-102) (vide 28-6, 28-7)

सवस् = प्रीति=fondness.

सु—सुनोति—to unite सु+अस् (Unadi 638) —सवस्=attachment
object of दाधि (2/3).

IV. टिप्पणी (Remark)

It is only the love (सवस्) of God, that sustains true
Kshathram—control over the senses.

अज्ञ हवाहा कय रही बी जामे हु ।

अय ज हु काने शुदेह् वा नामे हु ॥ Masnavi 1—3453

How can you subdue the senses except by the love (जाम= wine—love) of God ? [AUM=HUN=Brahma (Gita 8-13)
Sufis contracted HUN into HU.]

३ । आ वे गेउशा हेम्यन्तु,

योई वे प्यओथनाइश् सारेन्ते ।

अहुरो अपा हिज्वा,

उख्धाइश् वड्हेउश् मनड्हो ।

यएपां तू पोउरुयो,

मज्झा फ़दक्ष्ता अही ॥

I अन्य (Prose order) :—

आ वे गोशेन शाम्यन्तु (let them hear with ears) ये वे च्यौत्नेन
सरन्ते (who indeed proceed by action) हे अहुर अपां जिह्वा (O
Ahura, announce Rectitude) वसो मनसः उक्तैः (by the words
of Conscience) हे मज्झा त्वम् येषां पौर्य्यः प्रदक्षिता असि (of which, O
Mazda, you are the first revealer).

II अनुवाद (Translation) :—

Let them hear with their ears, they who proceed by
actions (Karma Yoga). O Ahura, announce rectitude through
the words (voice) of Conscience, of which (words), Mazda,
Thou art the first exponent.

III टीका (Word-note) :—

गोशा=गोशेन=कर्णेन=with ears.

गुश=ear in Persian. करणे तृतीया । आ in place of तृतीया by
सुपां सु-लुक् etc.

शाम्यन्तु — शृण्वन्तु=let them hear.

शम—शाम्यति=to hear. शम+लोट् अन्तु cf निशामय तदुत्पत्तिम्
(Chandi 1-1) hear his origin.

सारन्ते — चलन्ति=proceed.

स्र—सरति=to move. सर becomes सार by ण्वि-कृमु etc (7-3-75)

हिज्वा — हिज्व — जिह्व=tell.

जिह्वा + क्तिप् =जिह्वति—to tell. nouns turn into verbs by क्तिप् ।

सर्वप्रातिपदिकेभ्यः क्तिप् वा वक्तव्यः । जिह्वा+लोट् हि=जिह्वा । ह
becomes ह्वा by द्वयचो etc (6-3-135) जिह्वा becomes दिह्वा by the
dictum सिंहं वर्णविपर्ययः ।

उगधैः=उक्तैः=वचोभिः=by words.

वच+क्त=उक्त । क्त forms a noun by नपुंसके etc (3-3-114)

उक्त=उगध by दादेर् धातोर् घ (8-2-32).

प्रदक्षिता=प्रकाशकः=revealer.

दक्ष-दक्षते=to point out (छान्दसः) दक्ष+तृ=दक्षिता ।

IV टिप्पणी (Remark) :—

To the Karma-Yogins, Mazda teaches Rectitude through the voice of Conscience. The voice of Conscience is the voice of God.

ईश्वरः सर्वभूतानाम् हृद्देशे अर्जुन तिष्ठति ।

भ्रामयन् सर्वभूतानि यन्त्रारुहानि मायया ॥ Gita 18-61

Jalal calls Conscience the undeceivable king.

शहररा बेफरीबद् एल्ला शाह रा ।

रहे नतानद ज़द शेहे आगाह रा ॥ Masnavi 3—2553

He deceives (all in) the city except the King. He cannot way lay the sagacious King.

जुन ना बाशो रास्त मीदान के चप ई ।

हस्त पयदा नारेण शीर ओ कपी ॥ Masnavi 5—2553

When you are not "right", know that you are "left". The cries of a lion and an ape are distinct [mark कपि=monkey]

४ । कुथा आरोइश् आफ्सेरतुश्,

कुथा मेरेभ्दिका अख्पत्त ।

कुथा यसो ख्येन् अपेम्,

कू स्पेन्ता आर्मइतिश् ।

कुथा मनो वहिश्तेम्,

कुथा थ्वा ख्पथा मज़्दा ॥

I अन्वय (Prose order) :—

कुत्र आरोः आस्फुरथुः (where is the bloom of harmony?)
कुत्र मृष्टिका अक्षतात् (where does forgiveness flow?) कुत्र अर्षं
यशस् स्यात् (where does rectitude become glorious?) क स्पेन्ता
आरमतिः (where is holy faith?) कुत्र वहिष्ट मनः (where is Best
Conscience?) कुत्र तव क्षत्रा हे मज़्दा, (these are there—where
your nonchalance is, O Mazda).

II अनुवाद (Translation) :—

Where is the bloom of harmony? Where may pardon
reign supreme? Where does rectitude become glorious?
And where holy Faith? Where is the best (i.e. universal)
Conscience? Where is Your nonchalance, Mazda? [Tell
me where your nonchalance is, others will be there]

III टीका (Word-note) :—

कुत्रा=कुत्र=where. त्र becomes त्रा by ऋचि तुनु etc (6-3-133).

आरुः=सामञ्जस्यं=harmony.

ऋ-इयति=to go. ऋ+ञन्-आरु (Unadi 3)—where all unite. (vide 51-14) Cognate अर, आर=perfection (43-10, 44-8)

स्फुरथुः=विकाशः=flourish.

स्फुर-स्फुरति=to flash स्फुर+अथुच्=स्फुरथु (panini 3-3-89).

स्फु become फसु by the dictun 'सिंहे वर्ण-विपर्ययः' vide 33-12.

मृष्टिका-क्षमा=forgiveness. मृज-मार्जति=to forgive. मृज्+कि=मृष्टि। स्वार्थे क। स्त्रियाम् आप्-मृष्टिका।

अक्षतात्=प्रवहति=does flow.

अक्ष-अक्षति=to spread. अक्ष+लोट् तु=अक्षतात्। तु becomes तात् by तु-ह्यो-स् तातट् (7-1-35). लोट् is used in the present tense by क्रिया समभिहारे etc (3-4-2)

यशस्=यशस्वी=glorious.

यशस्=fame. It is changed to an adjective (meaning famous) by the addition of अच् by the Rule अर्श आदिभ्यः etc (5-2-127). अच् elides in analogy with लवणात् लृक् (4-4-24) and सुखादिभ्यश्च (5-2-131).

यशा इन्द्रो यशा अमिर् यशा सोमो अजायत।

Angirasa vida 6-58-3.

ख्येन्-स्यन्-स्यन्ति-भवन्ति-is

अस्-अस्ति=to be. अत्र दिवादिः, अस्यति-स्यति। लेट् अन्ति-स्यन्। इ elides by इत्श्च etc (3-4-97) and त by संयोगान्तस्य

(8-2-23). agrees with its nominative अपम्। Plural in place of singular by सुप्-तिङ्-उपग्रह etc.

अर्ष-धर्मः=rectitude. अप is used in all the three genders.

अपः, अपी, अपम्।

त्वा-तव=your. द्वितीया in place of षष्ठी by सुप्-तिङ्-उपग्रह etc.

क्षत्रा-अनपेक्षा=nonchalance. Here used in feminine gender.

IV टिप्पणी (Remark) :—

Where there is nonchalance (detachment—ability to do without anything) all the virtues blow there—harmony, forgiveness, rectitude, faith and Conscience.

Detachment is the high road to eternal peace.

यदा सर्वे प्रमुच्यन्ते कामा ये अस्य हृदि स्थिताः।

अथ मर्त्यौ^१ अमृतो भवत्य् अत्र ब्रह्म समश्नुते ॥

Brihad Aranyaka 4-4-7.

Even a small desire is the cause of much grief.

यत् किञ्चिद् अपि संकल्प्य नरो दुःखे निमज्जति।

न किञ्चिद् अपि संकल्प्य सुखम् अक्षयं अश्नुते ॥

Yoga Vasista—6-33-35

५। वीस्पा ता पेरेसांस्,

यथा अपात् हचा गां वीदत्।

वास्त्र्यो ष्यओथनाइस् एरेण्वो,

हांस् हुस्वतुश् नेमड्हा।

ये दाथयेइव्यो एरेष् रतुम्,

क्षयांस् अपिवाओ चिस्ता ॥

I अन्वय (Prose order) :—

विश्वं तद् पृसास् (all this I ask) यथा अपात् सचा गाम् विधात् (how would he, in rectitude ply the world) वास्त्रयः च्यौन्नैः ऋष्वः (the worker honest in action) सुक्रतुः नमसस् सन् (being dutiful and respectful) यः क्षयस् असीवान् (who able and ardent) दायेभ्यः ऋप्-रु कित्ते (seeks a true preceptor for rules).

II अनुवाद (Translation) :—

All this I ask, how would one behave in the world—the worker, proficient in action dutiful and respectful : one who, able and ardent, approaches a virtuous preceptor, for rules (of conduct).

III टीका (Word-note) :—

विद्वा = विश्वं = सर्वं ।

आ in place of द्वितीया by सुपां सु-लुक् etc.

ता = तद् = that.

object of पृसास् । आ in place of द्वितीया by सुपां सु-लुक् ।

पृसास् = पृछामि = I ask.

पृस्-पृसति = to ask (छान्दसः) पृस् + लुङ् अम् = पृसास् । स् comes by च्लेः सिच् (3-1-44) and म् comes by विभाषा चिण्-णसुलोः (7-1-69). अम् then elides by मन्त्रो घस-ह्र-नश-etc (2-4-80)

Initial अ is stopped by बहुलं छन्दसि etc (6-4-75).

लुङ् is used in the present tense by छन्दसि लुङ्-लङ्-लिटः (3-4-6) cf यासास् (49-12)

विधात् = आचरेत् = would ply.

धा-दधाति = to arrange. अत्र अदादिः धा + लेट् ति = धात् । इ elides by 3-4-97.

वास्त्रयः = कर्मी = worker.

वास-वासयति = to sub-serve वास् + त्र (Unadi 608) = वास्त्र = work. वास्त्र + य = वास्त्रयः = कर्मण्यः = worker.]

च्यौन्नैः = कर्मभिः = कर्मसु = in work.

ऋष्व induces तृतीया by प्रसित etc (2-3-44)

ऋष्व = साधुः = proficient

ऋष्व = great ((Nighantu 3-3) qualifies वास्त्रयः ।

हांस = सनस् = सन् = being.

अस-अस्ति = to be अस् + शतृ = सत् सत् + सु (1/1) = सनस् । न comes by उगिदचां etc (7-1-70). The final स does not elide, as हल्-ङ्याव्भ्यो etc 6-1-68 does not apply on account of महाविभाषा)

नेमहा = नमसस् = नमसन् = obeisant.

नमस् = salute. नमस् + क्तिप् = नमसति = salutes. क्तिप् turns a noun into verb. नमस् + कसुन् = नमसस् । कसुन् is added by छपि-तृदोः etc (3-4-17). नमसस् + सु (1/1) = नमसा । आ in place of प्रथमा by सुपां सु-लुक् etc.

धाथ = विधि = rule.

धा-दधाति = to hold धा + थ = धाथ (Unadi 167) तादर्थ्ये चतुर्थी ।

ऋप्-रतुम् = सद् गुरुम् = true preceptor. object of चित्ता ।

क्षयस् = क्षयस् = क्षयन् = समर्थः = capable

क्षि-क्षयति = to rule क्षि + कसुन् by (3-4-17) = क्षयस् + सु = क्षयन्स् ।

तुम् comes by 7-1-70.

असि-वः = धृतिमान्=assiduous.

अस्—असति=to adopt अस्+इ (Unadi 567)=असि=perseverence. असि+वः (Panini 5-2-109)=आसिव=persistent.

चिक्षो = कित्ते=seeks.

कित्—केतति=to seek. अत्र अदादिः। आत्मनेपदम्। कित्+लट् ते
—कित्ते Sans क=Zend च Sans त्त=Zend स्त।

IV टिप्पणी (Remark) :—

The best rule that the preceptor can teach is relinquishment of desires.

विहाय कामान् यः सर्वान् पुमांश्चरति निःस्पृहः।

निर्ममो निरहङ्कारः स शान्तिम् अधिगच्छति ॥ Gita 2-71

६। ये वद्यो वड्हेउस् दजदे,
यस् चा होइ वाराइ रादत् ।
अहुरो खूपथा मज्झाओ,
अत् अझाइ अकात् अण्यो ।
ये होइ नो इत् वीदाइती,
अपेमे अड्हेउस् उर्वयेसे ॥

1. अन्वय (Prose order)—

यः वसोः वसीयस् धत्ते (who performs better than good) यश्च तस्य वराय राधति (and who strives for His boons). अत् अहुरः मज्झाः क्षत्रं (to him Ahura Mazda [grants] nonchalance) अस्मै अकात् अचीयस् (to him, worse than bad) यः तत् न विधाति (who does not do this) असोः अपमे उर्वयेसे (at the following term of life).

II अनुवाद (Translation) :—

Whoso accomplishes better than the good, and one who strives for His boons, to him Ahura Mazda, (grants) nonchalance at the next term of life, but worse than bad to him, who does not do this.

III टीका (word-note) :—

वद्यस्=वहीयस्—भद्रतर=better.

वहु—वसु—good. वेह् in Persian. बहु+ईयस्=वद्यस्। उ of बहु elides by वहोर् लोपः (6-4-158) and ई of ईयस् elides by टेः (6-4-155). adjective used as noun. object of धत्ते (दज्दे)

वसोः—भद्रात्—than good. पञ्चमी of comparison, by पञ्चमी विभक्ते (2-3-42)

दज्दे—धत्ते—विधाति=does. धा—दधाति—to do. आत्मनेपदम्। लट् ते। sans ध=Zend द. Sans त्त=Zend ज्द।

हे—से—तस्य=His. ए in place of षष्ठी by सुपां सुलुक् etc

वराय = प्रसादाय = for (His) favour.

देवाद् वृते वरः श्रेष्ठे, त्रिषु ह्रीवे मनाक् प्रिये । (Amara Kosa) तादर्थ्ये चतुर्थी ।

राधत् = राधति = यतते = strives. राध = राधोति = to accomplish. अत्र तुदादिः । राध + लट् ति । इ elides by 3-4-97.

क्षत्रा = क्षत्रं = nonchalance. Object of the verb ददाति (understood).

अत् = अस्मै = to him. चतुर्थी elides by सुपां सु-लुक् etc

अस्मै = to him (the other one). dative of ददाति (understood)

अकात् = अघात् = than bad. पञ्चमी of comparison (2-3-42).

अशयस् = अच्यस् = अक्यस् = अकीयस् = worse.

अकः = हीनः । अक + इयस् = अक्यस् । अ elides by 6-4-155 and ई by 6-4-158. adjective used as noun, object of the verb विदधाति (understood)

हे = ते = तत् Object of विधाति. ए in place of द्वितीया by सुपां सु-लुक् etc.

विधाति = करोति = does. (वि) + धा - दधाति = to do अत्र अदादिः ।

वि + धा + लट् ति = विधाति ।

अपमे = अन्तिमे = at ultimate.

adjective qualifies उर्वयसे । अप एति = अपम that which follows.

उर्वयश = आयाम = period.

उरु (वहु) अयति (गच्छति) इति उर्वयसः = कालः उरु + अय + अस (Unadi 404). vide 43-5

IV टिप्पणी (Remarks) :—

Mazda grants rewards to His faithful devotees. Their recompense comes in the next life, if not in this.

Nonchalance is the best gift of Mazda.

७ । दाइदी मोइ ये गाम् तपो,
अपस्चा उर्वराओस्चा ।
अमेरेताता हउर्वाता,
स्पेनिश्ता मइन्यू मज्जदा ।
तेविपी उत यूइति,
मनइहा वोहू सेंहे ॥

I अन्वय (Prose order) :—

दाधि मे (give me) यः गाम् अतसः (who created the world)
अपः च उर्वराः च (and water and trees) अमृतातिं सूर्वातां (godliness
and spirituality) स्पेनिष्ठ मन्यु मज्जदा (O Mazda, who is holiest in
character) तविषीं उत यूति (strength and solidarity) वसु मनसां
(and concience) संसे (this I pray)

II. अनुवाद (Translation) :—

O Mazda, of holiest spirit, Who created the earth and
plants, do give me godliness and spirituality and strength
and solidity and conscience. This I pray.

III टीका (Word-note) :—

दाधि = देहि = give.

दा + लोट हि । हि becomes धि by ध्रु-भृणु etc. (6-4-102)

तसः = अतसः = असृजः = created

तस-तसति=to fashion. तस+लङ्-स् initial अ is stopped by बहुलं छन्दसि etc (3-4-75).

उर्वराः=उद्भिद्ः=trees. ऋ=ऋणाति=to shoot up. ऋ+प्वरच् (Unadi 286) उर्वर=tree. स्त्रियां आप । (vide 44-4, 48-6)

अमृताता=अमृतत्वं=immortality (belief in God) अमृत+ता=अमृतता । object of दाधि । द्वितीया elides by सुपां सु-लृक् etc.

सूर्यतां=अध्यात्मतां=Spirituality (life of the Higher Self) सु+उर्वन्=सुर्व । सुर्व+ता=सुर्वता object of दाधि । द्वितीया elides by सुपां सु-लृक् etc.

स्पेनिष्ट-मन्युः=कल्याण-गुणः=One who has holiest character स्पेनिष्टः मन्युः यस्य सः । Bahuvrihi compound, स्वन-स्वनति=to shine स्वन+अल्=स्वन । स्वन+इष्ट=स्वनिष्ट । most glorious.

तविषी=तविषीं=शक्ति=strength तविषी=strength (Nighautu 2 9) object of शंसे । द्वितीया elides by सुपां सु-लृक् etc.

उत=किञ्च=and. उत means 'and' or 'or' according to the context समुच्चये विकल्पे च (Hema Chandra).

यूती=यूति=संहति=consolidation.

यु-युनाति=to unite यु+क्ति=यूति=by कृति-यूति etc (3-3-97) object of शंसे । In place of द्वितीया final इ becomes long, by सुपां सु-लृक् etc.

वसु मनसा=conscience. object दाधि । द्वितीया elides by सुपां सु-लृक् etc

से'हे=शंसे=प्रार्थयामि=I pray. शंस-शंसति=to greet आत्मनेपदम् । शंस+लङ्-ए=शंसे । Sans श=Zend स, Sans स=Zend ह ।

IV. टिप्पणी (Remark) :—

This Rik (and also 44-5) clearly states that Mazda created the universe. Sukta 30-4 says that the two Manyus created the universe. The reasonable conclusion is that Mazda created the universe through his two Manyus (Gunas—forces)

सर्वमेतद् विश्वमधितिष्ठत्येको

गुणांश्च सर्वान् विनियोजयेद् यः ॥ Swetaswatara 5-5

He alone rules the whole universe. He employs the (three) Gunas.

Pray to Mazda for the highest things of life—Spirituality and Immortality. He is the Lord of both the inner and the outer worlds.

प्रधान क्षेत्रज्ञपतिर्गुणेशः ।

संसारमोक्षस्थितिवन्धहेतुः ॥ Swetaswatara Upanisad 6-16

[प्रधान=matter. क्षेत्रज्ञ=mind]

It is not by our own will that we come into existence. Mazda brought us into being, out of not-being.

If He has so much power on nonentity how greater must be His power on entity

दर अदम बुद्धी न रस्ती अज्ञ कफरा ।

अज्ञ कफे उ चुन रेहो अय दस्तखुश ॥ Masnavi 6-376

Yet He is not a tyrant that He would take pleasure in oppressing others. He is nothing but kindness alone.

मा नबुदीम ओ तकाज़ामान न बुद ।

लुत्के तु नागोफेतेए मा मीशनुद ॥ Masnavi 1—610

Your kindness apprehended our latent desire (for Conscious existence) even when we were not. Now that we can express our wish, it is sure to be granted.

८ । अत् जी तोइ वख्ण्या मज्झदा,
वीदुपे जी ना म्रुयात् ।
यत् अकोया द्रेग्वाइते,
उस्ता ये अपेम् दाद्रे ।
हो जी माँश्रा प्यातो,
ये वीदुपे म्रवइती ॥

I. अन्वय (Prose order) :—

अत् हि ते वक्ष्ये मज्झदा (this I ask you, O Mazda) विदुषे हि नू म्रुयात् (that you may please tell this enquirer) द्रुग्वते यत् अकं (what misfortune happens to the vicious) अपम् धात्रे यत् उष्टं (and what good to the upholder of rectitude) स्वः हि मान्त्रा इयेत (that apostle would prosper) यः विदुषे म्रवति (who can explain to the disciples)

II. अनुवाद (Translation) :—

This I speak to You, Mazda, may You tell this learner. What misfortune (happens) to the vicious and what good to the upholder of rectitude. That apostle would prosper, who can explain to the disciples (on learning from You).

III टीका (Word-note) :—

जी=ही=हि=so. हि becomes ही by निपातस्य च (6-3-136) Sans
ह=Zend ज by कुहोश्चुः (7-4-62)

वक्ष्ये=व्रवीमि=I implore. वच=to tell. वच्+लट् स्ये। लट् in the present tense by क्षिप्रवचने लट् (3-3-133)

म्रुयात्=म्रवीतु=may your Highness explain. honorific third person—the nominative being अत्रमवान् (understood).

अकया=अकः=अधः=अमङ्गलम्=misfortune. nominative of the verb भवति (understood) अक becomes अकया (by addition of याच्) by सुपां सु-लुक् etc (7-1-39).

द्रुग्वते=पापशीलाय=to the vicious. द्रुद्+क्विप्=द्रूष्। द्रूष्+वतुप्=द्रुग्वत्। चतुर्थी by चाशिपि etc (2-3-73) (though अकः is opposite of आशिप्—वृक्षात् पत्रं न पतति इतिवत्)।

उस्तं=मङ्गलं=welfare. वश-वष्टि=to desire. वश्+क्त=उष्टं. क्त forms a noun by नपुंसके etc (3-3-114). आ in place of प्रथमा by सुपां सु-लुक्।

ये=यत्=what. qualifies उस्तं। ए in place of प्रथमा by सुपां सु-लुक् etc.

अपां=धर्म=rectitude. द्वितीया in the object of the verb धृ included in धात्रे by कर्तृ-कर्मणोः कृति (2-3-65).

धात्रे=धारकाय=to the upholder. धृ-धरति=to hold. धृ+तृ=धर्ता चतुर्थी is induced by उस्ता by चतुर्थी चाशिपि etc (2-3-73).

हः=स्वः=सः=he. त्यद् and त्वद् are variants of तद् Sans स्व=Zend ह्।

मन्त्रा = उद्गाता = singing priest. मन्त्र-मन्त्रयति = to laud. मन्त्र + कणिन् (Unadi 162) = मन्त्रन् । मन्त्रन् + छु (1/1) = मन्त्रा ।
श्येत = वर्धते = would prosper. शो - श्यति = to sharpen आत्मनेपदम् ।
लिङ्-ईत् ।

IV टिप्पणी (Remark) :—

The Prophet wants to know the truth, so that he may preach it.

If right is different from wrong, then their retribution also must be different. They cannot lead to the same goal. The distinction between right and wrong is fundamental to man. "Man lives under the power of the supreme reality of moral distinctions and of their absolute significance. To invalidate the hypothesis would be to invalidate the life which is based upon it."—Seth..

Maha Ratu Zarathushtra wants us always to remember that the consequences of right and wrong deeds are quite different.

One who preaches the Gospel of Mazda, makes himself dear to Mazda.

य इदं परमं गुह्यम् मद्भक्तेष्व् अभिधास्यति ।
भक्तिं मयि परां कृत्वा मामेवैष्यत्य् असंशयः ॥ Gita 18-68

६ । याम् क्षुतेम् रानोइव्या दाओ,
थ्वा आथा सुखा मज्झा ।
अयङ्हा क्षुस्ता अइवी,
अह्वाहू दक्षेम् दावोइ ।
रापयेऽहे द्रेग्वन्तेम्,
सवयो अपवनेम् ॥

I अन्वय (Prose order) :—

राणिभ्यः यत् क्षुतेम् दास् (The bliss that you give to the votaries) हे मज्झा तव शुक्लेण अत्रिणा (O Mazda, through your bright light) अयसा क्षुत्तेभ्यः अपि (even to them, pierced with iron) अस्वोः दक्षितं दमते (furnishes testimony of the two selves) द्रुग्वन्तं रासयसे (repel the vicious) सवय असवन्म् (tend the virtuous)

II अनुवाद (Translation) :—

That bliss, that you give to the heros (martyrs) through your bright light, Mazda, to them, pierced with iron, it gives the proof of the existence of two selves (Mind and Soul). Repel the vicious and tend the virtuous.

III टीका (Word-note) :—

क्षुतेम् = हर्ष = bliss.

क्षु-क्षनौति=to delight (छान्दसः). क्षु+क-क्षुनं=delight. क forms a noun by नृपुंसके etc (3-3-114). object of दास्।

राणिभ्य=साधकेभ्यः=to spiritual warriors.

रण-रणति=to fight. रण+णिन्=राणिन्। चतुर्थी in the dative of दास्।

दास्=दासि=ददासि=you give.

दा+लेट् सि=दास्। इ elides by 3-4-97.

अत्रा=अत्रिणा=अत्रिना=by light. डा in place of तृतीया by सुपां सु-लुक्।

सुक्रा=शुक्ले=by bright.

शुक्र=शुक्ल=bright. आ in place of तृतीया by सुपां सु-लुक्।

क्षुत्ता=क्षुत्तेभ्यः-विद्धेभ्यः=to the pierced.

क्षुद्-क्षणत्ति=to grind, to prick. क्षद्+क=क्षत्त (क्ष- modern), adjective to राणिभ्यः। आ in place of चतुर्थी by सुपां सु-लुक्। Sans त्त=Zend स्त।

अपि=even.

आह्वहु=अहु-अहु=अस्वोः=चित्तद्वयस्य=of the two Selves. असुथ असुथ इति अस्वसु=असुद्वयं। तयोः। पठौ elides by सुपां सु-लुक् etc.

दक्षितं=निर्दर्शनं=indication. दक्ष-दक्षते=to indicate (छान्दसः) दक्ष+क=दक्षितं। क forms a noun by 3-3-114. object of दभते।

दभे=दभते=affords. दभ-दभते=to send दभ+लट् ते=दभते। त elides by लोपस्यः etc. (7-1-41)=दभे।

रासयसे=भर्त्तस्य=rebuke. रस-रसति=to shout. स्वार्थे णिच्=रासयति।

रासय+लेट् से=रासयसे। लेट् is optative by लिट्थे लेट् (3-4-7)

सवय=वर्धय=promote. सु-सवति=to thrive. सु+णिच्=सवयति=to promote. सवय+लोट् हि।

IV टिप्पणी (Remark) :—

Consciousness falls into two parts : witnessing consciousness (soul) and witnessed consciousness.

The Soul is ever delightful. It is only the mind which is affected by outward circumstances.

One who has learnt to identify himself with the soul (which stage is known as Haurvatat) can be delightful in every situation,

द्रष्टा दृश्यात् पृथक् न्यायात् त्वं पृथक् च विलक्षणः।

अविवेकात् मनो भूत्वा दग्धो अहम् इति मन्यसे ॥

Santi Gita 2-37.

Do not identify yourself with the mind ; identify yourself with the soul (witness-self) and all agonies instantly vanish.

Angirasa Veda describes the steady bliss of the Higher Self (witness-Self) thus.

अकामो धीरो अमृतः स्वयम्भूः रसेन तृप्तो न कुतश्चनो नः।

तमेव विद्वान् न विभाय मृत्योर् आत्मानं धीरं अजरं युवानम् ॥

(Atharva) Angirasa Veda 10-88-44

When one knows the true Self, he is not afraid of any thing, not even of death.

Jalal describes the state.

इन अजब बुलबुल के बोगशायद दहान।

ता खुरद उ खार रा बा गुलीस्तान ॥ Masnavi 1—1572

Rose and thorn are equally palatable to him.

That there are in us, two Selves,—the lower Self and the higher Self—is the postulate of Sufism. Rigveda proclaims the truth in द्वा सुपर्णा मयुजाः सखाया (1-164-20) and Gatha states it here, as well as in Sukta 28-2 and 43-3. Sufism learnt this fundamental fact from the Gatha, and not from anywhere else.

अङ्गे अङ्कत मयुज ओ अङ्गे तुल्ल पुस्त ।

मअद्हुए हयवान हमीशेद् पुस्त जुस्त ॥ Masnavi 3-2528

१० । अत् ये मा ना मरेख्णइते,

अन्याथा अद्वात् मज्दा ।

हो दामोइश् दुजो हुनुश्,

ता दुम्हदाओ योई हेन्ती ।

मइव्यो ज्वया अपेम्,

वड्हुया अपी गत् ते ॥

I अन्वय (Prose order) :—

अत् यः ना मां प्रक्षते (And the man who instigates me) अन्याथा अस्मात् मज्दा (away from this, O Mazda) स्व धामेः द्रुजः सूनुः (He, by birth, is a Son of the Lie) ये दुर्भा सन्ति, ते ताः (all malefactors that there are, that they are) मभ्यः अपं जवय (hasten

to me Rectitude) यत् ते वसुया अशिः (which is your great blessing)

II अनुवाद (Translation) :—

And the man who misleads me, away from this, Mazda, he, in origin, is the son of Lie. They are the malefactors, all those that there are. Hasten to me rectitude which is your great blessing.

III टीका (Word-note) :—

मा=मां=me. object of प्रक्षते ।

ना=नरः=man. nominative of प्रक्षते ।

प्रक्षते=प्ररोचयति=instigates. प्रक्ष-प्रक्षते=अपभाषते=to mislead.

अन्यथा=other than.

स्वः=सः=he. त्वद् and स्वद् are variants of तद् ।

धामेः=धामिना=जन्मना=by birth.

ध्मा—धमति=to breathe ध्मा+इज् (Unadi 574)=धामिः=birth तृतीया in भेदक (adverb) by Vartika प्रकृत्यादिभ्यः etc. षष्ठी in place of तृतीया by सुपां सु-ङ्क् etc.

सूनुः=पुत्रः=son.

ता=ते=they. nominative of भवन्ति (understood). आ in place of जस् (1/3) by सुपां सु-ङ्क् ।

दुर्भाः=दुर्बुद्धयः=malevolent.

दूर्+ध्वे+ड=दुर्धः । दुर्ध+जस् (1/3)=दुर्धाः ।

जवय = त्वरय = hasten. जव = speed. जव + णिच् = जवयति. णिच् is added to nouns to turn them into verbs, by the dictum तत् करोति तद् आचष्टे । जवय + लोट् हि = जवय । जवय becomes जवय by तनिपत्योः etc (6-4-99)

वसुया = वस्वी = good. adjective of आशि । वसु becomes वसुया (by addition of of याच्) by सुपां सु-लुक् etc.

आशि = आशीः = blessing. आ + शाम् + क्तिप् = आशिस् । आशिस् + सु (1/1) = आशि । ड in place of सु by सुपां सु-लुक् etc. (vide 33-13, 43-14)

The following words are cognate :

अशी = ऋद्धि = fortune, from अश—अश्नाति to enjoy. vide 28-4, 28-7, 34-12, 43-5, 43-16, 50-3, 51-21.

अपी = Rectitude, holy from ऋत = right. 46-10, 48-9, 50-9, 31-4, 43-12.

असी = वृत्ति = perseverance. from अस—असति = to hold on. 48-8

गत = जत् = यत् = या = which.

जत् = गत् by चोः कुः (8-2-30) यत् = जत् by जयोर् ऐक्यं, आदेर योजः (Vararuci 2-31). या = यत् by सुपां सु-लुक् (7-1-39) vide 43-1

IV टिप्पणी (Remark) :—

Do not hear the advice of those who deprecate religion. They do more harm to you than anybody else by their misleading doctrines.

असत्यम् अप्रतिष्ठं ते जगद् आहुर अनीधरम् ।

अपरस्परसम्भूतं किम् अन्यत् कामहतुकम् ॥ Gita 16-8

They say that there is no Law in the universe, no truth and no God.

There is no scope for pessimism, if a man believes in the existence of a benign omnipotent God.

ता तु तारीक ओ मलुळ ओ तीरिह् इ ।

दान के वा दीवे लइन हमशीरेह् इ ॥ Masnavi 1—1641

Whilst you are dark and vexed and gloomy, know that you are sucking from the same breast as the accursed Devil.

११ । के उर्वथो स्पितमाइ,

जरथुश्त्राइ ना मज्जदा ।

के वा अपा आफ्रस्ता,

का स्पेन्ता आर्मइतिश् ।

के वा वड्हेउस् मनड्हो,

अचिश्ता मगाइ एरेण्वो ॥

I अन्वय (Prose order) :—

हे मज्जदा, कः ना स्पितमाय जरथुश्त्राय उर्वथः (O Mazda, which man is dear to Spitama Zarathushtra ?) कः वा अपा आफ्रस्ता (and who communes with rectitude ?) कस्मिन् स्पेन्ता आरमतिः (in whom is holy Faith ?) मघाय ऋएवः कः वा वयोः मनसः अचेत (and which one well-wisher of this Church, has known Conscience ?)

II अनुवाद (Translation) :—

Which man O Mazda, is the friend of Spitama Zarathushtra? And who communes with Rectitude? Which is holy Faith and which one, well-wisher of this Church, has understood (the implications of) Conscience?

III टीका (Word-note)—

उर्वथः=सुहृत्=dear. उर्वन्=आत्मन्। उर्वन्+थ=उर्वथ=आत्मीय। यद्वा—
वृ—वरति=to choose. वृ+क्त=वूर्त chosen (vide 46-14)

जरथुश्चाय=जमदग्नेय=to Zarathushtra चतुर्थी is induced by the word उर्वथ by the dictum हित योगे च।

अपा=अप=धर्म=rectitude. object of the verb included in आप्रष्टा। आ in place of द्वितीया by सुपां सु-लुक् etc.

आप्रष्टा=जिज्ञासुः=inquisitive पृस-पृसति=to ask. (छान्दसः) आ+पृस्+तृ।

का=कस्मिन्=in whom. सुपां सु-लुक् इति सप्तमीस्थले वा।

अचेत्त=चेतति=जानाति=knows. चित्-चेतति=to know. आत्मनेपदं।
चित्-लङ् त=अचेत्त। लङ् is used in the present tense by छन्दसि लङ्-लङ्-लिटः (3-4-6)

मघाय=संघाय=to the Church. चतुर्थी is induced by ऋष्व by the dictum हितयोगे च।

ऋष्व=अनुकूलः=beneficent ऋष्व=noble (Nighantu 3-3)

IV टिप्पणी (Remark) :—

Only he, who follows the path of Rectitude, is dear to Zarathushtra.

ये तु धर्म्यामृतम् इदं यथोक्तः पयुर्पासते।

श्रद्-दधाना मत् परमा भक्तास् ते अतीव मे प्रिया ॥

Gita 12-20.

The aspirant who is full of Rectitude and Faith and is guided by Conscience, is sure to be devoted to Zarathushtra and his Magha (church)

हल्केऽपीरे मघानम् ज्ञ अजलं द्र गुण अस्त।

मा हमानीम के बुदीम व हमान खाहद बुवद ॥ Hafiz—175

I have been a slave of the Prophet of the Maghas, from the beginning and shall continue to be so, upto the end of my life.

१२। नो इत् ता ईम् क्ष्नाउस्,

वण्यो केवीनो पेरेतो जेमो।

जरथुस्त्रेम् स्पितामेम्

ह्यत् अह्वी ऊरुरओस्त् अस्तो।

ह्यत् होइ ईम् चरतस्चा,

अओदेरेश् चा जोइपेनू वाजा।

I अन्वय (Prose order) :—

तन् क्षणपम्, वेण्याः कविनः परतः ईम् नोइत् जमन्ति (that bliss, the wavering Kavis do not attain even hereafter) यः अस्तः स्पितामं जरथुश्चं अस्मिन् अरोरोस्त (which status accrued to Spitama

Zarathushtra here) यत् स ईम् वाजेन चरतश्च अश्वरस्य च जिष्णुः (because in his strength, he is victor over the mobile and the immobile)

II अनुवाद (Translation) :—

That beatitude, the wavering Kavis do not attain even hereafter, which state accrues to Spitana Zarathushtra even now. For in his strength, he verily is victor over both the mobile and the immobile (i. e. over all)—they cannot sway him.

III टीका (Word-note) :—

ता=तम्=that. qualifies क्षणम् । आ in place of द्वितीया by सुपां सु-लुक् etc (7-1-39)

ईम्=अपि=even.

क्णाउस्=क्षणम्=क्षणम्=हर्ष=delight. क्षु-क्षुणैति=to delight. (छान्दसः) क्षु+उस् (Unadi 282)=delight. खुसि इति पारसीके । object of जमन्ति (जेमो) द्वितीया elides by सुपां सु-लुक् etc.

वेप्याः=कम्पमानाः=vacillating वेप-वेपते=to tremble. वेप+य=वेप्य wavering (with doubt).

कविनः=कवयः=Kavis. कवि+जस् (1/3)=कविनः । न comes by महाविभाषा by इको अचि etc (7-1-73)

परतः=परत्र=in the other world.

जेमु=गच्छन्ति=will attain.

जम-जमति=to go (Nighantu 2-14) जम्=लिट् उस्=जेमुः । जम

becomes जेम by अतः एकहलमुच्ये (6-4-120). लिट् is used in the future tense by छन्दसि etc (3-4-6)

आरोरोस्त=अगच्छत्=came. रु-रुवति=to go. रफूतन in Persian. रु+यङ् (intensive)=रोरोति । रोरो+लुङ् दू=अरोरोस् । स comes by च्लेः सिच् (3-1-44). (There is no ईट् after स् because अस्तिसिचो etc (7-3-96) is optional in Veda).

अस्तः=अवस्था=stage. अस्तम्=house, station (Nighantu 3-4). masculine in place of neuter by सुप्-तिङ् उपग्रह etc.

हे=से=सः=he (Zarathushtra). ए in place of सु (1/1) by सुपां सु-लुक् etc

ईम्=वै=indeed.

चरतः=जङ्गमस्य=of the mobile. चर-चरति=to walk. चर+शतृ=चरत् । षष्ठी in the object of the verb in जिष्णु by कृतकर्मणोः कृति (2-3-65)

अश्वरस्=अश्वरस्य=स्थावरस्य=of the immobile. धृ-ध्वरति=to slide. धृ+क+ध्वरः । न ध्वरः=अश्वरः । स् in place of षष्ठी by सुपां सु-लुक् etc षष्ठी in the object of the verb in जिष्णु by 2-3-65

जिष्णुः=विजेता=victor. जि-जयति=to conquer. जि+स्तु (Panini 3-3-139)=जिष्णुः=conqueror. सु (1/1) elides by सुपां सु-लुक् etc

वाजा=वाजेन=बलेन=by strength. वाज=strength. (Nighantu 2-9). आ in place of तृतीया by सुपां सु-लुक् etc.

IV टिप्पणी (Remark) :—

Desire for pleasure is the only chain that binds us

to outer objects and makes us dependent on them. One who is self-satisfied and self-poised cannot be tempted by anything. He does not become slave to anything—he is lord over all. Nothing can compel him to submission. He enjoys the bliss of complete freedom, even in this life. This is called जीवन्मुक्ति and this is what Maharatu Zarathushtra asks us to achieve.

न कर्मणा न प्रजया धनेन ।

त्यागेनैकेन अमृतत्वम् आनयुः ॥ Narayana Upanishad.

The underlying idea of this Rik is beautifully expressed by Maharshi Jalal.

चुन ज़ खुद रस्ती हमेह बुरहान शुदी ।

चुन के बन्देह् नीस्त शुद सुलतान शुदी ॥ Masnavi 2-1320

When you have escaped from the Lower Self, you have become the Ideal (model). When the slave (beggar) in you dies, you become the King.

Maha Ratu Zarathushtra had reached this ideal state of Atmarama (आत्माराम) as described in the Gita (3-17). Nothing could dictate to him—he was dominant over all.

१३ । ता द्रेग्वतो मरेदइते,
दएना एरेजाउस् हइथीम् ।
येह्या उर्वा खूओदइति,
चिन्वतो पेरेताओ आकाओ ।
खाइश् ष्यओथनाइस् हिज्वस् चा,
अपह्या नांस्वाओ पथो ॥

I अन्वय (Prose order) :—

ता द्रुग्वन्तः मर्यन्ति (Indeed the villains pervert) ऋजोः सत्यां ध्यानां (the truthful ideas of the upright) यस्य उर्वा कुध्यति (whose soul rages) चिन्वतः परेतोः आके (before the Chinvat bridge) स्वैः च्यौक्तेः जिह्वया च (by his deeds and words) अपसः पथः नस्वस् (straying away from the path of rectitude).

II अनुवाद (Translation) :—

Evil-doers really pervert the faith of the innocent. The souls of such evil-doers, having by their deeds and words strayed away from the path of rectitude, tremble therefore at the Chinvat bridge.

III टीका (Word-note) :—

ता=तद्=indeed. तद् इति सर्वत्र वाक्योपन्यासे (स्कन्दस्वामी) । तद् is an introductory particle.

मर्धति=हिनस्ति=corrupts. मृध—मर्धति—to injure.

दीना=ध्याना=चिन्ति=conceptions.

ध्यै=ध्यायति—to think. ध्यै+ल्युट्=ध्यान। द्वियां आप्। objec:
of मर्धति। द्वितीया elides by सुपां सु-लुक् etc.

ऋजोः=सरलस्य=of the frank.

adjective used as noun. सम्बन्धे षष्ठी। possesses दीनां।

सत्यां=यथार्थां=true. qualifies दीनां।

क्रुद्धति=क्रोशति=rages.

चिण्वत्=विविधत्=separating.

चि—चिणोति—to separate. चि+शन्=चिण्वत्। qualifies परेतु।

परेतु=सेतु=bridge.

इ—एति—to go परा+इ+तु (Unadi 72)=परेतु। षष्ठी is induced
by आके, चिण्वत् परेतु is akin to the वैतरणी of the Hindus.

It was translated as Sirat (ul Mustakim) in the Koran.
vide 46-11

आके=अन्तिके=near. आके=near (Nighantu 2-16)

हिज्रस्=जिह्वस्=जिह्वया=by tongue

स् in place of तृतीया by सुपां सु-लुक् etc.

चा=च=and. अ becomes आ by निपातस्य च (6-3-136)

नस्वस्=अपगच्छन्=straying away.

नस्—नसते—to stray (Nighantu 2-14) नस्+कसु=नस्वस्। सु
(1/1) elides by सुपां सु-लुक् etc. न comes by इदितो etc (7-1-58)

IV टिप्पणी (Remark):—

Evil acts blunt the finer susceptibilities of a man and
he is gradually reduced to a brute.

यद् हिंसादि-कृतं कर्म इह चैव परत्र च।

श्रद्धां निहन्ति वै पार्थ सा हता हन्ति तं नरम् ॥

Santi Parva 270-6

१४। नोइत् उर्वाथा दातोइव्यस चा,

करपणो वास्त्रात् अरेम्।

गवोइ आरोइश् आसेन्दा,

खाइश् श्यओथनाइश् चा सेहाइश् चा।

या ईश् सेन्नाहो अपेमेम्,

द्रुजो देमाने आदात् ॥

I अन्वय (Porse order):—

नोइत् उर्वातिभ्यः धातेभ्यः च (Never for vows and rules) कर्पाणः
वास्त्रेषु आरन् (the Karpites care in their conduct) गो आरोः
आसन्ता (cleaver of the harmony of the world) स्वैः च्यौन्नैः
शंसैः च (by his deeds and words) ये इस् शंसाः अपमं (which
dogmas ultimately) द्रुजः दमनि आधात् (place them in the
House of Lie)

II अनुवाद (Translation):—

The Karpas, destroyers of the harmony of the world by
their deeds and words do not turn (pay heed) to rules

and regulations in their actions, which manner ultimately places (them) in the House of Lie (illusory mundane life).

III टीका (Word-note) :—

उवाता=उवातिभ्यः=व्रतेभ्यः=for vows.

चतुर्थी in the object of आरन् by the rule स्पृहेर् ईप्सितः (1-4-36)
आ in place of चतुर्थी by सुपां सु-लुक् etc.

धाथः=विधानं=rule.

धा-दधाति=to hold. धा+थ (Unadi 167)=धाथः। object of आरन्. चतुर्थी in the object by 1-4-36 (vide 46-15, 50-2)

कर्पीणाः=कर्पस्य अनुचराः=Karpaites.

कर्प+ख=कर्पीण। by राष्ट्रावपारात् (4-2-93). Nominative of the verb आरन्। कर्प seems to be the same as कृप of Rigveda (8-3-12). Kripa was a great favourite of Indra along with Ruma, Rusama and Syavaka. (Rig 8-4-2). Ruma and Rusama are not known to the Puranas. So they seem to be Iranian people.

यद्वा रुमे रुशमे श्यावके कृप इन्द्र मादय से सचा (Rig 8-4-2)

शविध यथा राशमं श्यावकं कृपं इन्द्र प्रावः स्वर्नरम (8-13-12)

(vide 46-11, 48-10)

वास्त्रात्=वास्त्रे=कर्मणि=in deeds.

वासु-वासयति=to subserve वासु+त्र (Unadi 608)=वास्त्रं=कर्म।
कर्मविषये इति अधिकरणे सप्तमी। आत् in place of सप्तमी by सुपां सु-लुक् etc (7-1-39)

आरम्=आरन्=ईप्सन्ति=desire.

ऋ-ऋळति=to procure. आ+ऋ+लेट् अन्ति=आरन्। इ elides

by 3-4-97 and त by 8-2-23। न interchanges with म by मो नो धातोः (8-2-64).

गवे=गोः=जगतः=of the world. सम्बन्धे षष्ठी। Possesses आरु।
चतुर्थी in place षष्ठी by the vartika षष्ठ्यर्थे चतुर्थीति वाच्यम्।

आरु=सामञ्जस्य=harmony.

ऋ-इयति=to go. ऋ+ज्युन् (Unadi 3)=आरु=harmony—
where all meet. object of the verb सन् in आसन्ता। षष्ठी in the object by कर्त्-कर्मणोः कृति (2-3-65) (vide 51-4) cognate अर, आर=perfection (43-10, 44-8)

आसन्ता=भेत्ता=cleaver. सन्-सनति=to divide आ+सन्+तृच्।

शंसैः=वचनैः=by words. शंस-शंसति=to state. शंसु+अल्=शंस।

सैंहो=शंसाः=वादाः=dogmas.

शंसु=to state शंसु+किप्=शंसु। शंसु+जस् (1/3)=शंसः।

अपमं=अन्तिमं=अन्तिमे=ultimately.

अप+तम=अपम। तमे तादंश्च इति वचनात् तकारस्य लोपः (cf Panini 6-4-149). द्वितीया in भेदक (adverb)

दमनि=दमे=गृहे=in the house. दम=house (Nighantu 3-4). दमन् is a variant of दम by the dictum क्षोर अन्तयोर लोपः।

आधात्=स्थापयेत् would place. धा-दधाति=to hold. आ+धा+लेट् ति। इ elides by 3-4-97 लेट् is subjunctive by 3-4-9.

IV टिप्पणी (Remarks) :—

गोः आरुः or harmony of the world (making the world one) is the ideal that the prophet teaches here.

सक्ताः कर्मण्यविद्रांसो यथा कुर्वन्ति भारत ।
कुर्व्याद् विद्रांस् तथा अस्क्तश्चिकीर्षुर्लोकसंग्रहम् ॥

Gita 3-25

लोकसंग्रह (Harmony of the world) should be the aim of the selfless worker.

Harmony grows by seeing the One behind the many.

दर हरफे मुखतलिफ शौर ओ शकीस्त ।
गर चे अज यक रु ज सर ता पा यकीस्त ॥

Masnavi 1-2915

All the letters of the alphabet are different from each other, yet there is a unity in their being parts of the same alphabet.

१५ । ह्यत् मीम्हदेम् जरथुस्त्रो,
मगवन्थो चोइश्त् परा ।
गरो देमाने अहुरो,
मज्झाओ जसत् पओउरुयो ।
ता वे वोह् मनइहा,
अपाइ चा सवइश् चिवीपी ॥

I अन्वय (Prose order) :—

यत् मिग्धं जरथुस्त्रः मगवद्भ्यः परा चेस्ति (that dispensation which Zarathushtra subsequently teaches unto the Maghavats)

गिरः दमनि अहुरः मज्झाः पौर्ग्यं अजसत् (and Ahura Mazda had formerly inspired in the House of Song) तद् वः वसु मनसा अपया च सवैः चीवस्व (do ye acquire that, by Love along with Conscience and Rectitude)

II अनुवाद (Translation) :—

That dispensation (System), which Zarathushtra subsequently taught to the Maghavats (Members of the Magha Church), is what Ahura Mazda had previously imparted in the House of Song (Heaven). Do ye acquire that, by Love, helped on by Conscience and Rectitude.

III टीका (Word-note) :—

मिज्द्=अवदानं=dispensation.

मिह—मेहति—to shower. मिह + क्त=मिज्द्=gift. क्त forms a noun by नपुंसके etc (3-3-114). ह changes to ध by नहो धः (8-2-34) Object of चेस्ति । मिद्घ=मिज्ध=मिज्द् ।

Cognate words (1) मेय्य—म्यजदेम्—libation 34-3 (2) मीद्—(मीज्द्)—reward 34-13, 46-19, 53-7.

मगवन्थो=संघमित्रेभ्यः=to the members of the Magha (Church) मघ+वनिष्=मघवन् by the Vartika छन्दसि ई वनिषौ, in case of वतुप् the form would be मघवद्भ्यः । dative of चेस्ति ।

मघ means a congregation, an assembly, from the root मह=to increase (in number). मघवान् means a member of Zarathushtra's Church (a Magian) and Magha-Pati (Mobed)

means the head of Zarathushtra's church—the Pope or the Khalifa.

The word is different from मख (Yas 53-7), which means a sacrifice.

The word Magha in the sense of a congregation, an organisation is known to the Indo-Iranian period. It is in this sense that Indra was, in Rigveda, called a Maghavan—the head of the congregation of Devas.

Maha Ratu Zarathushtra appropriated the word as the name of his own Church, and he changed the meaning of the word Maghavan and applied it to mean (1) one who belonged to a congregation—a member of the congregation—rather than (2) one to whom the congregation belongs—the head of the congregation.

As the Church of the rival creed, "Magha" came to be disparaged in the Atharava (Angirasa) Veda.

त्वं हि अङ्ग वरुण ब्रवीषि पुनर् मवेणु अवयानि भूरि ।

—Angirasa Veda, 5-11-7.

O Varuna, you have told us a good deal about the absurdities of the Magha (Zarathushtra's Church).

Maghavat was sometimes shortened into मघ—as we find न कामेन पुनर् मघो भवामि —Angirasa Veda, 5-11-2

I shall not willingly become a Magha again.

Magha is changed to "Magoi" in the Greek Bible (Matthew —2-1) and to "Mag" in the Hebrew Bible (Jeremiah 39-3) and to 'Majus' in the Koran (Sura 22-17).

The contribution of the Magha to the development of Ethics in Islam is recognised in the tradition "Al Qadariyyatu Majusu hadhihi Ummati"—the Magians have taught to the people of Muhammad, the doctrine of the Free Will.

The word Magha was re-carried into India by the Iranians in the court of Chandragupta, and gave to the province of Videha (Behar) the name of Maghadha.

Magha is the origin of the familiar English word Magic.

चेयत् = चेशति = उपदिशति = teaches. चिश् (शिस्) = to inspire. चिश् -

लेट् ति = चेशति । इ elides by 3 4-97.

परा = परतः = subsequently (now)

गिरः = सङ्गीतस्य = of song गीर् वाक् वाणी सरस्वती —Amarakosha

दमनि = धानि = in the house. दम = house (Nighantu 3-4). दमन् is a variant of दम by the dictum क्षोर् अन्तयोर् लोपः ।

जसत् = अजसत् = अचोदयत् = inspired.

जस् = जस्यति = to release (kale) अत्र तुदादिः = जसति. = to inspire. जस् + लङ् द् = अजसत् । initial अ is stopped by 6-4-75.

पौर्य्यः = पौर्य्य = पूर्व = formerly. द्वितीया in भेदक (adverb). सु in place of द्वितीया by सुपां सु-लुक् etc.

ता = तद् = that. आ in place of द्वितीया by सुपां सु-लुक् etc. object of चीवस्व ।

वे = वः = यूयं = you. द्वितीया in place of प्रथमा by सुप्-तिङ्-उपग्रह etc.

वहु-मनंदा = वसु-मनसा = through conscience. करणे तृतीया ।

अपाद् = अपाए = अपया = by rectitude. ए (शे) in place of तृतीया by सुपां सु-लुक् etc (7-1-39)

सवाइस्=सवैः=प्रेम्ना=by love. सु-सुनोति=to unite. सु+अल्=सव=love. करणे तृतीया । सवं देवस्य सवितूर् जुषाणो (Rig 7-38-4) ।
चिवीपी=चीवस्व=गृह्णाण=acquire । चीव्-चीवते=to take (Kale).
चीव्+लोट् स्व ।

IV. टिप्पणी (Remark)

The religion that Zarathushtra teaches has been inspired by Mazda Himself. It is a life of Love for Mazda, sanctified by Conscience and Rectitude.

स ब्रह्मविद्यां सर्वविद्या-प्रतिष्ठा ।

अथर्वाय ज्येष्ठ पुत्राय प्राह ॥ Mundaka Upanishad 1-1

God Himself taught Theosophy, which is the greatest of all sciences, to Atharva, His foremost son.

स वै पुंसां परो धर्मः यतो भक्तिर् अधोक्षजे ।

अहैतुष्य् अप्रतिहता यया आत्मा सुप्रसीदति ॥ Bhagavat 1-2-6.

Love of God is the highest religion.

Conscience is a stubborn fact and always reminds one of its own existence and thereby the existence of God. Thus when one proceeds from morality to religion, moral development serves to strengthen the belief in a moral order and in the "superintendent of the issues of the moral life." Whereas, if the existence of God is postulated on the testimony of the Prophet and the moral laws are conceived as the will of such an arbitrary God, a doubt about the infallibility of the Prophet may shake the belief in God and the belief in the moral government of the universe. This is a position

that Zarathushtra is never tired of guarding against. Hence अषा is held to be the ultimate issue-अषायै चिविस । This is a repetition of the idea contained in अषात् चित् हचा of the Ahunavairya. Revere God and his Prophet, yet it is for the sake of Rectitude that you are required to do so. Reverence is due on account of the Conscience that he has planted in us. धियः यः नः प्रचोदयात् ।

To the insistence on the अषा, is accountable the lofty conception of heaven in the Gatha. It is called the "House of Songs." When a man pours out his whole heart in it and forgets himself in doing so, it is only then that there is a song. If a man is intoxicated with love, song is the language that he naturally turns to in order to express himself. It alone can give some idea of the spirit of complete resignation. How different is this from a heaven of *Huris* and *Ghilmans* and wine cups.

This is a very important Rik. Maha Ratu Zarathushtra explains here the lesson that Ahura Mazda himself taught him in heaven.

This supreme lesson is this that Mazda is to be worshipped through love (सवस्) । But in order that lust may not be mistaken for love, in order that carnal desire may not enter into the idea of love, the Prophet at once warns us that this love must have its roots in purity (अषा)—"a love that toucheth not". Self-sacrifice and not self-indulgence should be its motive force. It is the desire to serve the Beloved with all one's abilities, the all-absorbing yearning, that makes one forget his own self.

This is called Cisti (the truth that king Vistaspa had acquired through the grace of the Magha—Sukta 51-16) or the Esoteric portion of Mazda-Yasna, as against the Daena or the Exoteric portion (such as monotheism, iconoclasm, caste-equality etc).

The Mundaka Upanisad (1-1) also confirms the tradition that the highest God himself taught this great secret to his foremost son, Atharvan (Zarathushtra).

Yasna 45-8 suggests the interpenetration of Brahma and Mazda (which means that the Personal and Impersonal are the two aspects of the same Entity). Yas 44-9, and 48-8 refer to the kinship between man and Mazda. Yasna 46-17 says that Brahma is to be realised through Devotion. Yasna 46-2, and 44-17 upholds the ecstasy of Love. The present Rik sums up the truth.

१६ । तां कवा वीस्तासपो,
मगह्या खूपथा नांपत् ।
वड्हेउश् पदेवीश् मनड्हो,
याम् चिस्तिम् अपा मन्ता ।
स्पेन्तो मज्झाओ अहुरो,
अथा ने सज्झाइ उस्ता ॥

1. अन्वय (Prose order)—

कवः विष्टाश्चः मगस्य क्षत्राय तां [चिस्ति] अनंसत् (Kava Vistaspa obtained that [theosophy] to the strength of the Magha) वसोः मनसः पदैः अपा यां चिस्ति मन्ता (which theosophy Rectitude formulates through the steps of Conscience) स्पेन्तः अहुरः मज्झाः अथ नः उस्तं शस्यै (may Ahura Mazda teach us welfare).

II अनुवाद (Translation) :—

That (Chisti), Kava Vistaspa adopted, to the great prowess of this Magha (Church), which (Theosophy-Sufism) Rectitude formulates, through the steps of Conscience. Holy Mazda Ahura, may You teach us our good.

III टीका (word-note) :—

कवा = कविः = kavi. कवि + सु (1/1) = कवा । डा in place of सु by सुपां सु-लृक् etc cf. डा अजादाव् (5-3-83).

“Kava” is used in place of “Kavi” to indicate that he adopted the changed outlook of Mazda-Yasna.

मगस्य = भार्गव-संघस्य = of the Iranian Church. सम्बन्धे पश्या । possesses क्षत्र । इन्द्रो मघानि दयते विषह्य (Rig 7-21-7) (Indra favours the Maghas, grudgingly).

क्षत्रा = क्षत्राय = for the strength. तादर्थ्ये चतुर्थी ।

नंसत् = अनंसत् = अवाप्नोत् = obtained. नस्-नसते = to go (Nighantu 2-14). अत्र परस्मैपदम् । नस + लङ् द्-अनसत् । नुम् comes by इदितो etc (7-1-58). अ is stopped by बहुलं etc (6-4-75)

पदेभिः = पदैः = क्रमैः = by the steps.

चिस्ति=पराविद्या = theosophy. चिस्-चेसति = to inspire चिस् + क्ति =
चिस्ति = inspired knowledge, mysticism. object of मन्ता ।

वि यत् वाचं कीस्तासः भरन्ते (Rig 6-67-10) (vide 47-2, 51-18).

चिस्ति=Sufism. चिस्ती=a Sufi

मन्ता = मन्ते = मन्यते = formulates. मन्-मन्यते = to design. अत्र
अदादिः । लट् ते ।

शस्ध्वै=शास्तु = may teach. शस्-शसति = to state (a variant of
शंसति) शस् + लोट् तु । तु becomes ध्वम् by क्रियासमभिहारे etc
(3-4-2) and then ध्वै by analogy of ध्वमो ध्वात् (7-1-42)

उयता=उयतं = कल्याणं = welfare. वश-वष्टि = to desire. वश + क् = उयत ।
क् forms a noun by 3-3-114. object of शस्ध्वै । आ in
place of द्वितीया by सुपां सु-लुक् etc.

IV टिप्पणी (Remark) :—

King Vistaspa imbibed the secret of the gatha, as
Arjuna did that of the Gita

यत्र योगेश्वरः कृष्णः यत्र पार्थो धनुर्धरः ।

तत्र श्रीर् विजयो भूतिर् ध्रुवा नीतिर् मतिर् मम ॥ Gita 18-78

The religion of the Gatha falls into two parts—Exoteric
Religion which is called दण (दीन) and Esoteric religion
which is called चिस्ति.

The Dina of the Gatha is very much similar to the
religion of the Koran. This, according to ripe scholars,
helped the spread of Islam in Persia. For it did not entail

considerable change of national habit (Claud Field—Persian
Literature—p. 34)

The Cisti of the Gatha is very much similar to the
Upanishad of the Vedas. This is quite usual for they grew
from the same root.

Jalaluddin removes what seemed to be the defect of
the Koran, viz absence of Cisti in it. By this very act
(interpretation of the Koran in the light of the Cisti) he
acknowledges the superiority of the Gatha.

The Cisti that Vistaspa had adopted and Jamaspa had
welcomed (Yasna 51-18), Jalal wanted to revive in Iran.

He said that in essential matters there was no difference
between one Prophet and another.

हर नवी ओ हर वली रा मस्लकीस्त ।

लीक वा हक भी बरद जुम्लेह् यकीस्त ॥ Masnavi 1-3086

Yet the national religion was the best for each.

हिन्दुआन रा एस्तेलाहे हिन्द मदह ।

सीन्दआन रा एस्तेलाहे सीन्द मदह ॥ Masnavi 2-1757

He liked to revert to the Aryan cult

पारसी गुहम हीन ताज़ी ब्रेहेल ।

हिन्दुए आन तुर्क वाश अय आव ओ गेल ॥ Masnavi 3-2839

Let me take to Persian and give up Arabic. Oh insignifi-
cant man, be a Hindu amongst the Turks (Musalmans).

He resented the torture on Mansur

चुन कलम दर दस्ते गद्दारी बुवद ।

बी गुमान मन्सुर बर दारी बुवद ॥ Masnavi 2-1398,

And reminds that the Koran does not approve the use of force for spreading religion.

इन तुरा ओ आन मरा बोरदीम सुद ।

हीन लकुम दीन वली दीन, अय जहुद ॥ Masnavi 6-1052.

Hark, O Jew "my religion for me and your religion for you" is the best rule.

१७ । बेरेख्धाम् मोइ फ्रपओश्त्रो,
ह्वोग्वो दएदोइश्त् केहर्पेम् ।
दएनयाइ वड्हुयाइ,
याम् होइ इष्याम् ।
दातू ख्पयांस् मज्जाओ अहुरो,
अपह्वा आभ्वाइ गेरेज्जूम् ॥

I अन्वय (Prose order) :—

सुग्वः पृषोष्ट्रः मे वृग्वां कर्पां दीव्यस्ति (Sugva Prishoshtra displays to me noble corporation) वसुयै दीनाय यां तस्मात् इष्यामि (which I desire from him for this grand religion) क्षयन् असुरः मज्जाः धातु (May powerful Ahura Mazda hold on) अपस्य आज्यै गृज्ज्वम् (I cry for the advent of Rectitude).

II अनुवाद (Translation) :—

Hugva Frashoshtra has displayed (built up) unto me, a

noble corporation, which I desire for the sake of this grand religion. May almighty Ahura Mazda hold on. I yearn for the advent of rectitude..

III टीका (Word-note) :—

वृग्वां=महतीं=great. वृह-वृंहति=to grow. वृह+क्त=वृग्ध । ह changes to घ in analogy with दादेर etc (8-2-32). (vide 34-9, 44-7)

पृषोष्ट्रः=तन्नामकः कुलपतिः=Frashoshtra. पृषन् (धावन्) उष्ट्रः यस्य । पृषोदरादीनि etc (6-3-109)—so पृषद् become पृष । (vide 46-16, 49-8).

सुग्वः=सुग्ववंशजः=Hugva. सु (शोभनः) गोः यस्य ।

दीव्यस्त्=दीव्यस्ति=दर्शयति=displays. दीधी-दीधीते=to enlighten अत्र दिवादिः परस्मैपदम् । दीव्यति । लेट् ति=दीव्यस्ति । इ elides by 3-4-97.

कर्पां=समष्टि=corporation; organised body. क्लृप्-कल्पयति=to build, to arrange. क्लृप्+अल्=कल्प । स्त्रियां आप्=कल्पा=united group. corpus in Latin. Sans ल=Znd ह्र ।

दीनाइ=धेनायै=धर्मधारायै=for religion.

वस्वै=भद्रायै=(for) good. qualifies दीनाय ।

हे=से=तस्मात्=from him (Frashoshtra). ए in place of पञ्चमी by सुपां सु-लृक् etc.

इष्याम्=इष्टामि=I wish. इष्-इच्छति=to wish. अत्र दिवादिः । इष्+लेट्_मि । इ elides by 3-4-97.

धातु=दधातु=may prevail. धा-दधाति=to persist. धा+लोट्_तु ।

क्षयांस्-प्रभवन्=ruling. क्षि-क्षयति=to rule (Nighantu 2-21)
क्षि+कसु=क्षयस् by सपि-तृदोः (3-4-17) क्षयस्+सु (1/1)=क्षयान्स्।
न comes by उगिद्वां (7-1-70). [on account of महाविभाषा,
हल् ह्याप् etc (6-1-68) does not apply]

आजृध्यै=आगमनाय=for advent. अज-अजति=to go. अज्+क्ति
=अजधि। तादृध्यै चतुर्थी। यद्वा आ+अज्+ध्यै=आजृध्यै। ध्यै
in place of तुम् by तुमर्थे etc (3-4-9)

गृज्ध्वम्=गृजानि=प्रार्थयानि=I would implore. गृज-गर्जति=to
exclaim अत्र अदादिः आत्मनेपदम्। गृज्+लोट् ऐ=गृज्ध्वम्।
ध्वम् in place of ऐ by क्रिया समभिहारे etc (3-4-2).

IV टिप्पणी (Remark) :—

Frashoshtra built up the religious brother-hood (मव)
and did the greatest service to the religion of Zarathushtra.
For the Magha (Church) is the protector of religion.

संगच्छध्वम् संवदध्वम् सं वो मनांसि जानताम्।

Rigveda 10-191-2.

Angirasa Veda emphasises the advantages of Corporation.

सभा च मा समितिश् चावताम्,

प्रजापतेर् दुहितरौ संविदाने।

(Atharva) Angirasa Veda 7-12-1

The Sabha (general assembly) and the Samiti (execu-
tive council) are institutions established by God himself.

Frashoshtra knew how to make a jug out of dust.

हमचु खाके मुफतरक दर रेहगुजर,

यक सवुशान कर्द दस्तो कुजेद्गर। Masnavi 2-3728

१८। तांम् चिस्तिम् दे-जामास्पो,
ह्वोग्वा इस्तोइश् खरेनाओ।
अपा वरेन्ते तत् ख्पथ्रेम्,
मनड्हो वड्हेउश् वीदो।
तत् मोइ दाइदी अहुरा,
ह्यत् मज्दा रपेन् तवा॥

I. अन्वय (Prose order) :—

सुग्वः अधि-यमाध्वः इष्टेः स्वरणाय ताम् चिस्तिं अपवा वरते (Yamaspa,
the great of Sugva family chooses, through Rectitude, that
theosophy, for the pursuit of rites) वसोः मनसः विदः, तत् क्षयम्
(adept in Conscience [he chooses] that nonchalnce) हे अहुर,
तत् मे दाधि, हे मज्दा, यत् तव रपन् (O Ahura, award me that, O
Mazda, which is Thy pleasure)

II. अनुवाद (Translation) :—

Hugva Adhi-Yamaspa (Yamaspa the great, of Hugva
clan), adept in Conscience, chooses through rectitude,
this Cisti (Theosophy), and this detachment, for attaining
the goal. Grant unto me, O Ahura Mazda, that which
is Thy pleasure.

III टीका (Word-note) :—

चिस्ति=पराविद्या = theosophy, mysticism.

चिस् (क्स्)—चैसति—to inspire चिस्+क्ति=चिस्ति=inspired knowledge, mysticism, Sufism. कीस्त=inspired (Nighantu 3-15-20) वि यद् वाचं कीस्तासः भरन्ते (Rig 6-67-10) (vide 47-2, 51-16). चिस्ति means Sufism. चिस्ती denotes a Sufi चिस्ति is changed to चिस्ती by the addition of suffix इनि by the rule व्रीह्यादिभ्यश्च (5-2-116)

अधि-यमाश्वः=महायमाश्वः=Yamaspa, the great

अधिकःयमाश्वः=अधि-यमाश्वः ।

इष्टेः=इष्टस्य=of the goal.

इष—to desire. इष+क्ति=इष्टि। objective, goal, ideal. पठ्ठी in the object of the verb in स्वरणाय by कर्तृकर्मणोः कृति (2-3-65).

स्वर्णाय=अनुसरणाय=for pursuit, for attainment.

स्वृ—स्वरति—to pursue (Nighantu 2-14-54) स्वृ+ल्युट्=स्वरण। तादर्थ्ये चतुर्थी। Sans स्व=Zend ख्व ।

अपा=अषेण=धर्मेन=through rectitude.

तृतीया in भेदक (adverb) by प्रकृत्यादिभ्यः etc. आ in place of तृतीया by सुपां सु-लुक् etc.

वरन्ते=वरति=भजति=chooses.

वृ—वरति—to welcome. Plural in place of singular by सुप-तिङ् उपग्रह etc.

दाधि=देहि=give.

दा—ददाति—to give. अत्र अदादिः। दा+लोट हि। हि changes to धि by the extension of श्रु-शृणु etc (6 4-102)

रफन्=प्रीतिः=pleasure.

रफ्-रफनाति—to please. रफ्+अन् (Unadi 162), =रफन्। रफन्+सु (1/1) =रफन्। सु elides by सुपां सु-लुक् etc.

तवा=तव=your.

व becomes वा by अन्येषाम् etc (6-3-137)

IV. टिप्पणी (Remark) :—

Yamaspa has learnt this Cisti (theosophy).

“Thy will be done” is the spirit of esoteric religion (रागात्मिका भक्ति=चिस्ति), as distinct from formal or exoteric religion (वैधी भक्ति=दीन) ।

आराध्य कस् त्वां अपवर्गदं हरे ।

वृणीत आर्यः वरम् आत्मबन्धनम् ॥ Bhagavat 10-51-56

The perfection of Cisti, such as Yamaspa had achieved, is complete surrender to the will of Mazda (as Mazda pleases) Maharsi Swetaswatara echoes the idea.

सर्वाजीवे सर्वसंस्थे बृहन्ते, तस्मिन् हंसो भ्राम्यते ब्रह्मचक्रे ।

पृथग् आत्मानं प्रेरितारं च मत्वा जुष्टम् ततस् तेन अमृतत्वम् एति ॥

Swetaswatara 1-6

Knowing the Master, and taking orders from Him, the man reaches immortality.

हाफिज़ अज़ चुन ओ चेरा युगज़ार ओ मय नुश दमी ।

नज़दे हुक्मश चे मजाले सखुने चुनओचेरा अस्त ॥ Hafiz—106

There should not be any “how” and “why”. Nothing but complete surrender to Mazda would procure the cup of joy.

Complete surrender to the Beloved (Mazda) is the perfection of love The pleasure of Mazda is the only wish

of the intoxicated devotee. He entertains no wish on his own account. Such self-effacement leads to unity with Mazda in no time.

This is the essence of Cisti, as stated in this mantra.
Jalal elucidates this state thus.

चीस्त तौहीदे खुदा आमुखतन ।

खीशतनरा पीशे वाहेद् सुखतन ॥ Masnavi 1—3009

What does the nonduality of God imply ? It is to burn away one's (separate) self, before the only One.

When a man has complete faith in the goodness of Mazda and believes that whatever God does is ultimately for his good, he welcomes every event, however unpleasant it apparently is. He derives joy from every event.

This Cisti taught Jamaspa how to obtain the joy of the Person at whose command the world moves.

बन्देह् कश खुइ ओ खलफत इन बुवद् ।

नय जहान वर अम्र ओ फरमानश रवद् ॥ Masnavi 3-1915

Detachment is indispensable for Cisti. One who desires worldly objects cannot love Mazda with his whole heart. In his case, devotion to Mazda is only a means for acquiring worldly goods. That is not love of Mazda for Mazda's sake, which is the essence of चिस्ति or रागात्मिका भक्ति. Therefore Yamaspa chose kshathram or Detachment as well. This equanimity (हामो मन्यु—Yas 31-7) is referred to in Yas 34-7 as rising above the allurements of the two Gunas.

Thus this Rik suggests the primary lesson of the Gita

viz—strive for the good and fight against the evil, but without losing equanimity of mind and without any malice towards the evil doer and leave the result to Mazda.

Thought is of past and future. When it is emancipated from these two, all difficulties are solved.

All our time is spent either in repenting for past failures or in planning future schemes. The past is irrevocable. Let the dead past bury its dead. And if we realise our smallness, and leave the future in the hands of Mazda we shall be freed from all worries.

फिकरत अज्र माज़ी ओ मुस्तकवल बुद् ।

चुन अज़ीन दु रस्त मुशक़ील हल शुद् ॥ Masnavi 2-177

To give up the past and the future and live in the present is the joy of the Cisti.

१६ । ह्यो तत् ना मइयमाओंहो,

स्पितमा अह्नाइ दज़्दे ।

दएनया वएदेम्नो,

ये अहूम इपसांस् अइवी ।

मज़्दाओ दाता प्रओत् ,

गयेह्या प्यओथनाइश् वह्यो ॥

I अन्वय (Prose order) :—

दीनया विदिन्नः स्वः ना स्मितमः मध्यमासः (That man, Spitama Madhyamasa, proficient in religion) अस्मै तद् दधे (has done this for this [religion] यत् अहुम् इषसां अभि (that to the aspirants for Self) मज्झायाः धातं अन्नवत् (he declared the Law of Mazda to be) च्यौन्नैः गयस्य वहीयम् (the betterment of the world by deeds).

II. अनुवाद (Translation) :—

That man, Spitama Madhyamasa, (Maidyomaha) proficient in religion, has done this much for me, that to the seekers of the Higher Self, he declared, the betterment of the world by deeds, to be the Law of Mazda.

III टीका (Word-note) :—

स्वः = सः = he.

तत् = that. object of दधे ।

ना = नरः = man. नृणाति इति ना (leader)

मध्यमासः = तन्नामकः नायकः = Maidyo-manha. मध्यः (पूर्णविकशितः) मासः (चन्द्रमा) = मध्य-मासः ।

स्मितमः = श्वेतमः = श्वेततमः = white-most. श्वेत + तम = श्वेततमः । त elides by the dictum तम-तादेश (vide Panini 6-4-149) श्वेततमः = शुक्रः — the preceptor of Asura-worshippers तद्-वंशजः (vide 53-2)

अस्माय = अस्मै दीनाय = for this religion.

धत्ते = कराति = has done. धा = विदधाति = to do. आत्मनेपदम् । लट्-ते । लट् in the past tense by वर्तमान सामीप्ये etc (3-3-131)

धेनया = धेनायां = in religion. धेना = religion. तृतीया is induced in place by सप्तमी (by the word विदिन्न) by प्रसित etc (2-3-44)

विदिम्नः = विज्ञः = proficient. विद्-वेत्ति = to know. विद् = इमनिच् (Unadi 598) (vide 31-22, cf यजेन् 34-6)

असु = जीवनं = life. object of इषसां ।

इषसां = इच्छताम् = (to the desiring). इष् + इष्यति = to desire. इष् + लेट् ति = ईषसति । स comes सिच् बहुलं लेटि (3-1-34). इषस् + कसुन् = इषसस् । कसुन् is added by सृपि-तृदोः etc (8-4-17). षष्ठो is induced by the word अभि-तस्य परं आन्नेदितं (8-1-2)

अभि = प्रति = before. It is a कर्म-प्रवचनीय (post-position) by the rule अभिर् अभागे (1-4-91)

मज्झायाः = वेधसः = of Mazda. सम्बन्धे षष्ठी ।

धाथं = विधानं = law. धा = दधाति = to arrange. धा + थ (Unadi 167). object of अन्नवत् । आ in place of द्वितीया by सुपां सु-लुक् etc.

अन्नवत् = अन्नवत् = अन्नवीत् = told. म्-अवति = to say. म् + लङ् द् । अ is stopped by बहुलं etc (6-4-75)

गयस्य = जगतः = of the world. गय = house (Nighantu 3-4). स्या in place of स्य by अन्येषां etc (6-3-139).

वह्यस् = वहीयस् = श्रेयस् = good (betterment). वसु = good. वसु + ईयसु = वस्यम् adjective used as noun. object of अन्नवत् ।

IV टिप्पणी (Remark) :—

Mazdayasna teaches us that Duty and world are inter-dependent. Duty arises out of the world, (environment)

and the world cannot go on if everyone forsakes his duty. Thus there can be no sense in forsaking the world for the sake of duty, and improvement of the world should be one of the main items of duty.

अनुयज्ञं जगत् सर्वम् यज्ञश्चानुजगत् सदा ।
नायं लोको अस्त्यु अयज्ञानां परश्चेति विनिश्चयः ॥

Santi parva 274-37

The world is dependant on duty (यज्ञ) and duty is dependent on world. He who forsakes duty, does not succeed in this world, not to speak of the other world.

Thus cloistered virtue is not countenanced by Mazda Yasna.

बहरे इन कर्दस्त मना आन वा शकुह ।
अज्ञ तरह्व वज्ञ शुदन खिलवत बकुह । Masnavi 6-2620

Religion does not require renunciation of worldly life.

यथा मातरं अश्रित्य सर्वे जीवन्ति जन्तवः ।
एवं गार्हस्थ्यम् आश्रित्य वर्तन्ते इतराश्रमाः ॥

Santi Parva 275-6

A child depends on the mother for its sustenance. Other stages (आश्रम s) depend on the householder for their existence.

It is to be noted that Vishtaspa, Frashoshtra, Jamaspa and Madhayamasa (Maidyomaha) are the four great champions of Zarathushtra's Church. They are mentioned consecutively in Rike 16, 17, 18 and 19 of this Sukta. They

would spread the good religion in the four quarters of the globe. These are the four branches of the tree that Zarathushtra saw in a dream, as stated in Bahman Yasht.

२० । तत् वे ने हजओपाङ्हो वीस्पाओङ्हो,
दङ्घाइ सवो ।
अपेम् वोहू मनङ्हा,
उरुधा या इशू आर्मइतिशू ।
यजोम्नाओङ्हो नेमङ्हा,
मज्जदाओ रफेध्रेम् चगेदो ॥

I अन्वय (Prose order) :—

तत् नः विश्वे सजोषसः, वः सर्वं दध्यै (Now we all, in equal delight would uphold our love to you) अपं वसु-मनसां या उग्धा आरमति [तां च] (and [uphold] Rectitude, conscience and that which is belauded faith) यजन्नासः नमसमः (adoring and saluting) हे मज्जदाः रफध्रं चग्धि (O Mazda kindle ecstasy)

II अनुवाद (Translation) :—

We would therefore all, in-equal delight, offer our love to you, adoring and saluting Rectitude and Conscience, and that, which is praiseworthy Faith. O Mazda, kindle ecstasy (in us).

III टीका (Word-note) :—

तत् = now. तत् इति वाक्योपन्यासे ।

वः = युष्मभ्यं = to you.

dative of दृश्यै । by कर्मणा यम् अभिप्रैति ।

नः = वयं = we

द्वितीया in place of प्रथमा by सुप्-तिङ् उपग्रह etc.

सजोषसः = समान-प्रीतयः = equally delighted.

जुष-जुषते = to be delighted जुष् + अस् (Unadi 638) = जोषम् = delight. समानं जोषस् येषां ते सजोषसः । समान becomes स by समानस्य etc (6-3-84) जुष = जुशिदन् (Persian)

विश्रवासः = विश्वे = सर्वे = all.

अस् is the vedic plural by आत् जसेर् अमुक् (7-1-50)

दृश्यै = विदधाम = we would uphold

धा-धत्ते = to entertain लोट्-ऐ singular in place of plural by सुप्-तिङ्-उपग्रह etc.

सर्वं = प्रेमाणं = love.

सु-सुनोति = to unite. सु + अल = सव । object of दृश्य । सु in place of द्वितीया by सुपां सु-लुक् etc.

अयं = धर्मः = rectitude.

object of दृश्यै (understood)

वसु मनसा = वसु मनसा = conscience.

object of दृश्यै (understood) द्वितीया elides by सुपां सु-लुक् etc.

उग्रा = प्रशंसिता = praiseworthy.

वच = to applaud. वच + क्त = उग्रा adjective of आरमति ।

इम्-वै = just.

आरमति = श्रद्धा = faith.

यजन्नासः = यजमानाः = adoring.

यज-यजते = to worship. यज् + शानच् = यजमान । मान becomes न्न by extension of the rule तनिपत्योर् etc (6-4-91) यजन्न + जस् (1/3) = यजन्नास by आद् जसेर् अमुक् (7-1-50), qualifies वयं (नः)

नमस् = नमसः = नमस्यन्तः = saluting.

नमस् = bow. नमस् + क्तिप् = नमसति = salutes. क्तिप् turns nouns into verbs. नमस् (नमसति) + कसुन् = नमसस् । कुसुन् is added by सृपि तृदोः कसुन् (3-4-17). नमस् + जस् (1/3) = नमसस् । जस् elides by सुपां सु-लुक् । qualifies वयं (नः) ।

रफ्रं = हर्ष = delight.

रफ-रपनाति = to please. (छान्दसः) । रफ् + अत्र (Unadi 392) = रफत्र । object of चग्धि ।

चग्धि = उद्दीपय = kindle.

चक (चकमान) = चकते = to shine (Nighantu 2-6) implied णिच् (by णेर् अनिटि 6-4-51) = to illumine. चक् + लोट् हि = चक्धि । हि beco:es धि by हु-भलभ्योः etc (6-4-101)

IV टिप्पणी (Remark) :—

Man is a social animal. Fellowship with his brothers, even in the matter of offering love to Gcd, brings him additional joy.

दौज्जखस्त आन खानेह् कान बी रवज्जनस्त ।

अस्ले दीन अय बन्देह् रवज्जन कर्दन्स्त ॥ Masnavi 3-240 ।

The house that is without window is a hell.

The thirst for joy is irresistible and it may be found only in Sabas or love of God.

Every one, religious, or irreligious, yearns for joy. The only difference between them is that the spiritualist seeks it in the right quarter, viz in love of God, while the materialist seeks it in the wrong quarter, i.e. from a temporary and deceptive substitute.

मय खुर के शेख ओ हाफिज़ ओ मुफ़्ति ओ मोहत्सीब ।
चुन नेक बेनेगरी हमेह तज़वीरे मय कुनन्द ॥ Hafiz 133

The Shekh and the Kazido not know what they are really thirsting for.

If they can, for once, get a taste of the ecstasy, they would be impelled, inspite of themselves, to join in the common prayer and communion of the Sufis.

वा आनके अज़ खुद घायेबन वज़ मय चु हाफिज़ तायेबम ।
दर मजलीसे रुहानीयान गेहगाह जामी मीज़नम ॥ Hafiz 410

It is only love of God that can bring real peace. Other loves are either impure or ephemeral.

मयि भक्तिर् हि भूतानां अमृतत्वाय कल्पते ।

Bhagavat 10-82-45

The human heart craves a God who loves. "To love God and make oneself loved by Him, to love one's neighbour and make oneself loved by him, this is morality and religion. In both the one and the other love is everything—end, beginning and middle." —Joubert.

Bhargava Zarathushtra, as a national prophet, is mindful of the political value of congregational prayer.

"We can feel as one, what we must think as two." This is ecstasy.

२१ । आर्मतोइश् ना स्पेन्तो,
हो चिस्ती उरुधाइश् व्यओथना ।
दएना अपेम् स्पेन्वत्,
वोहू खूपथ्रेम् मनड्हा ।
मज्झाओ ददात् अहुरो,
तेम् वड्उहीम् यासा अपीम् ॥

I अन्वय (Prose order) :—

आरमते: ना स्पेन्तः (the man of faith is holy) स्वः उधैः च्यौत्ने चिस्ती (he is Cisti—god-intoxicated—in words and deeds) दीनेन अषं वसुमनसा क्षथं स्वन्वत् (promoting rectitude by religion, and nonchalance by Conscience) मज्झा: अहुरः तम् वस्वीं असीम् ददात् इति यासे (may Ahura Mazda give him good perseverance ; this I pray).

II अनुवाद (Translation) :—

The man of Faith is holy. He is Cisti (Theosoph-Sufi) in words and deeds—adorning Rectitude by religion, and

nonchalance by Conscience. May Ahura give him good perseverance ; this I pray.

III टीका (Word-note)—

आरमति=श्रद्धा = faith.

आरे = yes (Persian), वाह् in Sanskrit. ऊरी = accepting. ऊररी-उरी-चोररी च विस्तारे अङ्गीकृतौ त्रयम्—Amarakosa. उरी मतिः = उरीमति = आरमति । आ यज्ञियां आरमतिं वक्तव्याः (Rig 7-42-3).

चिस्ति = ब्रह्मज्ञः = theosophist, Sufi.

चिस् (क्तिस्—in veda) चेतति = to inspire चिस् + क्तिः = चिस्तिः inspired knowledge चिस्ति + इन् = चिस्तिन् = चिस्ती । इन् is added by the rule ब्रीह्यादिभ्यश्च (5-2-116).

This word is of the utmost importance in the history of Persia for the word Cisti is the Zend equivalent of the term Sufi. The Cisti is the proto-type of the Sufi. The Sufi movement is the greatest movement of Persia. It is the revival of the national religion under the garb of Arabic nomenclature. 'Suf' means wool in Arabic. These God-intoxicated people were called "Sufis" by the Arabs, because they wore a sacred cord (Junnar=Kusti) made of wool. (None has explained the origin of the term 'Sufi' satisfactorily). Cisti now, in Persian, refers to one of the four divisions of the 'Sufis'.

चिस्ती is closely connected with the Vedic word कीस्त—वि यद् वाचं कीस्तासो भरन्ते (Rig 6-67-10) (vide 47-2, 48-5, 51-16, 51-18)

उग्धै = उग्धे = वचने = in words.

वच + त्त = उग्ध । क्त forms a noun by नपुंसके etc (3-3-114).

तृतीया in place of सप्तमी by प्रसित etc (2-3-44).

स्यौना = स्यौनो = in deed.

अधिकरणे सप्तमी । आ in place of सप्तमी by सुपां सु-लुक् etc.

धेना = धेनया = धर्मधारया = by religion.

instrumental to स्वन्वत् । आ in place of तृतीया by सुपां सु-लुक् ।

स्वन्वत् = शोभयन् = adorning.

स्वन् = स्वनयति = to adorn. अत्र तनादिः, स्वनोति । स्वन् + शतृ = स्वन्वत् qualifies स्व । सु (1/1) elides by सुपां सु-लुक् etc.

ददात् = ददातु = may give.

दा + लेट् ति । इ elides by 3-4-97. लेट् is optative by 3-4-7.

यासे = प्रार्थये = I pray. यास् = यासते = to pray. लट्-ए ।

असीम् = धृतिः = perseverence

अस = असति = to adopt. अस् + ई (Unadi 446) = असी (vide 48-8, 43-16).

IV टिप्पणी (Remarks) :—

Faith is the foundation of Cisti (theosophy = mysticism).

श्रद्धावान् लभते ज्ञानम् तत्परः संयतेन्द्रियः । Gita 4-39

Jalal points out the Paradox of Scepticism beautifully.

"The Sceptic wants us to disbelieve everything ; but he wants us to accept his Scepticism, as worthy of belief."

उ नमीगुयद के हिस्वाने खयाल ।

हम खयालि बाशदत चरमी बेमाल ॥ Masnavi 6-3698

He does not realise, that his thinking everything as illusion, is itself an illusion. Rub your eyes (so that you may see well)

The Cisti is a man of faith. He does not yield to pessimism.

अयं तु अजं हाले गुज्जरेतौ वेहं जु ।

कयं कुनी तौ वेहं अजीन तौ वेहं वेगु ॥ Masnavi 1—2206

The Sufi lives by faith. He believes in divine dispensation. There is in him no scope for repentance.

हाफिज़ रसीद मौसमे गुल मारीफत म गुइ ।

दर याव नक़्दे ए वक़्त वज़ चुनओचेरा मा मपुर्स ॥

Hafiz 311

Philosophy does not solve the riddle of life, only faith in Mazda can solve it.

२२ । येह्या मोइ अषात् हचा,

वहिश्तेम् येस्ते पइती ।

वणदा मजदाओ अहुरो,

योइ आओङ्हरे चा हेन्ति चा ।

ताम् यजाइ खाइश् नामेनीश्,

पइरि चा जसाइ वन्ता ॥

I अन्वय (Prose order) :—

ये हि अषात् सचा मे यस्ते वहिष्टं आ प्रैति (they who, out of Rectitude, turn to my worship most favourably) हे अहुर मज्दा विदे (O Ahura Mazda, I would know) ये आसिरे च सन्ति च (who were, as well as who are) स्वैः नाम्नैः ताः यजे (I would honour them by their own names) वन्ता च परिजसे (and be-loving serve them).

II अनुवाद (Translation) :—

They who, for my sake (out of regard for me), on account of (exuberance of) Rectitude, turn fully (i. e. are attracted) to my (mode of) worship, O Mazda Ahura, I would know them (all of them), who were and who are. I would honour them by their own names (each one by his name), and loving them, I would serve them.

III टीका (Word-note) :—

आ = fully. qualifies प्रैति ।

अषात् = धर्मात् = from Rectitude.

पञ्चमी is induced by the post-position सचा ।

सचा = out of. अपादानार्थकः कर्मप्रवचनीयः । (Nighantu 4-2-30)

अज, in Persian.

वहिष्टं = साग्रहं = most favourably. adverb qualifies प्रैति

यस्ते = यज्ञे = to the worship. प्रैति इत्यस्य अधिकरणे सप्तमी ।

वेदा = वेदे = जानीयाम् = I would know. विद्-वेत्ति = to know. आत्मने-
पदम् । विद् + लट् ए । लट् is optative by 3-4-7.

आसिरे = अभवन् = were. आस्-आस्ते = to remain. लिट् इरे ।

ता = तान् = them. Feminine in place of masculine by सुप्-तिङ-
उपग्रह etc.

नाम्नैः = नामभिः = by names.

मिस् becomes ऐ in words ending in अ (अतो मिस ऐस्—7-1-9).

But here, in a word ending in other than अ, it comes by
विभाषा (7-1-10).

परिजसे = परिक्रामामि = I attend.

जस-जसति = to approach. अत्र आत्मनेपदम् । परि + जस + लट् ए ।

वन्ता = प्रीतिमान् = fond.

वन-वनति = to love. वन् + वृ = वन्ता ।

IV टिप्पणी (Remark) :—

Magha or the National Church binds all of us together
—the past generation, the present generation and the future
generation. The Magha is dear to all of them, and through
the Magha they are dear to one another. Let all of them
be remembered on the day of festivity.

येनास्य पितरो याताः येन याता पितामहाः ।

तेन यायात् सतां मार्गं तेन गच्छन् रिष्यते ॥ Manu 4-178

Let us walk in the way of our fore-fathers. The ances-
tral cult is the safest cult.

अनु-क्रमशिका

वहिष्ठा-इष्टि (Summum Bonum)

Suktam 53-1

१ । वहिस्ता ईशितस् स्रावि जरथुश्चाहे स्पितामहा,
ये जी होइ दात् आयप्ता ।
अपात् हचा अहुरो मज्दाओ,
यवोइ वीस्पाइ आ ह्वड्हेवीम् ।
यएचा होइ दवेन् सस्केन् चा,
दएनयाओ वहुयाओ उरुधा ष्यओथना चा ॥

1. अन्वय (Prose order)—

स्पितामस्य जरथुश्चस्य वहिष्ठा इष्टिः अश्रावि (the greatest wish of
spitama Zarathushtra has been heard) यद् हि तस्मै अदात् आप्तं
(wherefor to him has been given as reward) अपात् सचा, अहुरः मज्दाः
(on account of rectitude, Ahura Mazda) यवाय विश्वाय आ स्वस्वीं
(for all time, high life) ये च तम् अदेवन् (those who oppressed
him) उक्तेन च्यौक्तेन च (by words and deeds) वसवे दीनायै ष्वस्कन्ति
च (for the good religion, follow him).

II अनुवाद (Translation) :—

The greatest aspiration of Spitama Zarathushtra has been heard (granted); because to him, on account of his Rectitude, Ahura Mazda has allotted, as his remuneration, the highest life for all time. Those who used to taunt him, have begun to follow him, in words and deeds, for the sake of the grand religion.

III टीका (word-note) :—

इष्टिः = वासना = wish.

इष्-इछति = to wish. इष् + क्ति = इष्टिः । nominative (passive of अश्रावि ।

श्रावि = अश्रावि = अश्रूयत = has been heard.

श्रु-शृणोति = to hear. passive श्रूयते । श्रूय + लुङ् त = अश्रावि । त becomes इ by चिण् भावकर्मणोः (3-1-66). initial अ is stopped by बहुलं etc (6-4-75)

यद् हि = यतः वै = wherefor, thus.

हे-से = तस्मै = to him.

dative of अदात् । ए in place of चतुर्थी by सुपां सु-लुक् etc.

दात् = अदात् = अददात् = has given.

दा-ददाति = to give अत्र अदादिः । दा + लङ् द = अदात् initial अ is stopped by 6-4-75.

आप्ता = आप्त = प्राप्ति = gain.

आप्-आप्नोति = to get. याप्त्त in Persian. आप + क = आप्त । क

forms a noun by नृपुंसके etc (3-3-114). object of अदात् ।
आ in place of द्वितीया by सुपां सु-लुक् etc.

अप = धर्म = rectitude. पञ्चमी is induced by the post-position सचा ।

हचा = सचा = on account of

हेतु-द्योतकः कर्मप्रवचनीयः । (Nighantu 4-2-30). अज्ञ—in Persian.

यवाय = कालाय = for time.

कालाश्वनोर् (2-3-5) इति द्वितीया स्थले विवक्षया चतुर्थी । चतुर्थी of duration. (vide 29-4, 46-11, 49-8)

हृही = स्वस्वी = high life.

सु (शोभनं) असु (जीवनं) इति स्वसु । स्वसु + अण् । अण् elides by 4-3-166 । स्त्रियाम् ईप् । object of अदात् ।

हे-से = तम् ; object of अदेवन् । ए in place of द्वितीया by सुपां सु-लुक्

देवन् = अदेवन् = अपीडयन् = oppressed.

देव-देवयति = to oppress (गणदर्पण). अत्र भ्वादिः । देवति । लङ् अन् ।

प्वस्कन् = प्वस्कन्ति = आगच्छन्ति = approach.

प्वस्क-प्वस्कति = to go. (Nighantu 2-14-95). प्वस्क + लेट्
अन्ति । इ elides by 3-4-97 and त by 8-2-23.

धेनायाः = धेनायै = for religion.

तादर्थ्ये चतुर्थी । षष्ठी in place of चतुर्थी by चतुर्थ्यर्थे etc (2-3-62)

वसुयाः = वसुवै for good.

adjective, qualifies धेनायै ।

IV टिप्पनी (Remark) :—

Eternal peaceful life is the reward of true religion.

To those, who arrogate to criticise, without taking the trouble to experiment, this would appear to be Utopia.

But none so blind as those who would not see. They do not believe in God, and far less in eternal life. But their disbelief does not affect the existence of eternal verities.

स्वस्वी (हृदी) is the state of मुक्ति of Hindu theology. There- in the Soul enjoys for ever the joy of freedom—freedom from all constraint, because all contradictions have now been reconciled.

Rigveda describes the state as follows.

अपाम सोमम् अमृता अभूम् अगन्म ज्योतिर् अविदाम देवान् ।
किं नूनम् अस्मत् कृणवद् अरातिः किम् उ धूर्तिः अमृते मर्तस्य ॥

Rigveda 8-48-3

I have drunk Soma, and become immortal. I have seen light and known God. What can the enemy do to me now ? When immortality is within sight, a man does not fail.

When God is obtained, all is obtained (i. e. the joy of getting all things is obtained)

मुल्करा बुगज़ार बिल्कीस अज, नुखुस्त ।

चुन मरा याबी हमेहए मुल्क आने तुस्त ॥ Masnavi 4-799

Jalal describes this state to be one of unmixed joy.

आन अताब अर रफ्त हम बर पुस्त रफ्त ।

दुस्त बीआजार सुये दुस्त रफ्त ॥ Masnavi 6-4874

All the pains that he suffered merely touched the fringes. The friend has now returned to the Friend unscathed.

Maha Ratu Zarathushtra is the Prophet of Love.

[vide (i) *Sabas* (43-3)=Love, from सु—सुनोति to bind, cf सुनु=son.

(ii) *Urvrjima* (32-1)=Love from वर्ह—वर्हति=to bestow.

(iii) *Asketi* (44-17)=Love, from क्ति—केतति=to seek]

The cult of love is bound to prevail over the cult of unmeaning ceremonials. The votaries of lifeless, formal religions cannot resist for long. The enchantment of the cult of love (Sufism) is enough to break the resoluteness and resolution of many a Hafiz.

खन्देहए जामे इष्क ओ चुल्फे गरहगीर नेगार ।

अय बसा तौवेह के चुन तौवेए हाफिज़ वेशेकस्त ॥ Hafiz 44

२ । अत् चा होइ स्वन्तु मनड्हा उख्वाइश् प्यअथनाइश् चा,

क्षुम् मज्जाइ वहाइ आ फ़ओरेत् यस्नांस्वा ।

कव चा वीस्तास्पो जरथुश्चिश्,

स्पितामो फ़वओश्चस् चा ।

दाओङ् हो एरेज़ूश् पथो,

यां दएनाम् अहुरो सओप्यन्तो ददात् ॥

I अन्वय (Prose order) :—

अत् च ते स्वन्तु, मनसा उक्तैः च्यौन्नैः च (may they now attain, by their thoughts, words, and deeds) ब्रह्मणः मज्जायाः क्षुम् (the bliss of Mazda, the Brahma) यत् च आ प्रवरतु (and may

they choose His worship) कवः च विष्टाश्वः, जारथुश्चिस्मितामः पृषोष्ठः च (Kava Vistaspa, Zarathushtri spitama, and Prishostra) धास्व ऋजुं पथं (may they hold on this straight path) यां दीनां सोष्यन्त अहुरः ददात् (which religion Super-Apostle Ahura prescribed)

II अनुवाद (Translation) :—

May they now attain by their thoughts, words and deeds, the Bliss of Mazda, the Brahma (Transcendental) ; and may they—Kava Vistaspa, Spitama Zarathushtri and Frashoshtra—choose this worship. Follow the straight path, which Religion, Ahura the great Shoshyant (Yogin) has prescribed.

III टीका (Word-note) :—

हे=से=ते=they.

ए in place जस् (1/3) by सुपां सु-लुक् etc.

श्चन्तु=प्राप्नुवन्तु=may attain.

श्चति—to go (वैदिकः) । सर्वे गत्यर्थाः ज्ञानार्थाः प्राप्त्यर्थाः स्युः । go=attain. श्चति=सश्चति (जुहोत्यादिः) । शश्चतीर् अति सश्चतः (Rig 3-9-4). इयं नरो मरुतः सश्चत अनु (Rig 7-18-25).

क्षुम्=आनन्दं=beatitude. क्षु=क्षनौति=to delight. क्षु+किप्=क्षु=bliss. object of श्चन्तु ।

मज्दाह=मज्दायाः=वेधसः=of Mazda.

सम्बन्धे षष्ठी । possesses क्षुम् । चतुर्थी in place of षष्ठी by the Vartika “पप्रयथे चतुर्थीति वाच्यम् ।”

ब्रह्माह=ब्रह्मणः=of Brahma. चतुर्थी in place of षष्ठी by the Vartika षष्ठ्यर्थे etc.

[or ब्रह्म + इस् (6/1) = ब्रह्माय । आय in place of षष्ठी by सुपां सु-लुक् etc (7-1-39)]. Case in apposition with मज्दायाः=of Mazda, who is Brahma. ब्रह्म is a variant of ब्रह्मन् ।

प्रवरेत=प्रवरेषुः=may they choose.

वृ-वरति=to choose. वृ + लिङ् यात् । singular in place of plural by सुप्-तिङ् उपग्रह etc.

यस्मान् च=यस्मांश्च=worships too.

श comes in Sandhi by नश् etc (8-3-7). object of प्रवरेत् ।

कवः=कविः=Kava. A part of the name recalls the full name.

Vide ठाव् अजादाव् etc (5-3-83). (vide 46-14, 51-16).

जारथुश्चिः=loyal to Zarathushtra. जरथुश्चि + इङ् । by अतः इङ् (4-1-95)

स्मितामः=श्चेतमः=श्चेतम्=गोत्रीयः=of the family of spitam.

श्चेत + तम=श्चेतम् । त of तम् elides by the dictum तमे तादेश्च ।

श्चेतम् + अण्=श्चेतम् । अण् elides by यूनि लुक् (4-1-90) i. e. an adjective becomes a proper noun the designation of a family—cf. Black, Whit-more (English), अर्जुन, कृष्ण (Sanskrit)

धास्व=नृशं दधतु=may they hold on.

धा-धाति=to hold. अत्र अदादिः आत्मनेपदम् । धा + लोट् स्व=धास्व । स्व may be used of third person and plural number by क्रिया समभिहारे etc (3-4-2).

पथः=पन्थानम्=path.

पथ is a variant of पथिन् । object of धास्व । सु in place of द्वितीया by सुपां सु-लुक् etc.

दीनाम्=धेनाम्=religion. object of अददात् ।

सोष्यन्त=महागुरुः=great preceptor.

सु—सवति—to guide. सु+स्यत्=सोष्यन्=guiding (preceptor).
स्यत् (in place of शत्) is used in present tense by वर्तमान-
सामीप्ये etc (3-3-131). honorific plural i e सोष्यन्तः in place
of सोष्यन् ।

Mazda is called सोष्यन् as He is the inspirer of all the
preceptors.

ददात्=अददात्=gave. अ is stopped by बहुलं etc (6-4-75)

IV टिप्पणी (Remark) :—

Any one who follows the straight path laid down by
Maharatu Zarathushtra, is sure to experience the bliss of
Brahma-realisation.

Upanisad says :—

आनन्दं ब्रह्मणो विद्वान् न विभेति कुतश्चन ।

Taittiriya Upanishad 2-9-1

When one experiences the bliss of Brahma, he is freed
from the anxiety for anything else.

Jalal beautifully describes the condition of the ब्रह्मज्ञ (God-
intoxicated) Cisti ; how his ecstasy wells out of his own
soul, without there being any need for him to seek joy from
external objects.

काने कन्दम नयस्ताने शकम ।

हम ज मन मी खयद व मन मी खुरम ॥ Masnavi 2-2428

I myself grow sugar-cane in my soul and myself taste it,

(1) वह्माई—Vahma is the same word as Brahma. 'r' elides by
the rule सर्वत्र ल-व-राम (Vararuchi—Prakrita Prakasha 3-3).

Brahma is derived from the root वृह्—to exceed. It means
the Absolute—that which transcends all relations. Mazda
is the Absolute, looked at in the personal aspect.

Brahma is the Absolute. The Personal God was called
Varuna—the Wilful one, from वृ=to choose. Varuna is both
a Sura (embodied) and also an Asura (disembodied). In the
Asura aspect, Varuna is called Mazda or the Spiritual one
(from मश=all, and ध्यै=knowledge). In the Sura aspect, he is
called Vishnu or the Tangible one (from विश=to extend).

(2) एरेजूस पथो—the Straight Path. It has been reproduced
by Hazrat Muhammad as “Sirat-ul-Mustakim” in the Sura-e-
Fatiha or the first Sura of the Koran and is recited by the
Musalmans in each of the five daily prayers.

(3) सोष्यन्त—“A Being who is incapable of loving, is also
incapable of being loved.” Mazda is conceived of as ‘loving’
in order that we might love Him all the more dearly.
Nothing shows more clearly that Mazda-Yasna is essentially
a cult of Love.

This gave rise to the story of Sufis who loved God and
Sufis whom God loves, as is associated with the name of Abu
Ben Adhem. No doubt Mazda loves everybody, but some
are there who do not appreciate it, do not open their hearts
to His love.

Reciprocation in love is the idea that underlies the cult of Sufism and here it is that its germ is to be found.

(4) कव—The priests of the Indians (Angirasas) were known as कर्प (Karpas). Thus we have अंग्रया कर्पनो (Yas 48-10)—the Karpas who are Angras.

The priests of the Iranians (Bhargavas) were known as कवि from Kavi, the son of Bhrigu (Mahabharata 1-66).

For the reformed church, Zarathushtra modifies the name as Kava, from which comes the Kayanian dynasty. (cf. Yas 46-14, 51-16).

It may be noted that Usij (Yas, 44-20) was a chief Angirasa priest (Vayu Purana, 59, 90, 93) cf. Pargiter—Ancient Indian Historical Tradition, (p. 160) and Rigveda, (1—18-1, 10-99-11).

In this Rik Mazda is definitely identified with Brahma. In other words, God is said to be both Saguna (Mazda) and Nirguna (Brahma). Saguna and Nirguna are the two aspects of the same Entity. God is described as Nirguna, (featureless) not because He has not got any attributes but because He has got all the attributes and therefore no particular feature (to the exclusion of others) may be ascribed to Him.

सद हज्जारान नामे उ यक आदमी ।

साहेये हर वस्फश अज वस्फी अमी ॥ Masnavi 2-3676

He is one person bearing a hundred thousand names. He is the possessor of all attributes and thus ignorant (void) of any particular attribute.

Kabir also confirms him.

हुँइत हुँइत हुँइया भया सो गुणागुण ।

हुँइत हुँइत ना मिला हारि कहा वेचुन ॥ Bijak 11-343

The aspirant searches Him and searches—Him who is full of all qualities (गुणागुण). He does not get to the end of His qualities and then says He is incomprehensible—He is void of qualities (वेचुन—निर्गुण).

३ । तेम् चा तू पौरुचिस्ता हएचद्—अस्पाना,
स्पितामी येज्वी दुगेद्रांम जरथुश्चहे ।
वड्हेउश् पइत्यास्तेम् मनड्हो अपह्वा,
मज्जदाओस् चा तएइव्यो दात् सरेम् ।
अथा हेम्—फेरष्वा थ्वा खूथ्वा,
स्पेनिश्ता आर्मतोइश् हुदान् वरेष्वा ॥

I अन्वय (Prose order) :—

हे सेचद्—अइवाना स्पितामी यज्वी पुरुचिस्ते (O noble Puru Chista, of the clan of Spitama Haechad-aspa) वसोः मनसः, अवस्य, मज्जदायाश्च प्रत्यस्तां, जरथुश्चस्य दुहितरं ताम् त्वाम् (such one as you—addicted to Conscience, Rectitude and Mazda, and the daughter of Zarathushtra) तेभ्यः सरं अददात् (has given to them as model) अथ तव कृत्वा संयुस्व (so rejoice in your duties) आरमतेः स्पेनिष्ठान् सूदान् वरस्व (and earn the best boons of Faith).

II अनुवाद (Translation) :—

O Puruchista, of the clan of Haeched-aspa, a noble lady of the Spitama family, such one as you—the daughter of Zarathushtra, and addicted to Conscience Rectitude and Mazda—may they (all people) hold you, as the head (model) for all of them. So rejoice in your duties and earn the best boons of Faith.

III टीका (Word-note) :—

तेम्=ताम्=तादृशी = such-like.

qualifies त्वाम् (तू) masculine in place of feminine by सुप्-तिङ् उपग्रह etc.

तू=त्व=त्वाम्=you.

object of अदात् । ड in place of द्वितीया by सुपां सु-ङ्क् etc. (त्वद् + ड = त्व = तू).

पुरु-चिस्ता = महाविद्या, तन्नामका जरथुश्त्रस्य कन्या = name of the daughter of Zarathushtra.

पुरु = बहु । चिस्ता = पराविद्या । चिस्-चेसति = to inspire. चिस् + क्त = चिस्तं = inspired wisdom. पुरु चिस्तं यस्या । क्त forms a noun by 3-3-114.

सेचद्-अयवाना = सेचदश्चस्य कुलजा = of the family of Sechad-aspa.

सेचन् अश्वः यस्य = सेचदश्च । A fore-father of Maha-ratu Zarathushtra. सेचदश्च + ख = सेचदश्वाना । ख comes by the rule ग्रामाद् etc (4-2-94)

स्मितमी = श्वेतमी = श्वेतम-गोत्रीया = of the clan of श्वेतम ।

इवंत + तम = श्वेतम = शुक् = preceptor of the Ahura worshippers.

यजवी = यहो = महतो = noble.

यह = great (Nighantu 3-3). This word is used by the Jews as the name of God—Jehovah.

दुगेंद्रां = दुहितरं = daughter

case in apposition with त्वाम् (object of अदात्).

जरथुश्त्रहे = जरथुश्त्रस्य = of Zarathushtra.

Sans स्य = Zend ह्य, by दशाद्वि हः (Vararuci 2-44).

प्रत्यक्षां = प्रपक्षां (अनुगतां) = addicted.

प्रति + अग् + क्त = प्रत्यस्त । अस्-असति = to adopt. qualifies त्वाम् (तू).

तेभ्यः = सर्वेभ्यः = to all (Parsis). dative of अदात् ।

दात् = अदात् = gave.

दा — ददाति = to give. अत्र अदादिः । दा + लङ् द् । अ is stopped by 6-4-75.

सरं = शिरं = head (leader).

शिर is variant of शिरग् by the dictum कोर् अन्तयोर् लोपः । श becomes स by श-षोः सः (Vararuci 2-43), case in apposition with त्वा (तू) — object of अदात् ।

सं-पुस्व = मोदस्व = rejoice.

पृ-पृणोति = to fulfil, to please. आत्मनेपदम् । सं + पृ + लोट् स्व ।

त्वा = तव = your. सुप्-तिङ् उपग्रह इति षष्ठी स्थले द्वितीया ।

कन्वा = कर्तव्येन = by duties. संपुस्व इत्यस्य करणे तृतीया ।

स्पेनिष्ठा = स्पेनिष्ठान् = पुण्यतमान् = holiest.

स्पेन्त + इष्ट = स्पेनिष्ठ । त् of न्त elides in analogy with तुर् इष्टे मे etc (6-4-154), qualifies सूदान् । आ in place of द्वितीया by सुपां सु-ङ्क् etc.

सूद=लाभ = gain.

सूद—सूदयति = to cook, to effect. सूद् + अल्=सूदः=product. सूदः
स्यात् व्यञ्जने अपि—Amara Kosa. object of वरस्व ।

वरस्व = भजस्व = obtain.

वृ—वरते=to adopt वृ+लोट्-स्व । स्व becomes स्वा by अन्येषाम्
अपि (6-3-137)

IV टिप्पणी (Remark) :—

Complete surrender to Mazda which is the distinctive trait of Puru-Chista (one perfect in Cisti), is called here प्रत्यस्ति (प्रति-अस्ति = re-existence). This is no other than प्रपत्ति of Hindu Theology.

The attitude finds expression in the Puranas, as follows.

दीनवन्धो जगन्नाथ नायं विप्रः जगद्-बहिः ।

कृतापराधं दीनं च पाही इमं शरणागतम् ॥

Brahma-Vaivarta—Sri Krishna Khanda, 35-126

You are the protector of all the worlds. I am not outside the world. So save me, even if I have sinned.

Jalal also teaches us to pray in the same strain,

यस कुजा ज़ारद कुजा नालइ लइम ।

गर तु नपज़ीरी बजुज़ नीक अय करीम ॥ Masnavi 2-335

If you do not accept anybody other than the good, to whom would we turn and lay our grief ?

Zarathushtra had a daughter whom he took care to edu-

cate and of whom he was proud. He preferred the life of a householder to that of an anchorite.

Equal status for men and women, which was merely hinted at in 46-10 is here stated without reserve. A lady gets precedence over others.

प्रत्यस्ति expresses the same idea as प्रपत्ति of Vaishnava Philosophy, viz, complete reliance on, and surrender to, Divine dispensation.

तेम्ह ता गीरा ओ ता पुया न बुद ।

मरकबश जुजु गरदने बाबा न बुद ॥ Masnavi 1-923

So long as the child cannot grasp and run (if one does not shift for himself) his father's neck comes to be his pony.

४ । तेम् जी वी स्पेरेदानी वरानी,

या फेध्रोइ वीदात् पइथ्यए चा ।

वास्त्रएइव्यो अत् चा खएतओवे,

अपाउनी अपवव्यो ।

मनड्हो वडहेउश् खेन्वत् हडहुश् मेम बेएत उश् ,

मज़दाओ ददात् अहुरो दएनयाइ वडहुयाइ

यवोइ वीस्पाइ आ ॥

1 अन्वय (Prose order) :—

तं हि वै स्पृहाणि वराणि (Him do I long for and Him do I choose) यः पित्रे विधाति पत्यै च (who plays the father and the husband) वास्त्रेभ्यः अत् खेतवे, अपावते अपावद्भ्यः च (to the worker, the Khaetu, the saint and the class of saints) वसोः मनसः स्वन्वत् (perfecting Conscience) माम् हंसुं उश वीयात् (would reveal to me the Soul) अहुरः मज्दाः वसुधै दीनायै आ दधातु (May Ahura Mazda persist for this good religion) विश्वाय यवाय (for all time).

II अनुवाद (Translation) :—

Him do I long for and Him do I choose, who plays the father and the husband to the worker and the Khaetu (Vaisya—common people) to the saint and the class of saints. Perfecting the conscience, He would reveal to me the great Swan (supreme Soul, or Paramatma). May Ahura Mazda subsist for the grand Religion for all time to come.

III टीका (Word-note) :—

जी=जि=हि=एव=alone. इ becomes ई by निपातस्य च (6-3-136)

वी=वि=वै=just. इ becomes ई by 6-3-136.

स्पृधानि = स्पृहानि = इच्छानि = I would desire.

स्पृह—स्पृहते = to desire अत्र परस्मैपदम् । लोट आनि । ह becomes ध in analogy with नहो धः (8-2-34).

पित्रे=as the father.

चतुर्थी by the Vartika क्लृप्ति सम्प्रयमाने । चतुर्थी of happening.

विधाति=कल्पते=भवति=happens (to be).

धा—दधाति=produces, turns out as. अत्र अदादिः । धि+धा+लेट् ति । इ elides by इतश्च etc (3-4-97).

पत्यै=to be the husband. क्लृप्ति सम्प्रयमाने चतुर्थी ।

वास्त्रेभ्यः = to the workers. वास = to subserve. वास + त्र । कर्मणा यम् अभिप्रैति (1-4-32) इति चतुर्थी ।

खेतवे=to the Vaisya.

कर्मणा यम् अभिप्रैति (1-4-32) इति चतुर्थी ।

अपवने=to the pious.

अप + वनिप्=अपवन् । कर्मणा यम् अभिप्रैति इति चतुर्थी ।

अपवभ्यः = धार्मिकगणाय = to pious groups.

अप + वनिप्=अपवन् । चतुर्थी in the dative of बोधात् । Plural number conveys here the idea of “many forming a group.”

It is to be noted that the चतुर्थी in (i) फेद्रोइ and पइथ्यए on the one hand, and (ii) वास्त्रेभ्यो, खेतवे, अपावनि, and अपवभ्य, on the other, bears two different significance.

In फेद्रोइ and पइथ्यए, चतुर्थी is induced by क्लृप्ति सम्प्रयमाने ; it bears the meaning of “as”, i.e. Mazda happens as the father, (or even) as the husband.

In वास्त्रेभ्यो etc, it is simple dative case meaning “in favour of”, “towards”.

A glaring instance of how confusion may be caused by the different significance of चतुर्थी is in देवीसूक्त (Rigveda 10-125)

अहं रुद्राय धनुर् आत्तनोमि ब्रह्मद्विपे शरवे हुन्तवा ३ Rig 10-125-6

“I ply the bow for Rudra and against the devil.” The

line might equally be interpreted as "against Rudra, and for the devil." For there is चतुर्थी in रुद्र and in ब्रह्मद्विष, though the significance is quite opposite. चतुर्थी implies both "for" and "against." The context determines the meaning. Here also, though the विभक्ति is the same (चतुर्थी) in फेध्रोइ and वास्त्रएव्यो, in one case it signifies "as" and in the other case it signifies "towards."

वास्त्रएव्यो, खएतओवे reminds one the famous line of the Gita — स्त्रियो वैश्यास् तथा शूद्राः (9-32).

Even a Vaisya or Sudra, (not to speak of Brahmins and Kshatriyas). Here also it means towards वास्त्र and खेतु, not to speak of अर्ह्यम्रा and वैरजेन ।

वसो-मनसः = वसु मनसं = conscience.

object of स्विन्वत् । षष्ठी in the object by अधीगर्थ-द्वयेशां (2-3-52)

स्विन्वत् = स्विन्वन् = दीपयन् = illumining.

स्वन्-स्वनति = shine. स्विन् is a variant of स्वन् । तनादिः । implied णिच् (i. e. णिच् and its elision) by णेर् अनिटि (6-4-51). Thus स्विन् = to illumine. स्विन् + शतृ = स्विन्वत् = illumining, perfecting. सु (1/1) elides by सुपां सु-लृक् etc.

हंस = हंसं = आत्मानं = Soul.

हंस is a variant of हंस like हृषु of हृ, or पातु of पाद् (vide Rigveda 8-16-4 and 10-27-24). In esoteric language हंस (Swan) means Soul, vide.

तस्मिन् हंसो भ्राम्यते ब्रह्मचक्रे (Svetaswatara 1-6)

एकौ हंसो भुवनस्यास्य मध्ये (Svetaswatara 6-15)

object of वीयात् । सु in place of द्वितीया by सुपां सु-लृक् ।
cf Kabir :

देहुरी बंटी माता रोवै, खटिया लेगये भाइ ।
लट छिटकाये तिरि रोवै हंस इकेला जाइ ॥

Adigrantha—Rag Asa

Relatives weep and cry, but the soul goes away all alone.

मे = मयम् = to me.

dative of वीयात् by कर्मणा etc (1-4-32).

वीयात् = ज्ञापयेत् = explain, expose.

घो-वेति = to apprehend. णिच् and elision of णिच् by 6-4-51
= to explain.

दधात् = दधातु = may subsist.

धा-दधाति = to hold on. धा+लेट् ति । इ elides by 3-4-97 and
लेट् is optative by 3-4-7.

दीनायै = धेनायै = for religion. तादर्थ्ये चतुर्थी ।

यवाय = कालाय = for time. चतुर्थी of duration—vide 49-8, 53-1

IV. टिप्पणी (Remark) :—

Rabindranath states the essence of Vaishnavism to be

देवतारे प्रिय करि प्रियरे देवता ।

One should try to see the dear one in the Deity and the Deity in the dear one.

Sukta 45-11 teaches us to look on Deity, as a dear one [friend, brother or father]. This Sukta teaches us to look

on the dear one [father or husband] as the manifestation of Mazda.

The idea of पत्ये (the imagery of conjugal love), is much too alluring for a Sufi. Jalal could not withstand it. But he offers an apology, as he remembers the frown of the fanatic.

इस्क ओ जान हर दु नेहानन्द ओ सतीर ।

गर अरुसश खान्देहम अयवी म गीर ॥ Masnavi 1-1992

Soul and Love are secret (private) and sacred, —not a matter for discussion. If I call Him (God) my Bride, do not find fault with me.

Hafiz does not care for the frown. He always seeks the company of the darling.

This is too much for the Mollas to tolerate. Iqbal chose to be their mouth-piece and ridiculed Hafiz for being a rake.

सरखुश अज्ज दखाजेह् ए मयखानाहा ।

जल्व-दुद्ध ए रु ए जाने काशाना हा ॥

He is drunkard, begging at tavern doors, stealing glimpses of beauty from lattices."

But he had to eat the humble pie. For the Sufis entertain the highest veneration towards Hafiz, and Iqbal's misconceived remarks drew such vehement protests from Sufi circles, that Iqbal had to omit these lines from the second edition of his *Israr-i-Khudi* (*Israr-i-Khudi*—Nicholson—Introduction, foot-note, p xiii).

The most effective preparation for the vision of Mazda, as recommended by the saints, is to see Him in every body. Mazda is omni-present (Yas 48-9) and therefore present in every man—quite latent in some and more patent in others. We are to ignore all that is bad in any body—all that prevents the manifestation of Mazda—and only remember that Mazda is, all the same, latent in him. In this attempt to elicit Mazda,—to make latent Mazda patent in every body, in others as well as in ourselves—our mind attains that fervour which makes the vision of Mazda possible. Thus "to see God in every body" is the rule that the mystics insist above all. All other laws of life are subsidiary to it. Zamad-Agni Zarathushtra enunciates this principle in this noble Rik.

Jalaluddin Rumi echoes this principle when he says

चुन मुहम्मद पाक शुद ज़ीन नार ओ दुद ।

हर कुजा रु कर्द वज्जे अल्लाह शुद ॥ Masnavi 1-1397

When Muhammad became purified of this fire and smoke (passions), wherever he looked, he saw the face of Allah.

If one cannot see Him in every body, one can at best begin by trying to see Mazda in the father (or the spouse)

It is Mazda's love that is reflected in the love of the father for the son, in the love of the husband for the wife.

The Gita asks us to see God in every body.

यो मां पश्यति सर्वत्र सर्वं च नयि पश्यति ।

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ Gita 6-30

"He who sees Me in everything, and sees everything in Me, I do not die (disappear) to him, nor does he die to me."

This Rik expresses a wish that Mazda would subsist and uphold the Zarathushtrian religion for all time to come. No prayer is more reasonable. For Mazda subsists for ever and the Zarathushtrian religion is the best of all religions.

Yes, Mazda persists for ever—in spite of what the atheist may wish or say. Death is ubiquitous and the question that perpetually haunts a man is whether the fleeting objects of the world are all that a man can get, or whether there is anything more permanent that he may hope for. The problem is interlaced with the question of the existence of God and however baffling the solution may be, the prospect of God's existence does not die.

This is why Omar Khayyam repeats a hundred times that God does not exist. If he were so very sure of His non-existence, he would have told the fact once for all and left it there. He would not revert to it again and again and repeat the negation. He thinks that the matter has been set at rest by his denial, but finds that the doubt, the possibility that Mazda may still exist, reappears as often as he dispells it.

Hafiz describes the existence of God beautifully.

नेह दर बराबर चरम इ न घायब अज़ नज़् इ ।
नेह याद मी कुनी ज़ मन न मी खी अज़ याद ॥

You are not within my sight, nor quite out of it. You

do not recollect me (else I would have gone up to you) and yet I am unable to forget you.

Facts are stubborn things, and Mazda is an unforgettable fact. Mazda still persists, and he would uphold the Zarathushtrian religion. For if any religion deserves the special care of Mazda, it is the Bihi Din of Iran. Because the object of religion is the attainment of Mazda and Bihi Din teaches the best way of attaining Mazda. It teaches the way of love (उर्वाजिमा). Thus while Deva Yasna lays stress on rituals and ceremonies, Mazda Yasna teaches the importance of love. That was the sole reason for promulgating Mazda-Yasna, the purpose of Zarathushtra's advent as the Messenger (दूत) of Mazda (Yasna 32-1).

This message of love (the Cisti of the Gatha) survived in Iran, under the guise of Sufism.

५ । साखेनी वज्रस्राव्यो कइनिव्यो अओमी,
क्षमइव्या चा वदेन्नो मेन् चा ई मांज्दज्दुम् ।
वएदोदुम् दएनावीश अव्यस्ता,
अहूम् ये वड्हेउश् मनड्हो ।
अपा वे अन्यो अइनीम् वीवेन्नाहू,
तत् जी होइ हुपेनेम् अड्हत् ॥

I अन्वय (Prose order) :—

वह्निर्भ्यः कणीयेभ्यः च शस्त्वानि भ्रवीमि (I tell words to the elders and the youngers) इमभ्यं च वेद्यमानः (and intimating you too) ई मन् च मस्-ध्यायध्वम् (ponder on this fully) विदध्वम् दीनेः अभ्यस्ताः (know ye who are practised in religion) यत् वसोः मनसः असु (that which is the life of conscience) अवा वै अन्योऽन्यं विवसतु (let Rectitude protect one another) तत् हि तेषां सुस्तिनं असत् (let that be their yard-stick).

II अनुवाद (Translation) :—

I tell these words, both to the elder and to the younger informing you all. Ponder over these. You, who are practised in Religion, learn what the life (essence) of Conscience is. Let Rectitude protect one another. That is for all, the good measure (limit of one's rights).

III टीका (Word-note) :—

शस्त्वानि = वचनानि = words.

शस्-शंसति = to state. शस् + वन् (Unadi 562) = शस्वन् = वचनं ।
सुखन् in Persian. Object of भ्रवामि ।

वह्निर् = वृद्ध = elder.

वह-वंहते = to grow. वह + इमनिच् (Unadi 597) = वह्निर् = grown up. dative of भ्रवामि ।

कनीयेभ्यः = युवभ्यः = 'o the youngers

युवन् + ईयतु = कनीयस् । युवालयोर्क्त् (5-3-64). dative of भ्रवामि ।

भ्रवामि = ब्रवीमि = I tell.

भ्रु-भ्रवति = to tell (छान्दसः) ।

वेदान्त्रः = ज्ञापयन् = informing.

विद्-वेत्ति = to know. implied णिच् (i. e. णिच् and its elision by णेर् अनिटि (6-4-51) = to inform. वेदति । आत्मनेपदम् । वेद + शानच् = वेदमानः । मान becomes न्न by the extension of तनिपत्योः etc (6-4-99).

मन् = पूर्ण = well.

मन् is an upasarga to be included in प्रादि class (1-4-58).

Two upasargas of ध्यायध्वम् (मन् and मस्) are connected here by च as “सं” and “वि” in Swetaswatara Upanisad (4/11)

यस्मिन् इदं “सं” च “वि” चेति सर्वम् ।

Where all are collected and dissolved.

ई = this. object of मस्-ध्यायध्वम् । ईम् = एनं (Nighantu 4-2-80).

मस्-धाध्वम् = निदिध्यासत = ponder.

मस् = सम् = well. It is an upasarga to be included in प्रादि class (1-4-58). ध्ये-ध्यायति = to think. अत्र आत्मनेपदम् । अदादिः । लोट् ध्वम्-ध्याध्वम् । Mazda has been derived by some as मस् + ध्ये omniscient.

विदध्वम् = जानीत = know.

विद्-वेत्ति = to know । अत्र तुदादिः । आत्मनेपदम् । विद् + लोट् ध्वम् ।

दीनेभिः = दीने = धेनायां = in religion.

in place of सप्तमी, तृतीया is induced by the word अभ्यस्त by प्रसित etc (2-3-44).

अभ्यस्ता = निपुणाः = practised.

अभि + अस् + क । adjective of यूयम् (understood).

अहुम् = अहुः = असुः = pith.

(nominative of भवति । case in apposition with 'which' ये (understood) । द्वितीया in place of प्रथमा by सुप्-तिङ्-उपग्रह etc

ये = यः = what.

nominative of verb भवति (understood).

अन्योऽन्यं = परस्परं = one-another.

object of विवसतु ।

विवसतु = रक्षतु = may protect.

वस्- वस्ते = to cover. अत्र भ्वादिः । परस्मैपदम् । लोट्-तु ।

हे = से = तेषां = their (of old and young).

ए in place of षष्ठी by सुपां सु-लुक् ।

सुसिनं = मानदण्डः = measuring tape.

सि-सिनाति = to bind. सि + न (Unadi 289) = सिन = that which limits the scope of one's free action = a standard, which fixes the limit.

IV टिप्पणी (Remark) :—

"Do to others, as you would that they should do to you", is the golden rule of ethics. The same truth is expressed here in the negative way : "Do not do to others that which you would that they would not do to you."

Equity is the yard-stick, the common standard, which none may discard.

The Gita lays down the principle.

आत्मोपम्येन सर्वत्र समं पश्यति यो अर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ Gita 6-32

Jalal refers to it.

आन चे नपसन्दी व खुद अय शेखे दीन ।

तुन पसन्दी बर बेरादर अय अमीन ॥ Masnavi 6-1569

६ । इथा ई हइभ्या नरो अथा जेनयो,

द्रुजो हचा राथेमो येमे स्पपुथा फाइदीम् ।

द्रुजो आयेसे होइश् पिथा तन्वो परा,

वयू-वेरेदुब्यो दुश-खरेथेम् नांसत् खाथूम् ।

द्रेग्-वोदेव्यो देजीत्-अरेतएइव्यो,

अनाइश् आ मनहीम् अहम् मेरेङ्गे दुये ॥

I. अन्वय (Prose order) :—

इथा इ सत्या, नरा अथ जानयः (this-wise is the truth, O men and women) द्रुजः सचा राथे यमं प्रैति स्पशथ (in this, the way of lie, look upon self-control as the rescue) द्रुजः आयसे तन्वः परा पिठा भवति (in pursuit of vice, happens utter ruin of the Self) वायु-मृद्भ्यः दुष्-खरथं स्वात्रं नश्यति (in the fanciful, evil impulse destroys the purity) द्रुगवद्भ्यो दहद्-ऋतेभ्यः (for the vicious law-burners) अनैः मानसं असुं मृन्जभ्यः (thereby they kill the subtle mind)

II. अनुवाद (Translation) :—

In this base world, O men and women, know self-control to be the true rescue. Indulgence in vice leads to the utter ruin of the soul. In the vain and the vicious law-burners (debauches), evil thoughts tarnish the holiness. Thus they kill the moral life.

III टीका (Word-note) :—

इथा = this-wise.

ई = एव = only.

सत्या = सत्यम् = truth. nominative of the verb भवति (understood).

आ in place of प्रथमा by सुपां सु-लुक् etc.

नरः = पुरुषाः = O men. नृ-नरः ।

अथ = and.

जानयः = नायः = O women.

जनी = वधू-संज्ञायां जन्या (4-4-82). जन्+इन् (Unadi 569) = जनि
परिस्वजन्ते जनयः यथा पतिम् (Rig 10-43-1).

हृचा = सचा = वै = indeed.

रायेमो = रथस्मिन् = रथायाम् = in the road.

यमे = यमं = संयमं = self-control,

object of स्पर्शय । ए in place of द्वितीया by सुपां सु-लुक् etc

स्पर्शय = पश्यत = see. स्पर्श-स्पर्शति = to see. (वैदिक) । स्पर्श+लेट् थ =
स्पर्शय । लेट् is optative (3-4-7)

प्रेति = निष्कृति = rescue. case in apposition to यमं ।

आयस = अनुवर्तन = pursuit. यस्-यस्यति = to try. आ + यस् + अल् ।
करणे तृतीयास्थले अविहरण-विवक्षया सप्तमी ।

होस् = भोस् = अभोस् = भवेत् = would be.

भू + लुङ् दू = भोस् । स् comes by च्ले: सिच् (3-1-44) and दू
elides by मन्त्रे घस etc (2-4-80). Initial अ is stopped by
बहुलं etc (6-4-75) and लुङ् is subjunctive by छन्दसि लुङ्-लङ्-
लिटः (3-4-6). भू becomes हु by भुवो हो-हुवो (Vararuci 8-1).

पिठा = विनष्टि = ruin. पिट्-पेटति = to injure (Kale) पिट् + क =
पिठ । स्त्रियाम् आप् । nominative of भोस् (होस्) ।

तन्वः = आत्मनः = of the self.

परा = महती = great. adjective to पिठा ।

वायु-भृद्भ्यः = सारहीनेभ्यः = to the vain.

वायु = vanity (empty as air). dative of नशति (नशत्).

दुश्-स्वरथं = कुप्रवृत्तिः = evil impulses.

स्वृ-स्वरति = to move (Nighantu 2-14-54). स्वरु + अय (Unadi
400) = स्वरथ = impulse (that which moves). nominative of
नशति (नशत्). Sans स्व = Zend ख (vide 31-20, 49-11)

नशत् = नश्यति = destroys.

नश-नश्यति = to destroy. अत्र तुदादिः । नश् + लेट् ति = नशत् ।
इ elides by 3-4-97. सुम् comes मस्जि-नशोर् etc. (7-1-60)

खात्रं = स्वात्रं = शुचितां = purity.

स्वात्र = पवित्रता (Nighantu 4-2-14). object of नशत् (vide
28-2, 31-7, 33-9, 43-2)

दहत्-ऋतेभ्यः = दग्ध-धर्मेभ्यः = to rectitude-burners.

दह-दहति = to burn. दह + शतृ = दहत् । ऋतं दहत् = दहद्-ऋत

द्वितीया-तत्पुरुषः । दहन् comes before ऋत by राजदन्तादिषु परम् (2-2-31).

Samasa with यन् (participle) is permitted by सह सुप् (2-1-4). vide 53-9.

अनैः - अमोभिः - by those (impulses). vide 28-9, 32-15.

मानसं अद्य - लिङ्गं शरीरं - mental outfit. object of मृज्यै ।

मृज्यै - हिंसन्ति - injure.

मृच - मर्चयति - to injure (वदिकः) अत्र तुदादिः । मृजति । न comes by शे मुवादीनां (7-1-59). मृच + अन्ति = मृज्यै । ध्वम् takes place of अन्ति by क्रियासममिहारे etc (3-4-2) and ध्वम् changes to ध्यै (like ध्वात्) by analogy of ध्वमो ध्वात् (7-1-42)

IV टिप्पणी (Remark) :—

Self control is the foundation of moral life.

इन्द्रियाणां हि चरतां यन् मनो अनुविधीयते ।

तस्य हरति प्रज्ञां वायुर् नावम् इवाम्भसि ॥ Gita 2-67

Greed for pleasure, and anger on its frustration, are the root-causes of moral degradation. So धम or self-control is the first requisite of moral life.

Kabir, the greatest apostle of Sufism in India, beautifully expresses the idea.

काम क्रोध लोभ मोहका जवतक घटने खान ।

क्या मूर्ख क्या पण्डिता दोनो एक समान ॥

What is the difference between a sage and a knave, if they are equally subject to the sways of desire, anger, greed and infatuation ?

७ । अत् चा वे मीभूदेम् अङ्हत् अद्या मगद्धा,
 ायवत् आज्ञृश् जर्जृ-दिशतो वूनोइ हस्तयाओ ।
 पर चा म्रओचांस् अओरा चा,
 यथ्था मइन्नुश् द्रेग्वतो अनांसत् परा ।
 इवीजयथा मगेम् तेम्
 अत् वे वयोइ अङ्हइति अपेमेम् वचो ॥

I अन्वय (Prose order) :—

अत् च वः अस्य मखस्य मोहं असत् (then only, yours would be the reward of this sacrifice) यावत् सक्तायाः वृध्नं हृदिस्थं आज्ञृष् परं च अवरं च म्रोचंस् (when you can cast off far and wide, heart-seated lust, which is the basis of all passions) यत्र द्रुग्वतः मन्नुः परं अनंशत् (wherein inheres mostly the power of the Evil) तं मखं इविजयथ (perform this sacrifice) अत् “ओ-अई” वः अपमं वचः असत् (otherwise, “alas” would be your last words)

II अनुवाद (Translation) :—

Then alone shall yours be the reward for this Discipline, when you cast off, far and wide, the heart-seated lust, which is the root of all passions and wherein the strength of the Devil mostly resides. Practise this Discipline. Otherwise, “woe” shall be your words in the end.

III टीका (Word-note)—

अत् - अथ - then.

चा - च - एव - only.

वः = युष्माकं = yours.

मीजद् = मीद् = पुरस्कारः = reward.

मिह् = मेहति = to shower. मिह् + क = मिजद् । ह turns into घ by दादेर् etc (8-2-32) and then into ऋ by कुहोश्चः (7-6-42). nominative of असत् (अंहत्) ।

असत् = भवेत् = would be.

अस् = अस्ति = to be. अस् + लेट् ति = असत् । इ elides by 3-4-97 and लेट् is also subjunctive by 3-4-7.

मख = यज्ञ = sacrifice.

यज्ञः सवो अश्वरो यागः सप्ततन्तुर् मखः क्रतुः । Amara Kosa.

मघ = संघ । मख = sacrifice.

आजृप् = मेशुनेच्छा = lust.

जृप् = जृष्यति = to be infatuated. आ + जृप् + क्तिप् = आजृप् । object of मोचास् । द्वितीया elides by सुपां सु-लृक् etc

जरदिस्तो = हृदिस्थः = heart-seated.

हृ = जृ = जर ।

बुध्नः = मूल = basis.

बुध्नः ना मूल-रुद्रयोः—Medini Kosa. ऋतस्य बुध्ने उपसाम् इष्यन् (Rig. 3-61-7).

सक्तायाः = आसक्तोः = of attachment.

सन्ज् = सज्जति = to bind. सन्ज् + क् = सक्त । क् forms noun by नपुंसके (3-3-114). नपुंसके is optional by महाविभाषा । thus सक्त = सक्ता । त्रियाम् आप् । सम्बन्धे षष्ठी । possesses बुध्न ।

परा = परं = far. द्वितीया in भेदक (adverb). आ in place of द्वितीया by सुपां सु-लृक् etc.

मोचास् = मोचसि = त्यजसि = you cast off.

म्रच् = म्लुच् = to leave. म्रच् + लेट् सि = मोचास् । आ comes by लेटोऽङ-आटौ (3-4-94), and इ elides by इतश्च (3-4-97) मोचास् = मोचांस् । तुम् comes by the extension of मस्जि-नशोर् etc (7-1-60)

अवरा = अवरं = away. भेदक (adverb) of मोचास् । आ in place of द्वितीया by सुपां सु-लृक् etc.

यत्र = यस्यां (सक्तायां) = where.

मन्युः = गुणः = energy. (power). nominative of अनंशत् ।

अनंशत् = व्याप्नोति = pervades.

नश् = नशति = to spread (Nighantu 2-18) नश् + लृङ् = अनंशत् । तुम् comes by मस्जि-नशोर् etc (7-1-60)

लृङ् is used in present tense by छन्दसि लृङ्-लृङ्-लिटः (3-4-6)

परा = परं = नितरां = profusely.

भेदक (adverb) of अनंशत् । आ in place of द्वितीया by सुपां सु-लृक् etc.

इविजयथ = यजथ = perform.

यज् = यजति = to adore. यज = इज । इज् + णिच् (स्वाथे) = इजयति । इविजयति is a variant of इजयति by analogy of स्कायो बः (7-3-41) इविजय + लेट् थ = इविजयथ । लेट् is imperative by लिट्थे लेट् (3-4-7)

मखं = यज्ञ = duty, discipline. object of इविजयथ ।

अत् = अथवा = otherwise.

वे = वः = your.

वयोद् = अहोवत = alas.

ओ + ओइ = अवोइ = वयोद् । by the dictum सिद्धे वर्णविपर्ययः ।

असति = भवेत् = would be.

अस-अस्ति = to be. अस् + लेट् ति = असति । अ comes by लेट् :
अह-आटौ (3-4-94). लेट् is subjunctive by लिट् लेट् (3-4-7).

अपमं = अन्तिमं = final.

adjective. qualifies वचस् ।

IV टिप्पणी (Remark) :—

Lust is the greatest enemy of man, the root of all the passions. As soon as one purges himself of this canker, he reaches the presence of Mazda.

जिह्वा दग्धा परान्नेन करौ दग्धौ प्रतिग्रहात् ।

मनो दग्धं परस्त्रीभिर् कथं सिद्धिर् वरानने ॥

Kularnava Tantra 15-9

If the mind burns for another's wife, how can one get to higher life ?

Kabir says—

चलो चलो सब कोइ कहै, बिरला पहुँचे कोय ।

एक कनक और कामिनी, दुर्गम घाटी दोय ॥

Everybody says "go forward" but it is the rare few that reach the goal. For there are two very narrow passes on the way, viz. money and women.

Ramkrishna Paramhansa, stated कामिनी and काखन (lust and greed) to be the two enemies of god-realisation.

Man and woman are temptations to each other. They easily succumb.

चन्द वा आदम वलीस अफसानेह कर्द ।

चुन हवा गोपूतश बेखर आन गाह खुर्द ॥

Masnavi 6—4470

Adam refused Satan several times, but when Eve made the request (to eat the forbidden fruit) he at once complied.

It is impossible to see God until one gets rid of lust (आजुस्). To transmute lust into love is the main task of religion. Continence pools up all energy—physical, mental, moral—for god-realisation.

Character means resistance to temptation. Temptation is there only to give scope for the development of character.

जानके बी लीङ्गल नरुद लहम ओ पुस्त ।

चुन न रुद चे गदाजुद इरके दुस्त ॥ Masnavi 3-4168

Sexual impulse returns frequently only to remind us our loathsome origin, so that we might feel an aversion to it.

खाकरा ओ नुत्फेह् रा ओ मुझेह् रा ।

पीये चरमे भा हमी दारद खुदा ॥

कज कुजा आवर्द्धमत अय वदनियत ।

के अज आन आयद हमी खेफ्रीकयत ॥ Masnavi 4-889/90

God is ever keeping clay and semen and a piece of flesh before our eyes, as though to say—O vile man, see whence I brought you out, so that you may feel an aversion to that act.

Jalal says that godliness alone can give one immunity from lust.

ज आतेशे शेहवत नजुरीयद अहले दीन ।

वाक्रीयान रा बोदेह् ता कअरे जर्मीन ॥ Masnavi 1-862

८ । अनाइश् आ दुष्-वरेप्नाओड्हो दफ्पन्या हेन्तु,
जखया चा वीस्पांओड्हो खूओसेन्ताम् उपा ।
हुख्पथाइश् जेनेराम् खू नेराम् चा रामां च,
आइश् ददातू प्येइतिव्यो वीजिव्यो ।
ईरतु ईश् दफ्पो ह्यो देरेजा,
मेरेय्याउश् मजिस्तो मोषु चा अस्तू ॥

I अन्वय (Prose order) :—

दुष्-वृश्नासः अनैः द्वि-पाशेन्या आ सन्तु (that way let the male-factors be pincerred) विरवे जक्षा च उपकोशन्ताम् (and let all the ridiculers bewail) आभिः सुक्ष्मैः ज्ञा-नरां कृ-नरां रामां च ददातु (this way, on account of good nonchalance, may He impart Knowledge-path, Action-path and Feeling) श्रित्यभिः विशेष्यः (to the mendicants and house-holders). स्वः धीप्सः द्रुजः ईरतु इस् (let the deceitful liar run away) महिष्ठः सन्तुः अस्तु, मंक्षु च (let utmost ruin befall, and that, quickly)

II अनुवाद (Translation) :—

That-way, let the evil-doers be destroyed and let all those who ridicule, bewail. This-way, on account of their good Nonchalance, may He give knowledge-way, action-way and feelingway (cognition, volition and conation) to the ascetics and the householders. Let the deceitful fiend run away. Let utmost ruin befall him, and that, quickly.

III टीका (Word-note) :—

अनैः = अगूभिः = that-way, thereby.

दुष्-वृश्नासः = दुष्-कर्मणिः = malefactor.

वृश्न = deed. वृश-वृश्यति = to choose. वृश + न (Unadi 293)

—वृश्न = conduct दुर् (दुष्टः) वृश्नः (आचरणं) यस्य इति दुर्वृश्न ।

दुर्वृश्न + जस् (1/3) = दुर्वृश्नासः । अस is the vedic plural by आज् etc (7-1-50)

द्विपाशेन्याः = पाशद्वयवद्धाः = pincerred.

द्वौ पाशौ = द्विपाशः double noose द्विपाश + अन्य = द्विपाशेन्य । अन्य is added by extension of प्रावृष अन्य (4-3-37)

जक्षाः = उपहासकाः = ridiculers.

जक्ष — जक्षति = to laugh at. जक्ष + क् = जक्ष ।

क्रोशन्तास् = कन्दन्तु = bewail.

क्रुश — क्रोशति = to lament. आत्मनेपदम् । लोट् — अन्ताम् ।

ज्ञा-नरां = ज्ञा-नरां = ज्ञान-पथं = Jnana Yoga.

नृ — नृणाति = to lead नृ + अल् = नर । स्त्रियां आप् = नरा = path.

(cf. सुनरं = skill—Yas 31-15, and 43-5). ज्ञा = to know.

ज्ञा + क्तिप् = ज्ञा = knowledge. ज्ञा + नरां । objet of ददातु ।

कृ-नरां = कर्मपथं = Karma-Yoga. नृ — नृणाति = to lead. नरा = path.

(vide सुनरं—31-15, 43-5), कृ = to do. कृ + क्तिप् = कृ = action.

कृ + नरा = कृनरा. objet of ददातु ।

रामां = भक्ति = devotion. रम — रमते = to love. रम + षज् = राम । स्त्रियाम् आप् । objet of ददातु ।

आइस् — आभिः = this-way.

श्रित्यभिः = परित्राजकेभ्यः = to the mendicants.

श्ये-श्यायते=to go. (गणदर्पण) श्ये + ति = श्रियति (Unadi 632)
itinerant ; dative of ददातु ।

विशिभ्यः = गृहस्थेभ्यः = to the house-holders.

विश-विशते (उपविशते) = to sit.

विश + इन् = विशि (Unadi 567) = settled.

ईरतु = अपगच्छतु = let depart. ईर-ईरति = to go. लोट्-तु ।

धीप्सः = वञ्चकः = swindler.

दम्भ-दम्भोति = to deceive. (गणदर्पण).

दम्भ + सन् (desiderative) = धीप्सति—vide दम्भ इच् च (Panni
7-4-56). धीप्स + अच् = धीप्सः ।

दृजः = पाप्मरः = sinner.

द्रुह + अल् = द्रुहः । Sans ह = Zend ज । by कु-होश्-चुः (7-4-62).

मोषु = मंक्षु = सत्वरं = quickly.

द्राक् मंक्षु सपदि द्रुते—Amara Kosha.

IV. टिप्पनी (Remark)

No one is immune from the jealousy (sternness) of God.
The jealousy is due to His uniqueness.

घयरत आन वाशद के उ घयरे हमेहस्त ।

आन के अफजुन अज वयान ओ दमदमेहस्त ॥

Masnavi 1-1713

The three main ways of God-realisation are based on
Willing (कर्मयोग), Knowing (ज्ञानयोग) and Feeling (भक्तियोग).
These are the three faculties of mind—there is not a fourth
faculty.

योगास् त्रयः सया प्रोक्ताः दृणां श्रेयोविधितसया ।

ज्ञानं कर्म च भक्तिश्च नोपायो अन्योऽस्ति कुत्रचित् ॥

Bhagavat 11-20-6

The miscreants become more and more enchained in vice,
while the pious flourish in the ways of Knowledge, Action
and Love.

पापं कुर्वन् पापवृत्तः पापस्यान्तं न गच्छति ।

तस्मात् पुण्यं यतेत् कर्तुम् वर्जयित च पातकम् ॥

Mahabharata, Vanaparva, 208-41

६ । दुष्-वरेनाइश् वएपो रास्ती तोइ नरेपीश् रजीश्

अएपसा देजीत्-अरेता पेपो-तन्वो ।

कू अपवा अहुरो,

ये ईश् ज्यातेउश् हेमिथ्यात् वसे-इतोइश् चा ।

तत् मज्जदा तवा खूपथेम्,

या एरेभे-ज्योइ दाही द्विगओवे वह्यो ॥

I अन्वय (Prose order) :—

दुष्-वरणाः भूयस् इस् रपति (the malefactors oppress too much)
ते रजेः तृप (your Prince of Raji) ऐषसः दहद्-वृताः पेप-तनवः
(hedonists, virtue-burners, soul-killers) क अपवान् अहुरः
(where is the righteous Lord ?) यः ईस् ज्यातेः वसे-इतोश्च संमिथ्यात्

(who would denude them of their insolence and licence)
हे मज्जादा तत् तव अधम् (O Mazda, this is your majesty) यत् ऋजु
ज्यवे धिगवे वहीयस् इदासि (that you award the better to the
right-living puritan)

II अनुवाद (Translation) :—

The evil-doers, hedonists, virtue-burners and soul-killers
oppress very much this Thy Prince of Raji. Where is the
Righteous Lord who will relieve them of their licence and
caprice ? This is your Kshathra (sovereignty), Mazda, that
to the righteous and pure, You grant the better life.

III टीका (Word-note) :—

दुष्-वरणाः = दुराचाराः = villains.

वृ-वृणोति = to chose.

इस् = वै = indeed.

भूयस् = नितरां = very much.

बहु + ईयस् = भूयस् । भेदक (adverb) of रेष्टि ।

रेष्टि = द्वेष्टि = oppresses.

रिष-रेषति = to oppress. अत्र अदादिः ।

रिष + ति = रेष्टि । ति in place of अन्ति (singular in place of
plural) by the dictum सुप्-तिङ्-उपग्रह etc.

ते = तव = your.

नृपस् = नृपम् = लोक-पाल = protector of the people (Prophet).

object of रेष्टि । सु in place of द्वितीया by सुपां सु-लुक् etc.

रजिस् = रजेः = रजि-नगरस्य = of Raji city.

possessive case. सु in place of षष्ठी by सुपां सु-लुक् etc.

ऐषसः = कामकाराः = hedonists.

एष-एषति = to seek. एष + अस् = ऐषस् (Unadi 638) = pleasure-
hunter.

दहद् ऋत्यः = धर्मदाहकाः = virtue-burners.

दह-दहति = to burn. दह + शतृ = दहत् burning. ऋतं दहत् = दहद्-ऋत ।

Samasa is allowed with a participle by सह-सुपा (2-1-4). दह
comes first by राजदन्तादिषु etc (2-2-31). vide 53-6.

पेष-तन्व = पेष-तनवः = आत्मघातुकाः = soul-killers.

तनुं (आत्मानं) पिनष्टि (चूर्णयति) इति पेष-तनुः । पिष + ण = पेषः = घातुकः ।

तनोः पेषाः = पेष-तनवः । षष्ठी-तत् पुरुषः । पेष comes first by
राजदन्तादिषु etc (2-2-31)

cf. ये के चात्महन्ता जनाः । Isa Upanisad 1-3.

कृ = क = कुत्र = where.

अपवा = अपवान् = धर्मशीलः = righteous.

अप + वणिप् = अपवन् by the Vartik छन्दसि ई-वनिपौ । (in case
of वतुप् the form would be अपवत्, अपवान्) ।

अदुरः = प्रभुः = Lord.

अस् + उ = असुः (Unadi 1) = one who exists for himself.

ये = यः = who. ए in place of प्रथमा by सुपां सु-लुक् etc.

ईस् = एतान् = them.

ज्यातेः = शक्तेः = of strength.

ज्या-जिनाति = to conquer. (vedic). ablative of संमिथ्यात् ।

संमिथ्यात् = वधयेत् = would rob.

मिथ-मेथति = to injure. तुदादिः । सं + मिथ + लिङ् यात् ।

शे-इतोः=स्वेच्छाचारात् = of caprice.

वशः=इच्छा । एति=goes. वशेन एति acts according to own will =वशे-इतु । इ-एति=to go. इ+तु (Unadi 72)=इतु=move-ment. वश becomes वशे in analogy with उपाजे etc (1-4-73) ablative of संमिथ्यात् ।

ऋजु-ज्यवे = सदाचाराय = to the straight dealer.

ज्यु-ज्यवते=to go. ऋजु + ज्यु+किप्=ऋजु-ज्यु । adjective of ध्रिगवे ।

दाही=दासि=ददासि = you give.

दा-ददाति=to give. अत्र अदादि । दा+ लट् सि=दासि । सि becomes सी by द्व्यचो etc (6-3-135). Sans स=Zend ह ।

ध्रिगवे=यतये = to the puritan.

अध्रिगुः=यतिः (Nighantu 4-2-23). अ drops by the dictum वष्टि भागुरिर् अलोपं । so ध्रिगु=अध्रिगुः । dative of दासि । (vide 34-5).

वह्यस्=वहीयस्=the better. वसु=good. वसु+ईयस्=वसीयस् । adjective used as noun. object of दासि ।

IV टिप्पनी (Remark) :—

Mazda, as the upholder of moral order, is sure to give His support to Zarathushtra and to punish his enemies. The punishment would, however, be for their own good—to lead them to the path of rectitude.

गर न दीदी सुदे उ दर कहरे उ ।

कय शुदी आन लुत्के सुल्लक कहरनु ॥ Masnavi 1-243

Why should God, who is all kindness, inflict punishment on anybody, unless it be for his good ?

The saints of Mazda enjoy perfect Bliss ; for they have risen above all needs.

रफ्त मुसा के आतश आरद उ वदस्त ।

आतशी दीद उ के अज आतश वरस्त ॥ Masnavi 1-2788

Moses went out to fetch fire, but he saw such a fire, that he escaped the need of any fire (anything).

This self-dependence is the victory of the saints. This is Kshathram, so often reiterated by Maha Ratu Zarathushtra.

The consummation of Kshathram is रफेध्र (bliss) and the Gatha had started with the prayer for रफेध्र—the very own element of Mazda (Yas 28-1). By developing an unflinching faith in the goodness of Mazda (स्पेन्तेम् अतु श्वा मज्जा मेन्गही अहुरा —Sukta 43), the aspirant has now got this reward.

The world is the same old world as it had been, but thanks to the inspiration of the Prophet, it has put on a new colour. The outlook has changed and the devotee now feels the blissful presence of Mazda everywhere. The kingdom of Heaven has come down on earth.

अज यकी कुजेह देहद जहर ओ असल ।

हर यकी रा दस्ते हक्के इज्ज ओ जजल ॥ Masnavi 5-3290

From the same jug, Mazda distributes the potion to all. But one gets honey and another gets poison as his share. The pot is the same, and so its content is the same. The mentality of the recipient makes the difference.

This world is the same. Yet in it the theist is ever joyous ; the atheist is always gloomy. Sure conviction about

the goodness of Mazda makes the difference. This is the victory of the *drigus*—the victory of the godly ones.

Jalal is the devoted slave of the "Prophet of Raji" who brings about this changed outlook by announcing the Path of Love [एरेजुशु सवड्हो पथो सीपोइत्—Sukta 43-3) by teaching that God is all Love, and that His loving presence may be felt everywhere.

He who is "the Ray of Truth" and "the Sword of Religion" is the source of the inspiration of the Masnavi.

अय जीया उल हक हुसामुद्दीन तु इ ।

के गुजस्त अज मेह व नुरत मस्नवी ॥ Masnavi 4-1

Jalal is very much distressed, that for fear of enemies, he cannot express his allegiance to the Prophet of his heart openly.

गर न बुदी खल्क महजुव ओ कशीफ ।

वर न बुदी हल्कहा तंग ओ ज़दफ ॥

दर मदीहत दादे सअनी दादमी ।

घयरे इन मन्तक लबी बेगुशादमी ॥ Masnavi 5-3,4

If the people were not vulgar and vile and if my throat were not stifled, I would have done justice to your praise, in words other than these.

Thus he too has to refer to the Lord of his heart under a pseudo name.

सुर्ग ओ माही दानद आन अयहाम रा ।

के सेतुदम मुज्मल इन खुशनाम रा ॥

ता वर उ आहे हसुदान कम वज़द ।

ता खयालश रा व इन्दान कम गज़द ॥

Masnavi 3-2117,18

Even the birds and the fish know that it is him that I praised by dissimulation (ambiguous style). I did so in order that the fanatics might not curse him and gnash their teeth at him.

Jalal pays unstinted homage to the supreme Prophet from the core of his heart.

अय जीया-उल-हक हुसामुद्दीन राद ।

के फलक व अर्कान तु तु शाही न ज़ाद ॥ Masnavi 3-2110

चन्द कर्दम मदहे कौमे मा मजी ।

कस्दे मन जानहा तु बुदी ज़ इक़तज़ा ।

खानहए खुदरा रा शनासद खुद दुआ ।

तु व नामे हर के खाही कुन सना ॥ Masnavi 3-2112-13

O Light of God, and the Sword of Religion, a king whose like the sky and the elements have never brought to birth. How often have I praised a number of other apostles, but my object therein had undoubtedly been You alone. Verily an invocation knows its own destination, to whomsoever it may be addressed.

Some people tell us that one Husamuddin, the amanuensis of the Masnavi is the object of this encomium. This is puerile. A person for whom Jalal entertains such great reverence could not have been a mere amanuensis. Then Jalal tells us distinctly that he was using a pseudo name, (and not the actual name of his guru) to escape the fury of the fanatics. There was no reason for the fanatics to be enraged, if the person praised was a Muslim saint. Then again Husamuddin can hardly be called an apostle (Mazi)

whom Jalal preferred to other apostles (Masnavi 3-2113) There is little doubt that the supreme Prophet of Sufism has been eulogised here, but without any direct reference to him. A direct mention would have defeated the purpose of writing Masnavi. The fanatics would have been infuriated and cast this book into flames.

Masnavi is saturated with Gathic ideas. The main purpose of the Masnavi was to revive the esoteric truth of the Gatha. Inasmuch as the Cisti of the Gatha is the main theme of the Masnavi, denial of the inspiration of Zarathushtra on Jalal is as ridiculous as a person asserting his own absence.

पस मसाले तु बु आन हल्केह जनीस्त ।

कज्ञ दरुनरा खाजेह गुयद खाजेह नीस्त ॥ Masnavi 4-897

Blind are they who take Husamuddin to be the amanuensis of the Masnavi, and blinder still are they who take him to be some Muslim clergy. Sufism is not rooted in Islam. If it were, Abul Khayer would not have said that he had learnt it from the 4th chapter of the Koran [Nicholson—Studies in Islamic Mysticism—P. 57] or Mansur (a troop of Mansurs, we might say) would not have been put to the scaffold for teaching the truths of Sufism. Sufism is the cult of Love, and not even for once in the 114 chapters of the Koran, has Allah been addressed (in milder forms of love) as “Father Allah”, not to speak of calling Him the Beloved. Sufism is not a sect of Islam. It is, in the words of Easton, “not a mere Philosophy,

but an Institution” [Claud Field—Persian Literature, P. 187] which implies that Sufism is an independent cult.

Its followers are termed Darveshes (one who has reached the door of god—the same word as *dhrigus=dri-yus*-Sukta 53-9 of the Gatha) and not *momins*. Its shrine is called a *dar-gah* and not a *masjid*. Song is abundant in the dargah, (songs of Hafiz), and flowers too. Thus it presents an atmosphere altogether different from that of the Masjid. Masnavi is the scripture there and the Diwan of Hafiz, the Book of Song (Prayer Book). Nobody is excluded from its holy precinct.

No doubt Sufism has high respect for Hazrat Muhammad, as it has for the prophets of all lands (सओष्यन्तो दख्युताम् — Sukta 48-12), for it has cast off parochial outlook (ज्वन्तो वीस्पेन्ग् वाउरुया—Sukta 31-3) and in the consciousness of its intrinsic worth, does not look to the sword as the means of its propagation, but to its own divine lustre (देवान्जड्हा आश्रा—Sukta 47-6)

If it is a sect of any religion, Sufism is a sect of Mazda Yasna, the noble religion that Ahura Mazda himself taught in the House of Songs (Sukta 51-15). Even the word Suf (woollen cord) is reminiscent of the Kushti of the Zoroastrian. Sufism is based on the Cisti of the Gatha (Suktas 51-16, and 51-18)—the secret that Moses attempted, but failed to learn from Khizr (Koran 18-77)

This is why Pour-i-Davoud prefers Mazda Yasna to any of the three Semitic religions—Judaism, Christianity and Islam.

जीन सेह गानेह तारम ओ काख पुर मीगज़ीद यकी ।

अर न बुद वय रा देल काने महेरे आतिशगाह ॥

Diwan-i-Pour-i-Davoud (Ode 5)

I would have selected any one of these three shrines, if the Fire Temple had not been my fascination.

Husamuddin is no other than the Prophet of Raji [The Glowing Fire—Zarath Ushtra] who outshines the other prophets, as the sun does the crescent.

शम्स चु आलीतर आमद खुद ज़ माह ।

पस जीया अज़ नुर अफ़ज़ून दान ब जाह ॥ Masnavi 4-20

“Sufi” is “Cisti,” as sure as ‘Persia’ is ‘Iran,’ and the poet-apostle of Sufism, could not but bow down to the prophet of the Cisti, who is referred to in Koran (18—69) as Khizr.

Jalal counsels the Zoroastrians to put up with the arrogance of their misguided brothers, till the return of the Prince of Raji (till the revival of Mazda-Yasna)

ता रसीदन दर शेह ओ दर नाज़े खुश ।

राज़्या वा मरघज़ी मी साज़ खुश ॥ Masnavi 4-3814

O men of Raji (Parsis) till the arrival of the Prince, put up with the high-handedness of the people of Merv (seceders).

They had to wait too long, but the final victory of the best religion is certain.

नीस्त घम गर दयर वी उ मान्देह इ ।

दयरगीर ओ सख़्तगीरश खान्देह इ ॥ Masnavi 2-2532

The mill of God grinds slow, but grinds exceeding small.

Hafiz also relies on the protection of the Prince of Raji.

बा तु जीन पस गर फलक खारी कुनद ।

बाज़ गो दर हज़रते दरा ए रय ॥ Hafiz 546

Take your plaint to the Prince of Rai, for the whole world would unite in adoring the first and the foremost of all the Prophets.

मुमीन ओ तर्सा जुहुद ओ गव्र ओ मव ।

जुम्हेह रु मुये आन सुल्ताने उलुघ ॥ Masnavi 6-2419

All will turn to thee, O great Lord (Zarathushtra)

माता ज़रथुश्त्रः पिता ज़रथुश्त्रः,

सखा ज़रथुश्त्रः सखी ज़रथुश्त्रः ।

सर्वस्वं मे ज़रथुश्त्रः दयालुर्-

नान्यं जाने, नैव जाने, न जाने ॥

Zarathushtra is mother to me, He is father to me. Zarathushtra is my friend, He is my beloved. Zarathushtra is my all-in-all. I do not know any one else, none else I know,—none.

इति वेदान्त-पिटके, भक्तियोग-शास्त्रे,

भार्गव-वेदस्य सारभूता, गाथाभिधेया

ज़रथुश्त्रोपनिषत् समाप्ता ।

ॐ तत् सत् हो ।